

The National

TEMPERANCE CHRONICLE

AND

TEMPERANCE RECORDER.

UNITED SERIES FOR THE YEARS 1846, 1847, 1848, 1849.

“It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.”—Rom. xiv. 21.

LONDON:

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1849.

The National

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1850

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No. 25.]

JULY, 1845.

[PRICE 1d., STAMPED 2d.]

NATIONAL TEMPERANCE SOCIETY, 39, MOORGATE STREET.

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FUND FOR 1845-6.

The sub-committee appointed to carry out the resolution of the Committee, "that it is necessary in order to sustain the efficiency of the Society, and to continue the labours of its Missionaries in the metropolis and other parts, that a Fund of £2000. be raised by donations," have pleasure in reporting the following contributions which are given on condition that at least £700. are subscribed.

Joseph Eaton . . . £50	J. D. Bassett . . . £50
Edward Thomas . . . 50	Edward Smith . . . 50
James Charleton . . . 50	A. S. . . . 50
William Cash . . . 50	John Bell . . . 50
Christopher Bowly . . . 50	J. J. Gurney . . . 50
Lawrence Heyworth . . . 50	Thomas Smith . . . 50
Hannah Grant . . . 50	

It is understood that this sum is to be for the years 1845-6, and that two-thirds are to be devoted to the Temperance Mission, and one-third applied to the general purposes of the Society.

From the above list it will be seen that but one other Subscription of £50 is required to complete the £700,

and enable the Committee to commence applying the amount already received; and as the Mission Fund is now nearly exhausted, it is earnestly hoped that one or more of the friends of Temperance will promptly make up the deficiency.

ADVERTISEMENT FUND.

Believing that the Temperance movement would be greatly extended, and its principles brought under the notice of tens of thousands of intelligent and respectable persons by the insertion of articles in the form of Advertisements in the most widely circulated periodicals of the day, which should explain and defend Total Abstinence from all intoxicating drinks, it is the intention of the Committee to commence as soon as possible a systematic plan of advertising.

In the meantime they have pleasure in reporting the following donations, which are promised on condition that the project is efficiently supported by the friends of temperance.

John Cassell . . . £5 5	Joseph Eaton . . . £5 5
William Cash . . . 5 5	

TEMPERANCE SOCIETIES.

[The following article written by an eminent Barrister appeared as a leader in the *Pictorial Times* for the 24th of May.]

THE DUKE OF WELLINGTON, in reference to some application made to him, desiring the reduction in severity of the punishments administered in the British army, replied that no punishment would be frequently inflicted if the soldiers would abstain from the vice of drunkenness. If this stigma exists no longer in the intensity ascribed to it, mainly, we believe, is it owing to the successful exertions of those most admirable institutions—the Temperance Societies—institutions which bid fair to revolutionise the whole aspect of society in England, and to restore to us at least a faint shade of those days of virtue and happiness, when this Great England of ours was, in word and in truth Merry England.

We can well remember the time—and no doubt many others can do the same—when it was next to impossible to pass through the streets of the metropolis without meeting, and not infrequently being insulted by numerous wretched individuals who had “put an enemy in their mouths to steal away their brains.” The outskirts of London, particularly in the neighbourhood of the docks, swarmed with poor creatures indulging in the extremes of intemperance, thus sacrificing health and peace in the first instance, and eventually suffering misery and death. In the present day few such instances present themselves to notice. It is true the evil-besetting sin of drunkenness is not wholly eradicated; but every one at all acquainted with the usages of society must be sensible that, though the monster has not yet been wholly killed, yet it has been severely scotched by the exertions of the Temperance Societies. Our seamen, whose improvidence and love of liquor were proverbial, are greatly changed; they abstain from intoxicating draughts, and place their money in savings-banks to accumulate for a stormy day; and it has become a rare thing to see a drunken sailor. The mechanic no longer wastes his substance at the dram-shop or ale-house, and consequently his family are better clothed and fed, and he enjoys the pleasure of a comfortable home. Industry is more developed; social habits are produced by rational principles; the leisure hours are devoted to the cultivation of the mind; man rises in the scale of intellectual improvement; his morality and religion become based on a pure and stable foundation; and the tranquillity and happiness which the Creator designed for the work of his hands is far more widely diffused. Nor is it in England alone that these results have ensued. The good is spreading to every part of the habitable globe, even amongst those who have long been looked upon as mere barbarians.

Hand in hand with Temperance Societies we shall find the savings-banks; and it is a fact worthy of record, that the subscriptions to the latter have greatly increased since the establishment of the former; men will not spend their wages in pursuit of degradation, disgrace, and disease, when their reason becomes satisfied of the baneful tendencies of excess, and their judgment convinced that habitual intoxication is actually progressive suicide. He is a coward and fool who in the hour of difficulty, danger, or sorrow, would fly to the bottle and drown his senses in temporary forgetfulness; the day of reckoning must and will come, and soul-harrowing will be the remorse of the wretched creature who, with impaired faculties

and destitute of a solitary hope, quits a world whose comforts he has so egregiously abused.

But better scenes are opening to us; mankind are becoming more enlightened. Temperance societies are everywhere extending the best of influences, and the heart of all true lovers of their species and country must not only rejoice when contemplating the vast benefits of the future, but the hand will promptly use its most powerful exertions to aid a cause that promises good-will and peace on earth.

INTEMPERANCE IN HIGH LIFE.

The vice of drunkenness is very generally supposed to be confined to the poor. That the rich are not exempt from its miseries, *facts* too painfully prove. Many families of the first respectability, are at this hour lamenting the fate of some degraded member, the victim of intemperance. Youthful gaiety has been indulged; habits of dissipation have gradually strengthened, and the propensities which at first found gratification at the tables of fashion, and at public dinners, have, at last, sought their wonted indulgence in the haunts of immorality and in private debauch.

The following affecting statements appeared in the *Times* newspaper within the short space of a few days.

DEATH OF A LADY OF RANK.

On Tuesday afternoon a lengthened inquiry took place before Mr. Baker, at the Middleton Arms, Queen's-road, Dalston, on view of the body of Lady Ann Playters, aged 60 years, the widow of the late Sir William John Playters, who died at her residence in Cornwall-terrace, Middleton-road, under the following extraordinary circumstances:—The investigation created some interest in the neighbourhood, in consequence of some family differences which had existed between two gentlemen, named Squire and Watson, the former of whom married a widowed daughter of deceased, and the latter, her granddaughter, the result of which was an appearance about a twelvemonth since, at the Worship-street Police-court, when mutual recognizances were entered into to keep the peace towards each other. Miss Rosa Moore, granddaughter of deceased, deposed that deceased had for some time past been suffering from gout in her feet, complaining occasionally of her head. She was addicted to drinking both wine and brandy, and would oftentimes indulge to excess. She was generally accustomed to do so alone, but also at times when her friends and relations visited her. Witness's mother had been married a second time to a Mr. Squire. Her sister was the wife of Mr. Watson. During the last week, deceased had been indulging in these excesses. On Friday night last, she was taken up to bed in an almost insensible state, from a similar cause. On Saturday afternoon witness left the deceased in bed, and went to take a walk with her sister; and on her return about five o'clock, she found her sitting in a chair, apparently dead. Mr. Rayner was promptly in attendance, and pronounced life to be quite extinct. Witness had no doubt her death had been accelerated by her habits of excessive drinking. Sarah Hewes, servant to the deceased, corroborated the last witness as to the propensities of the deceased. Mr. Watson, her grandson-in-law, who was a surgeon, used to attend her. She was very fond of him, and he used to send her medicine, but she would seldom take any of it, but generally throw it away. On Saturday afternoon, during her granddaughter's absence, witness went into her bed-room, when she found her drinking cold water from a glass at the washhand stand. She left the room for

a minute, and on her return the deceased was extended on the floor. Witness placed her in a chair, and ran for assistance, but life was gone. Mr. Rayner, surgeon, deposed that about half-past five o'clock on Saturday afternoon he was called to the deceased. He found her quite dead, but he thought if he had seen her about two minutes before he could have saved her. He attributed death to *apoplexy, consequent upon excessive drinking*. The jury without hesitation, returned a verdict of—"Natural death, from apoplexy."—*Times*.

INSANITY.—Mr. John Quincy Harris, late M.P. for Newcastle-under-Line, was on Saturday placed at the bar before Mr Twyford, charged with forcibly entering the dwelling-house of Mr. George Roberts, a solicitor of Carey-street, Lincoln's-inn-fields, and violently assaulting his servants.

The complainant assured the magistrate that several attacks had been made on him by Mr. Harris, in consequence of which he was in fear of receiving some injury; and from the defendant's conduct he had no doubt that he was not accountable for his own actions, as he was evidently of unsound mind.

Mr. Twyford said, he was induced, from the statement of the defendant, to believe that the opinion of a medical man would be necessary before he could allow him to go at large.

Mr. Harris contended, that nothing had been proved against him to warrant such a proceeding, and if the complainant was in fear of any violence from him, he was perfectly willing to pledge himself to remove fifty miles from town, to be out of the way, but he would still deny that he had ever attempted any forcible entry into Mr. Roberts's house.

Mr. Twyford said that he fully believed that Mr. Roberts was in personal danger from the defendant.

Mr. Roberts observed, that the defendant had been long labouring under very extraordinary delusions, and in October last, he had to prefer a similar charge to the present against him before Mr. Traill, in consequence of which he had been ordered to find bail to keep the peace for a limited period, which had just expired. Witness could if necessary, produce on a future day a certificate from Mr. Wakefield, the surgeon at Clerkenwell Gaol (where Mr. Harris was confined for a time), to prove that he was of unsound mind.

The defendant in a very excited manner said, that if there was any doubt as to his state of mind, his friends had better take out a commission of lunacy to inquire into it; and he would then be able to prove that the present prosecution was got up in consequence of his attachment to his Bible.

The defendant was subsequently removed in the van to Coldbath-fields.

At the adjourned examination Mr. Roberts stated that since the confinement of his brother-in-law, his unsound state of mind had become still more manifest both to the medical and other officers of the prison. After placing a certificate to this effect in the hands of the magistrate, Mr. Roberts stated, that the defendant's mother, who resided in his house, and was not at all aware of the intended visit of her son on Friday evening, had authorized him to procure the advice of Dr. Warburton, preparatory to some further steps which it was their intention to take, in order that he might receive every requisite attention.

Two housekeepers presented themselves to offer the required bail, but one of them declined, on the ground that Mr. Harris had been much worse during his confinement. The other party remarked that the defendant's insanity was attributable *exclusively to excessive indulgence in intoxicating liquors*.

Under these circumstances, Mr. Twyford made no order for the liberation of Mr. Harris, who still remains in the infirmary of the New Prison, Clerkenwell.—*Times*.

DEATH OF A GENTLEMAN THROUGH EXCESSIVE DRINKING.

Yesterday Mr. Baker resumed and concluded an inquiry, at the Three Colts, Old Ford, Bow, Middlesex, touching the death of Mr. George James Morrell, aged thirty-two years, who died under the following circumstances:—Sarah Clements, of Ford-street, Old Ford West, stated that deceased resided with his mother and stepfather, about four doors from witness. He was very much addicted to drinking ardent spirits, of which he would swallow half-a-pint at a sitting. Witness had often seen him attacked violently with *delirium tremens*. Eliza Pope deposed that she had known deceased, in addition to a considerable quantity of spirits, drink ten quarts of ale per day. He would have it when he could get it. Mr. Garman, surgeon, stated that he had occasionally attended deceased. He had continually cautioned him against the excessive use of ardent spirits. Had since made a *post mortem* examination of the body of deceased, and from the appearances, he attributed death to excessive drinking. Verdict—Natural death, accelerated by intemperate habits.—*Morning Chronicle*.

DRUNKENNESS AT FIRES.

The Demon DRUNK delights in destruction. We lately saw him demolishing the *Portland Vase* at the British Museum,—now, (thanks to modern science) restored. We have seen him as the fell destroyer of life, of health, of morals, of religion, yea, of the very souls of men. We have witnessed his work in the chapter of "Accidents and Offences," as the devil's decoy, the murderer's monitor, the criminal's companion; the friend and supporter of idleness, ignorance, discontent, crime, pauperism and misery. And often, very often, he plays the *Fire-Fiend*, and revels in the ruins which conceal him. Could the secret origin of all the awful conflagrations which destroy human life and property, whether caused by the deliberate villany of ignorant incendiaries, or by what are called accidents,—we feel convinced that a very large proportion of them would be found to arise from the love of liquor. At the recent fatal fire at Raggett's Hotel, where many unfortunate sufferers were burnt to death, it appeared on evidence before the Coroner's jury, that, "*Had the fire-escape been there in proper time, and THE CONDUCTOR NOT BEEN DRUNK, it would have been properly placed, and no doubt EVERY SOUL MIGHT HAVE BEEN SAVED.*"

TESTIMONY OF AN AGED MINISTER.

Woburn, April 27th, 1845.

SIR,—I have to acknowledge your circular of the "National Temperance Society," and would most cheerfully comply with the request of its Committee by affording you all the assistance in my power, but am prevented by previous engagements.

My heart and soul are with you, and trust by word and deed, we shall see the great cause of total abstinence prevail, for it must come to this, ere it blesses the world with all the good it contains. Never, at seventy-seven nearly, did man enjoy so good health and spirits as at that age, I do at this moment, and all this I attribute to *aqua pura*, and to *aqua pura alone*. Thank God, from my youth up, I have been a temperance man, but thought, as thousands do, ale and wine were necessary for labour and toil, and so took them. Then when

I arose on the Monday, weariness, &c. &c., was my companion with restless nights. Now, after three services on the Lord's day, I rest well, rise refreshed, and am cheerful all the day. Sadly, sadly mistaken have we all been, on the necessity of stimulating drinks. How singular it is, man is the only animal which seeks them, and hence man, by them, lives not out half his days, and, that half, by their use, rendered miserable. Sincerely wishing you great success in so good a work, I am, sir, your obliged and faithful servant,

MICHAEL CASTLEDEN.

To Theodore Compton, Esq.

METROPOLITAN MISSIONS.

SOUTH LAMBETH.—DISTRICT No. I.

From April 1st, to May 1st, 1845.

A SINCERE INQUIRER.

A visitor of the "Box of Linen" cases, in connexion with L— Chapel, inquired of the missionary respecting the real principles of teetotalism. The missionary explained these to her satisfaction, when she immediately signed.

THE MISSIONARY EXPECTED.

A. M., Cottage Place, through the visits of the missionary, has for the last three months practised teetotalism; she had now resolved to sign the pledge, and had been anxiously expecting the usual call of the missionary, not having any time to attend the temperance meetings; she then signed. Her husband drank considerably less, and she expressed her conviction that he would soon follow her example.

J. S. WARREN.

BETHNAL GREEN.—DISTRICT No. II.

TEETOTALISM GOOD FOR THE TAILORS.

Called upon D. B. in G— Street, who for fifteen or sixteen years had led an intemperate life. Once, when drunk, he was robbed and thrown into the canal, when with difficulty he swam out. He said, frequently when in a public-house have I lost my pocket handkerchief, and sometimes my hat also. As you have called upon me, I will sign the pledge and become a better man; then taking from his pocket three shillings, he said, "there mother, take that, I did not intend to give you any money this week; but now I am a teetotaler." The poor woman appeared overcome with joy. The man has repeatedly been visited, and found firm to his pledge. He has ordered a suit of clothes, and when he gets them intends to attend a place of worship. He is likely to be useful among his fellow-workmen; they have not drunk so much beer since he became a teetotaler. The neighbours, too, are wondering and rejoicing to behold the change, and say that if such a man as D. B. can be a teetotaler, any person might.

THE WISE AND PRUDENT DAUGHTER.

M. S., P. Street, had been many years a drunkard, and had lost five hundred pounds, and five freehold houses, yet he could not be induced to sign. His age, he said, had taught him to do better. His daughter, twenty-two years of age, said, "Father, the property you have squandered away through intemperance should now have made us comfortable; I can earn fifteen shillings a week, I will become a teetotaler and take care of my money." She then signed, and has subscribed for a bible.

WORSHIP-STREET POLICE COURT.

Out of eleven cases brought before the magis-

trate, eight were charges of drunkenness, (several were females,) one was an elderly man, father of eight children; the magistrate gave him a suitable warning and discharged him, saying, "you will repent in sackcloth and ashes, and God will withhold from you his blessing."

Four others were all of one family, three of whom, viz., father, mother, and daughter, were charged by a publican with being drunk in his house, breaking a pane of glass, and using insolent language. One of them was fined five shillings, which another publican paid.

Another case was that of a young man who required three policemen to take him to the station-house, a distance of one mile, and occupied them four hours.

Two boys, charged with gambling, were questioned by the magistrate as to their education (their father being present). They had never been taught to read, to pray, or to go to a place of worship. The magistrate appeared much affected, and gave the father a suitable reprimand.

THE ADVANTAGE OF A RE-VISIT.

G. M., K— Street, had been many years at sea, and has lain drunk upon the deck for many days together. The missionary besought him to abandon his old habits and to become a teetotaler. After repeated visits, and being taken to temperance meetings, he at length signed the pledge. His son, sixteen years of age, has also signed.

FROM THE FATHER TO THE SON.

C. S., of K— Street, residing in an old shattered building, which is unfit as a residence for any human being, said that his father, through intoxication, threw into Chancery fifty thousand pounds, that no one might touch it, and there it remains. He had also become a drunkard,* therefore he had good reason to be a teetotaler. He then signed.

UNION OF EFFORT.

The city missionary in the district, informed the temperance missionary of a poor drunkard residing in C— C—t, O—C— Street. He had lately been out on a drunken course, and had suffered much; and knowing there was no safety for him but in total abstinence, he desired to take the pledge. When the temperance missionary appeared he expressed gratitude at his arrival, and forthwith signed. His wife and son followed the example.

TEETOTALISM THE DOOR TO BETTER THINGS.

In F— Street, resides T—U—k, who has been for many years a notorious drunkard, he said that he had left his family and home for fifteen months at a time, and that his family had suffered more than imagination could picture through strong drink. He thought he was cast off from all the good and merciful, and dare not venture to seek better things. He signed the pledge, and his wife likewise.

Another, C—J—m, of W—r Street, was unwilling to listen to the advice of the missionary upon his first visit; but after repeated visitations signed the pledge, and has since attended temperance meetings. He said, I have been one of the worst of drunkards, I have sold my clothes and furniture for drink, have wandered about the country, and have led a wicked life. I never thought I could abstain from strong drink, until God in his providence directed you to me. It is now a fortnight

* Query—Whether, in some sense, drunkenness, is not hereditary.—SUPERINTENDENT.

since I tasted any intoxicating liquor, and I assure you I have no desire for any, I intend to lead a different life. His wife also gave her signature, saying, I shall soon see a difference. They both expressed much gratitude, and became subscribers for a bible.

A RE-SIGNATURE.

W. J., of C— R—w, once signed the pledge, and kept it for nine weeks, but had again partaken of the intoxicating cup, and found to his own and his family's sorrow, that he was in the way to ruin. He had frequently been solicited to re-sign, and had at length determined to do so. His wife also signed.

THE INSIDE.

Looking through a public-house window, saw two men fighting in a desperate manner, while the inmates were looking on with apparent pleasure. One of the men was dreadfully bruised and covered with blood. The missionary went for a constable, but on his arrival in company with a policeman, all was quiet.

J. R. GUTTERIDGE.

SEVEN DIALS.—DISTRICT No. III.

AND ALL FOR PRESENT PLEASURE

C. E—, P. street, said "Drink has been the ruin of myself and husband, he has lost his regular work, and we are both shortening our lives, and all for a present pleasure." She signed the pledge. The husband was not at home.

A WIDOW'S METHOD TO DROWN SORROW.

M. C— said, "I have no regular home; myself and child are wanderers since the death of my husband. I took to drinking to drown sorrow." On inquiry, the missionary ascertained that drink was the cause of the premature death of the husband. The widow and her child both signed.

THE PLEDGE, A RECONCILER.

W. J—, the landlady of a house in A— street, sent for the missionary and informed him that her house had been kept in continued uproar for two days, in consequence of two drunken women, lodgers, having quarrelled and fought. The missionary saw, and reasoned with them on their sin and folly, and after explaining the principle and advantages of total abstinence, one of the women signed, and the husband of the other followed her example; by which means a reconciliation was effected.

THE DRUNKEN BROTHER A BETTER JUDGE OF COMFORT THAN THE MODERATE DRINKING MOTHER AND SISTER.

On visiting W. D—, of S— gardens, the missionary found him in bed drunk; and on the presentation of a tract, he said, "I know your principles are good, and if I could keep to them I should do well." He was urged to try; but the moderate drinking mother and sister endeavoured to dissuade him from his purpose, saying that, by "joining the teetotalers he would give up all his comforts." He looked round his confused and dirty room, and said, "What comforts?" he immediately signed the pledge. His son and a woman lodging in the house also signed.

I WILL TRY IF I CAN BECOME A SOBER WOMAN.

C. D—, A— street, said, "You have just come in time, I was thinking of the fool I have been to myself and my family, through drink. It has cost me money, happiness and health. My husband is a sober man, and I will try if I can become

a sober woman." She signed the pledge and her son also.

THE DRUNKARD'S FAMILY AND THE POOR RATES.

T. B— was found by the missionary apparently in starving circumstances, he said he was a native of Glosson, Derbyshire, and that drink was the cause of his distress. "I lost my work through drink, and have come on tramp here. My family are now in the Poor-house of my native town." He signed the pledge, and was presented with some books (explanatory of the principles) to sell, to help him back to his native place.

CAMBERWELL AND PECKHAM.—DISTRICT No. IV.

PRECEPT WITHOUT EXAMPLE.

Upon the missionary's calling in L— place, Mrs. F— said, my husband thinks there can be no necessity for my being a teetotaler, but I am determined all the children shall; three of the family being present signed.

A RE-SIGNATURE.

At the close of a prayer-meeting in Nelson-street school-room, Mr. P— came in, and said, I was once a teetotaler and a happy man, but I was induced to go back, by the persuasion of a friend, (enemy), and am now a miserable man, will you again receive me. The pledge was read, when he subscribed his name. The missionary commending him to God, in prayer; subsequent visits have found him firm.

A POLICEMAN'S TESTIMONY TO THE MISSION.

On speaking to a policeman relative to the conduct of some two or three disorderly individuals, he said, "I know them, and the neighbourhood well, and if you can effect any reformation there, you are entitled to the thanks of the community. Yours is a good work,—none have a better opportunity of observing the evils arising from drunkenness than policemen, nor of judging of the beneficial results of the work in which the society is engaged. I am satisfied that you have done a vast amount of good."

LONG ROOMS.

Mr. K— invited the missionary to accompany him, to visit some of the long rooms which are attached to many of the public-houses and gin-palaces, in Ratcliffe Highway and its vicinity. With the permission of the master or mistress of several of those houses we entered, and distributed tracts to the parties frequenting these places. We ascertained that in four of these rooms only, no less than 800 of both sexes on an average congregate there every evening. While Mr. K— was engaged in distributing tracts, the missionary engaged the conversation of a tall good-looking young man, a sailor from America, who was called "Yankee Jack." He said he had a praying mother, and an only brother who was a member of a Christian church. May their prayers be heard. We obtained no pledges, but distributed about 500 tracts, which were well received.

RICHARD HODGSON.

EAST SMITHFIELD.—DISTRICT No. V.

PROVIDENTIAL INTERPOSITION.

A sailor, greatly intoxicated, was engaged in a desperate rencontre with a waterman, when the

* Let the moderate drinking husband sign the pledge and sustain her. And may He who hath "no pleasure in the death of the wicked," (Ezekiel xxxiii.) sustain her, and then we are sure she will "become a sober woman."

missionary, with considerable difficulty, separated them. Having taken the sailor to a coffee-house, he informed the missionary, that yesterday he had £5 in his pocket, but had now only one shilling. On reflecting upon what had taken place, he became greatly excited, and pulling out a knife, ran out of the house, saying "he would be the death of the waterman."

The missionary following, succeeded in pacifying him,—and at his own request went with him to the Tower Stairs, when he signed the pledge,—and expressed himself much obliged for the trouble that had been taken with him. He then left to go to his friends at Chatham.

A SISTER'S THANKFULNESS.

A respectable female called upon the missionary to visit her brother, who was living very irregularly, and wasting his substance. The missionary went and obtained an interview. He confessed he was given to drinking and gambling, being out two or three nights and days at a time; and when short of money has pawned the ring from his finger. He had often been robbed, and once lost a valuable watch and chain. Being convinced that nothing short of total abstinence would be of service to him, he signed the pledge. His sister then coming in, he exclaimed, "I have done it at last." She was very thankful, and *promised* to sign the pledge herself.*

SHIPPING.

The Captain of the "E—s," lying in the West India Docks, wishing the missionary to try to induce the mate of the ship (who was a very intemperate man) to sign the pledge, he went on board immediately and succeeded. The mate said it was quite necessary, as he had spent a vast sum in intoxicating liquors. On signing the pledge, he gave the missionary two shillings to be applied to the support of the mission, and requested to be supplied with some temperance publications.

STREET LABOURS.—A WEDDING IN DANGER OF DELAY.

A woman who had been out all night drinking, was inquiring of a policeman if he had seen a white satin waistcoat-piece which she had to *make up for a gentleman who was about to get married*. This, with a half-sovereign, she had lost. The missionary gave her the tract, "Keep away from the public-house." She then signed, as a pledge that she intended to do so for the future.

A SABBATH MORNING IN ST. PAUL'S CHURCH-YARD.

Has any one ever doubted the possibility of the love of drink becoming the ruling passion of the mind? If so, the following anecdote will probably lead to the recognition of its power, as in this case we shall see that it can overcome the delicacy of female propriety, and the restraints of religion, and risk the loss of character, station, and all that should be dear to the heart.

"One Sabbath morning, in St. Paul's Church-yard, a lady, handsomely dressed, was seen by the missionary to drop a bottle of gin. She hurried away, apparently ashamed. The fumes of the liquor, however, soon attracted a group of persons to the spot, when the desecration of the

hallowed employments of the Sabbath, and the proximity of the sacred edifice, were in some degree atoned for, by the opportunity thus offered to the missionary to turn this disgraceful occurrence to good account. He did so, and taking the scene before them for a text, gave the assembled group a teetotal sermon."

Amongst his hearers, were several cabmen, to whom he presented the tract, "The cost of Intemperance." Upon which one of the cabmen stepped forward and said, "I have often thought of it, I will now sign." He accordingly took the pledge.

A RE-SIGNATURE.

Gave tracts to two intoxicated men, one of whom remarked, that he had been a teetotaler, but was sorry to say he had broken his pledge. It had cost him many pounds for drink. His wages are about £2 per week. He never thought of taking home more than 18s. to his wife and family. The missionary urged him to sign, and make better use of his money. He said, "Well, I will try again." He then signed, and showing the missionary £1. 9s. 6d., being the sum he had left out of his week's wages, promised he would give it all to his wife, which as the wife afterwards informed the missionary, he faithfully performed. He continues firm. His wife also has signed the pledge.

W. STONEMAN.

NORTH-EAST WESTMINSTER.—DISTRICT No. VI.

STREET LABOURS.—THE PUBLICAN'S MODE OF CHARITY.

Addressing a group at a public-house door, one of the number, pointing to a man who was lying under the window asleep, said, he had been drinking the last three days:—his money being all spent he had that morning taken off his trousers and pawned them for four shillings, the landlord giving him an old pair while he stayed to spend the money, and then turned him out. The missionary put a tract in his bosom, and gave one to the landlord who was at the door.

One of the group to whom a tract was given, whose squalid appearance gave evident tokens he was growing old in drunkenness, looking at it, observed, young as I am, (and I am not nineteen), I have spent pounds in drink, besides wasting my health and my time: I might have had a good business, and appeared as respectable as any tradesman with a £100 in my pocket, instead of being ragged and forsaken as I now am. Having spent all my money, the landlord has just refused to give me credit for a pint of ale. Being advised to sign the pledge, he asked, where shall I go to sign? He was told he could sign there: the pledge-book was produced and he signed.

A LODGING HOUSE—THE SOBER HUSBAND'S METHOD OF RECLAIMING HIS DRUNKEN WIFE.

At a lodging-house in O— street, among others was a family, comprising father, mother, and daughter, the father and the daughter were sober, but the mother was so intoxicated that she could not sit on the form, and finally fell on the floor. The husband was very violent and full of invective against his wife. The missionary at length succeeded in appeasing him, but he declined signing the pledge. The daughter a young woman of eighteen, ashamed and grieved for her poor mother, asked if she must

* And thus she leaves him to stand alone. Would not the really affectionate sister have said:—"Come brother, let us sign the pledge together." Romans xv. 1, 2, 3.—SUPERINTENDENT.

pay anything to become a teetotaler. No, nothing, was the reply. She then signed the pledge.

A GENTLEMAN'S SERVANT FLOGGED—
TEETOTALISM OR RUIN.

J—, a young man said, he had been in gentleman's service for several years past, till two months ago he lost his situation through drink; since then he had been committed to prison a month, and flogged for being drunk and disorderly; he had left the prison a fortnight, but was still suffering from the effects of the flogging; he was urged to sign the pledge; he replied "there is no other alternative for me, teetotalism or ruin." He then signed, and was followed by five others who were present.

BUT I WAS ASHAMED.

M. S—, in O— street said, she had suffered much from drinking for many years. She had been to prison, and narrowly escaped transportation, and was now destitute of food, clothing and money. She was entreated to sign the pledge. I certainly will she replied, and I should have gone to the meeting and signed, but I was ashamed. She signed the pledge.

THE PAWN-SHOP A HINDRANCE TO TOTAL
ABSTINENCE.

Then said M. S—, pointing to a female companion, she is liable to be sent to prison, for she has pawned the blankets and sheets belonging to her landlady's bed, and spent the money in drink. She also signed.*

STRONG DRINK MAKES WIDOWS.

E. L—, a respectable female, living in P— street, stated she had been a widow five months, her husband died from a disease in the lungs, *super-induced by drinking*. She had never been a drunkard herself, but had seen and suffered enough to know that *strong drink was an enemy to health of body, peace of mind, and to life itself*. She signed the pledge.

THE POWER OF EXAMPLE—GREATLY IMPROVED IN THEIR SOCIAL CONDITION.

M. D—, P— street, wife to a gas-stoker, with six children, stated they were in great distress. For want of clothes, could not send the children to school, and had no bible; she was obliged to pawn the bed clothes to procure food. Her husband had constant work, but preferred the beer-shop to his own house. She was urged to sign the pledge as an *example* for her husband. She then signed. After several re-visits, the husband and two of the children signed. Subsequent visits have found them faithful to the pledge, *greatly improved in their social condition*, and the children better clad and sent to school.

PYE STREET SCHOOL-ROOM.

Attended the festival of the Pye-street Association, Westminster, when a noble lord occupied the chair, and a noble friend of his lordship sat on his right hand. The meeting was addressed by his lordship, who was followed by four members of the society, (who were once drunkards), a corporal in Her Majesty's service, five city missionaries, (all teetotalers), Mr. Underwood, and the missionary.

* Two more cases shewing the necessity of a female committee. See April number, page 351, note to "Drunkenness not confined to sex or station."—SUPERINTENDENT.

† She ought to have applied for parochial relief.—*Ibid.*

‡ See the Power of Example.—*Ibid.*

His lordship on vacating the chair said, "what he had heard and seen had afforded him great pleasure and satisfaction, and though he had occupied the chair for three hours, but for the clock which told the fact, so happily had the time passed away, he could not suppose it had been half so long, and as far as his influence could go, he would support and promote the cause."

Lady T— was present, and inquired if any of the reformed were the fruits of this movement, and being informed in the affirmative, expressed great satisfaction.* The meeting was of a most animating and encouraging character. At the close several signed the pledge.

INCIDENTAL LABOURS.

Whit-Monday attended the Festival at Allon, one hundred and eighty partook of good plum-cake and tea, in a large room which was built and occupied as a Hopping Factory, by W. Holmes, Esq., who, after becoming a teetotaler, *relinquished the business*, and converted the factory into a Temperance Hall. At half-past six o'clock the meeting commenced. Mr. Stewart a British schoolmaster was called to the chair. The speakers were, the Rev. J. Tucker, Wesleyan minister, Mr. Holmes, and the Missionary. Great attention was paid, a good impression made, and ten signed the pledge.

FRANCIS COLLINS.

PICKLE HERRING AND SHAD THAMES.
DISTRICT No. VII.

STREET LABOURS.—PUBLIC-HOUSE DOOR.

Seeing a man and woman come out of a public-house, the missionary gave them each a tract, and conversed with them upon the necessity of temperance, in order to happiness. The woman said I am a widow, and my husband died through drink, I am sure I ought to sign, and will do so if my friend will. "Not I," said the man, "it's a very little that I take, and I will never give it up for any body." The missionary then inquired the residence of the female, and calling to see her, she signed the pledge.

GROUP—TESTIMONY—GENTLEMEN'S SERVANTS.

While speaking to a number of labouring men upon the importance and advantages of sober habits, a gentleman's servant drew near, and observed—"I never was a drunkard, but I have been a teetotaler more than ten months, and have found my health and comforts improved. I now go to church and feel happier. My debts are all paid, and I intend to join the Temperance Provident Institution!"

Another of the group—I will take the pledge, said a respectable looking female, and try to be sober, and will endeavour to make my home more comfortable—she signed.

TEETOTALISM AND PEACE.

She is firm to her pledge, said a poor woman to the missionary, and would be glad to see you.

The missionary went and found the party busily engaged at her work. She expressed her thankfulness for the interest taken in her case. Her husband signed.

When the missionary first visited this woman, she had left her husband, having pawned all his clothes for drink—she was absent five days. Peace

* And let it not be forgotten that this movement originated in the mission to this district.—See former numbers of the *Chronicle*.—SUPERINTENDENT.

has since been restored, and they are now living happily together. They have both joined a temperance society.

J. H. DONALDSON.

BILLINGSGATE AND TOWER.—
DISTRICT No. VIII.

A RE-VISIT—TESTIMONY.

I have kept the pledge, said a labouring man, ever since I signed your book, now more than six months since, I am better in health, and my circumstances are improved. When the missionary first met with him, he was a drunkard, and was destitute of everything, his clothes were tied on with a cord, and all his friends had abandoned him. After he had signed, the missionary waited upon his friends, and made reconciliation, and obtained some help for him. He is now respectable—is in constant employment, and attends a place of worship.

A RE-SIGNATURE—THE WIFE NOW SIGNS.

"I was a teetotaler two years," said an Irish labourer.

"So you was, Patrick," said his wife, "and then we were comfortable."

"And you may be so again if you will take the pledge," replied the missionary.

"I will, then, your honour, and hope to keep it this time; and my wife she will sign."

"So I will," says the woman, and signed.

"That man ought to join too," says a by-stander, pointing to an aged Irishman. "I have done so already," replied the man, "and am now sober and happy."

J. H. DONALDSON.

BANKSIDE, SOUTHWARK.—
DISTRICT No. X.

A SIMPLE LESSON TO LABOURING MEN.

C—, a carman, and his wife, observed they should never wish to drink beer were it not for their business. Immediately on receiving the tract, *Simple Lesson to Labouring Men*. The wife sat down on the step of the door and read it. "Dear me," she exclaimed, referring to a calculation contained in the tract, "This is just about the quantity we drink, and £7. 7s. 4d. per year, is, at this rate, what it must cost us, dear me, who would have thought it!" The missionary left them, and after calling at a few houses, was beckoned by the wife, who, on his returning to her, expressed a wish to sign, which she did, saying she hoped her husband would soon follow.

THE COAL PORTER, OR I WILL GO AND CALL HIM.

A coal porter, sitting alone on some steps in front of a wharf, was asked if he would sign:—"No," he said, "but one of my mates has been talking about signing, perhaps he will; I will go and call him, stop a minute." He set off, and soon returned, followed by a great number; they were supplied with tracts and addressed. Two of them signed, and a tall, robust man, said he would try it a week, and if he found he could do his work as well on tea, coffee, or cocoa, as on beer, he would sign. This man is a noted pugilist.

A RELAPSE.

The husband of M. A. H., a hatter (with a wife and five children) formerly had a good trade, and employed several men. Drinking has reduced him to a journeyman, and the greater part of his wages

he spends in drink. All their clothes and furniture are either sold or in pledge. The husband was once an abstainer for three months, and in that time saved £25, but he broke out, and in three weeks it was all gone. The wife signed the pledge.

A LODGING-HOUSE.

Addressed a number of persons in the kitchen of a lodging-house. Two women signed the pledge.

INCIDENTAL LABOURS.

Monday evening, April 14th, attended and addressed a meeting in Austin Street, Shoreditch.

J. S. WARREN.

SOMERS' TOWN.—DISTRICT, No. XI.

HAD REGAINED THE CONFIDENCE OF HIS EMPLOYER.

W. C., a stonemason, with his wife and son, who signed the pledge only on the 26th of February last, have all adhered to the principle; the altered appearance of the room bespoke it; everything was neat and in order. His wife stated, that since he signed the pledge, he had regained his work and the confidence of his employer.

NEITHER SUPERIOR TALENTS NOR EDUCATION
ANY SECURITY AGAINST STRONG DRINKS.

G. V., with a wife and seven children, a man of superior talents and address, and who had received a good education, is now in a state of decrepitude; in appearance fifty, though, in reality, only thirty years of age; his circumstances were once good, but he was now in utter destitution. He had been a drunkard for more than ten years. After many excuses he signed, and was followed by one of his sons.*

SELF-RESPECT GONE.

On entering a house in S—s Court, two females, once respectable, victims of the drinking-system, were lodging in a garret; one of them was lying down, covering herself, from necessity, with a few filthy rags, having actually pledged her own clothes for drink.—Self-respect appeared to be gone. They both signed the pledge, but one only has kept it.

THE CAB PROPRIETOR—A RE-SIGNATURE.

J. W., a cab proprietor, a drunkard of many years standing, signed the pledge, and kept it three years, during which time he saved three hundred pounds. Last summer he broke the pledge, spent the whole of the money, and reduced himself to a complete wreck; he was filled with remorse, predicting, that in a very short time the cabs and horses he had left would all be gone, and himself and family reduced to beggary. He re-signed—have paid him several re-visits and find him firm.

A FOURTH OF HER LIFE A DRUNKARD.

J. L., aged sixty-three, with her husband, aged seventy-four, found them in a sad condition, owing to the wife's having been for more than fifteen years habitually given to drink. They were destitute of every comfort, no bed, no table, no chair, no kettle, or utensil of any kind. They were ignorant of God and the way of salvation. The missionary prayed with them, and both signed the pledge.

WILLIAM CLARIDGE.

* Where is the wife?—SUPERINTENDENT.

METROPOLITAN MISSION.

STATISTICAL RETURN FROM APRIL 1st TO MAY 1st, 1845.

		DISTRICTS.												
		1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.		
Visits paid to persons and places.		South Lambeth.	Beddinal Green.	St. Giles's.	Camberwell and Peckham.	East Smithfield.	North East Westminster.	Pickle Herring and Shad Thames.	Billingsgate and Tower.	Portman Market.	Bankside, Southwark.	Somers Town.	Visits.	
Street Labours.	Drunkards accompanied home . . .	—	—	9	—	3	—	4	—	—	—	—	16	
	Drunkards spoken to . . .	3	13	61	21	42	29	58	10	23	—	40	300	
	Gentlemen's servants . . .	—	—	4	12	18	15	8	6	3	—	—	66	
	Drovers	—	—	—	—	43	—	40	—	—	1	—	84	
	Groups	2	16	45	54	180	64	220	50	17	14	120	782	
	Cab Stands	—	10	7	1	37	2	10	3	4	—	—	12	86
	Drunkards visited . . .	3	12	61	3	6	10	—	—	3	2	33	138	
	Families	—	283	131	77	30	77	—	—	164	182	138	1082	
	Long Rooms	—	—	—	4	—	—	—	—	—	—	—	—	4
	Lodging Houses	—	—	12	—	3	10	—	—	—	2	—	—	27
	Workhouses	—	—	—	—	—	1	1	—	—	—	—	—	2
	Day Schools	—	1	2	6	2	1	6	2	1	—	4	—	25
	Infant do.	—	1	1	—	3	3	3	1	—	—	2	—	14
	Sunday do.	—	1	—	3	—	—	2	—	3	—	—	—	9
	Markets	—	2	1	—	4	—	4	3	1	1	—	—	16
Railway Stations	—	2	—	—	1	—	—	—	1	—	9	—	13	
Police do.	—	—	1	—	6	1	5	—	1	—	—	—	14	
Do. Courts	—	1	—	—	2	1	4	—	—	—	—	—	8	
Barracks	—	—	—	—	—	1	—	—	1	—	—	—	2	
Jails	—	—	—	—	—	—	—	—	—	—	—	—	—	
Factories	6	—	2	—	6	—	6	6	—	—	—	—	26	
Stables	—	—	—	—	3	—	—	—	6	2	2	—	13	
Wharfs	4	2	—	1	31	—	70	10	—	2	—	—	120	
Docks	—	—	—	—	4	—	—	—	—	—	—	—	4	
Shipping	—	—	—	—	46	—	45	—	—	1	—	—	92	
Hospitals and Asylums . .	—	—	—	—	—	—	—	—	—	—	—	—	—	
Other places	8	3	—	7	7	10	10	4	9	2	—	—	60	
Re-visits to persons & families	133	68	133	200	132	213	75	12	75	67	216	—	1324	
Visits	159	415	470	389	609	438	571	107	312	276	581	Total	4327	
Total														
Visits														
RESULTS.														
Signatures.	Drunkards	—	7	20	5	8	12	4	3	4	5	10	78	
	Others	2	20	—	20	17	10	3	2	15	10	16	115	
Re-signatures.	Drunkards	—	3	5	1	12	4	2	2	—	—	1	30	
	Others	—	—	—	—	21	5	4	1	—	1	—	32	
255														
Persons who cannot read.	Age 5 to 15	—	71	60	80	—	41	—	—	64	60	10	386	
	" 15 to 60	—	116	20	74	—	23	—	—	15	50	9	307	
	60 and above	—	6	15	16	—	—	—	—	3	13	—	53	
746														
Families without Bibles . .	—	25	60	20	—	24	—	—	26	18	6	—	179	
Persons induced to subscribe for Bibles	—	10	—	—	—	4	—	—	—	10	18	—	42	
Persons not attending public worship	—	282	220	—	—	98	—	—	60	4	4	—	668	
Persons induced to attend	Public worship	—	—	—	—	—	6	8	—	—	—	—	14	
	Temp. meetings	—	37	—	17	21	14	16	12	4	—	7	128	
	Day Schools	—	2	2	3	—	3	—	—	—	—	—	10	
	Infant do.	—	—	1	—	—	—	—	—	—	—	4	5	
Sunday do.	—	—	—	2	—	4	—	—	—	—	—	6		
Drunkards deceased	—	—	—	—	—	—	—	—	1	—	—	—	1	
Do. restored to Christian Churches	—	—	—	—	—	—	—	—	—	1	—	—	1	
Other beneficial results . .	1	5	—	8	—	—	—	—	4	2	—	—	20	
Tracts distributed	185	300	450	270	550	300	500	250	396	360	570	—	4131	
Hours employed	40	167	161	148	152	158	116	36	160	112	134	—	1384	

Districts Nos. 1 and 8 are visited one week in each month by the Missionaries of Nos. 10 and 7.

SUPERINTENDENT.

FOREIGN INTELLIGENCE.

INDIA.

The *South India Temperance Journal* supplies us with the following interesting information:—

THE ARDENT SPIRIT PLEDGE FAST BECOMING OBSOLETE.

H. M. 25th Regimental Society has, we rejoice to state, abolished their two pledges, one allowing spirits in moderation, and the other ales, &c., and cleave only to the true temperance pledge, that of abstinence from every intoxicating drink. The arrangement made however allows the members (only 2 or 3) on those pledges to remain. Present strength of the Society, 392, including 23 garrison members. 5th April, 1845.

THE SECOND ANNUAL REPORT OF THE TEMPERANCE SOCIETY H. M. 84TH REGIMENT

Presents the following statistical table as to the state of the Society on the 4th of February, 1845:—

H. M. 84th Regiment.				Staff Serg.	Arty. Civil.		Total.								
Total Abstinence.	Moderation.	Women.	Children.	Total Abstinence.	Total Abstinence.	Total Abstinence.	Total Abstinence.	Grand Total.	On Probation.						
Total Abstinence.	Moderation.	Total Abstinence.	Moderation.	Total Abstinence.	Moderation.	Total Abstinence.	Moderation.								
170	2	48	0	72	0	3	0	13	0	1	0	307	2	309	11

It may be here observed that there are a considerable number of consistent teetotalers in the regiment not in connexion with this Society.

900 MILES MARCH IN INDIA WITHOUT INTOXICATING LIQUOR.

Canteen converted into a Coffee Room.

H. M. 10TH REGIMENT.

MY DEAR SIRS,—After marching about 900 miles, I would offer a few remarks on the effects of total abstinence during that period; trusting that (as trial is said to be the best criterion) it may have the effect of doing away with the impression, that ardent spirits are necessary, or in any way useful on the march.

When we started from Fort William, that opinion was very prevalent in our corps, so much so, that a great many who had long been teetotalers fell away. The consequence was fatal in some instances. On our third day's march a fine young man was drowned in a state of inebriety. But, they soon found by their own experience, as well as that of the few who were steadfast, that ardent liquor was of no assistance to them; on the contrary, its deleterious effects were quite obvious, and acknowledged by all. THEY WERE CAPABLE OF MORE EXERTION, MORE ENERGY, AND OF ENDURING MORE MODILY FATIGUE WITHOUT THE AID OF ANY STIMULATING DRUG. Our canteen was converted into a coffee-shop, and drunkenness was of rare occurrence.

We marched into Meerut with THREE HUNDRED AND FIFTY PRACTICAL TEETOTALERS. We had out of 900 men only 23 in the hospital, and with less than half the compliment of doolies allowed for the regiment.

We have not yet been able to open a coffee-room, in consequence of so many troops being in the station. But the cause of total abstinence has

gained greatly in the regiment. In fact, all our members of the *via media* system are ready to rally round the standard of TEETOTALISM, as soon as the Lord opens a place for us to unfurl our banners.

Shortly before we left the Fort, we received from our friends of the 84th a parcel of interesting tracts, the distribution of which is likely to effect great good, together with a letter from their worthy Secretary, which we beg most gratefully to acknowledge. I have the honour, &c.,

G. T. WHITAKER,
Col. Serg. 10th Foot,
Meerut, }
8th March, 1845. } Vice President Temp. Society.

TESTIMONY OF A MISSIONARY.

The Rev. Thomas Brotherton, B. A., Missionary S. P. G. F. P. in the Tanjore district, under date 24th March, 1845, speaks of his happy experience in the practice of total abstinence: "I am happy," says he, "to be able still to bear my testimony to the blessings of abstinence. My duty as a Missionary calls me continually at the villages, scattered over a space of country more than 80 miles by 60, and I am obliged to change the quality of the water I drink perhaps every day, and yet I have not found the smallest inconvenience from this course. One day I have well, another tank, another river water. I can safely affirm that, since I have been a teetotaler, I have not known what it is to be sick; before, I had constant head-ache, giddiness, fulness of habit, and rushing of blood to the head. When I travel I have no occasion to burthen myself with a load of bottles, as before; now every well, every stream, supplies me and them that are with me, with a wholesome and cooling beverage. I have had so little to do these last two years with my own countrymen, that I have been out of the way of advocating the cause of temperance. I live in the midst of natives, 15 miles away from the nearest European station. Still I do bless God that ever I became a teetotaler, and look upon that day as a great and important crisis in my life. Convinced as I am that God is everything and man nothing, yet I am sure, that under his blessing, I owe my prolonged existence to the principles of abstinence I have been so happily led to adopt."

THE FIRST JAMAICA RAILWAY.

The following very valuable statement is taken from the CITY ARTICLE of the *Morning Herald* newspaper of the 7th of May, and contains a triumphant reply to the objection, "Hard bodily labour cannot be performed without the aid of alcoholic stimulants."

"The first Jamaica Railway is progressing rapidly towards completion; and it is satisfactory to learn, that the fifty men sent out from England to carry out the undertaking, have all continued in excellent health, although exposed daily to the sun's rays, and working the line through a marshy district, where miasma must necessarily prevail. The men have RIGIDLY ABSTAINED FROM DRINKING RUM, and the general good health they have enjoyed is attributed chiefly to their TEMPERATE HABITS. THIS IS A MATTER OF GREAT IMPORTANCE, for as it is now clear that the railway-system must extend with rapidity throughout our colonies, and that they will be most materially expedited by experienced labourers from the mother country, the example in question will go far to remove all apprehension about their health by ADOPTING THE SAME PRECAUTION."

SYDNEY.

To the Secretary of the *National Temperance Society*,
Sydney, 26th December, 1844.

DEAR SIR,—In replying to your favour of 19th July last, and acknowledging the receipt of the case sent by the *Parrock Hall*, containing a supply of tracts and other valuable Temperance publications, I beg, on behalf of the Australian Total Abstinence Society, to return our very best thanks for this truly valuable gift, which you will be kind enough to present to the Board of your excellent Institution. After receiving them, we took steps for presenting copies of them to such parties as from their influence in society in general, we have long wished to gain to our cause. Of these, I may mention the Governor, the Colonial Secretary, the judges, the bishop, the clergy, and other influential members of this community. From several of them we have received, I am happy to say, replies acknowledging in grateful terms, their acceptance of the works. From the Bishop of Australia we have received the most lengthy epistle, of which I beg to give you a verbatim copy, as it will serve to make you acquainted with the kind of opposition we meet with in general from the branch of that church, of which he is the head in this colony. It is as follows:—

“*Darlinghurst, 23rd November, 1844.*”

“GENTLEMEN,—I beg leave to express to you my thanks and acknowledgments for the *Report and Address of the National Temperance Society*, and the *Enquirer*, No. 3, Vol. I., which you have forwarded to me on behalf of your Committee. The object proposed by that Society (the extermination of drunkenness,) is so commendable, and the motives of its supporters are in all appearance so good, that I have felt it my duty to make myself acquainted with the contents of these publications previously to sending you any reply. The object and the motive I express a favourable opinion of; but with equal candour am under the necessity of saying, that the principle of the Society does not afford me equal satisfaction.

“Every Christian is from his baptism placed under the most solemn pledge to renounce whatever he cannot partake of without violating the laws of God; and whether it be strong drink, or whether it be any other object of human desire, if he cannot use it moderately, he is bound as a Christian totally to abstain from it, that he may not violate the covenant of baptism. Were there a Society which went professedly upon this principle, in seeking to reform the drunkard, and to secure the sober, that is to say, by recalling to their remembrance their duty as children of God, and encouraging them to walk worthy of their calling; and which Society would therefore come directly in aid of the exertions of the Church of Christ, I should not see the objection to it, which now occasions my standing aloof from your Association. The true cause of the increase of intemperance, I am persuaded, is the decay of the restraining influence of Christianity, that is, the want of a due sense among those who are baptized, of the duty and necessity of observing the solemn engagement which they are under, to be temperate in all things. I acknowledge my distrust of the permanent efficacy of any scheme of reformation which excludes reference to the highest motives—obedience to the Divine will, and a sense of religious obligation; and my apprehension is, that men will thus be familiarized to reform their outward conduct alone, without rising to a

comprehension of what Christianity really requires, that their hearts be made clean within them.

“This deters me from supporting the Society, in favour of which you have sought to interest me. Nevertheless, I thank you for your attention in sending me those publications; and, wherein any of us may be in error, very sincerely praying that we may be led into the way of truth, and hold the faith in unity of the Spirit, in the bond of peace, and in righteousness of life, I am, Gentlemen, your most obedient servant,”

“W. G. AUSTRALIA.”

“To the Australian Total Abstinence Society.”

To the above I sent the following reply:—

“*Sydney, 26th November, 1844.*”

“REVEREND AND RESPECTED SIR,—Your interesting letter of the 23rd instant, kindly acknowledging the receipt of sundry Temperance publications, which we had the pleasure of sending to you, was read to the Committee of the Australian Total Abstinence Society, at its usual meeting last evening, and I was instructed to express to your lordship the high gratification which your communication has afforded to the Committee. For, though you are kind enough to express your dissatisfaction with the *principle* of the Society, for the reasons which you specify—and thus leave us in no doubt as to this point—yet we still fondly cling to a hope that, on further inquiry into the subject, you will perceive good evidence for coming to the conclusion, that these reasons originate in mistake. We beg to assure your lordship, that neither by adopting the principle of the Society, nor in the advocacy of it, do we feel ourselves precluded from a ‘reference to the highest motives—obedience to the Divine will, and a sense of religious obligation.’ In place of this, after a careful investigation of the word of God in all its references to the subject, we feel persuaded that we are amply supported by it in many of its express declarations, cautions, and injunctions; such as are contained in Prov. xx. 1; xxxiii. 20, 21, 29, 35; xxxi. 4, 5; 1 Peter ii. 11; 1 Thess. v. 22. The declaration of the Apostle Paul too, in Rom. xiv. 21, we regard as perfectly safe to follow in this matter; and when we consider the wide extent to which intemperance prevails in the community, and the many most distressing evils which flow from it, both to the unhappy individuals who are under its influence, and to the community at large—evils too which affect the soul as well as the body, and that in eternity as well as in time—we feel that no remedy, short of total abstinence from all intoxicating liquors can meet the case. Of all the instrumentalities made in aid of the ministry of the word of God, which, during late years, have been brought to bear on mankind, no one seems to have been more extensively or decidedly blessed by God to the reformation and conversion of sinners, than the total abstinence movement. In proof of which, permit me to beg your lordship’s particular attention to some statements which you will find marked in the Sixth Report of the New British and Foreign Temperance Society, and also to the tracts which accompany this.

“Uniting with you most sincerely in prayer to the gracious Source of all unerring illumination, ‘that we may be led into the way of truth, and hold the faith in unity of the Spirit, in the bond of peace and in righteousness of life,’ I am, your lordship’s most obedient servant.

“M. T. ADAM,

“*President of the Australian Total Abstinence Society.*”

It was hoped that this would have brought a reply, which might have led to further discussion; but as no one has been sent, I suppose we are to infer that the Bishop does not intend to pursue the subject any farther.

As to the present state of our cause, I am sorry to say, it is far from prospering. Intemperance and all its attendant evils are fearfully prevalent in the community. Those in the upper circles of society generally keep aloof from it, and our funds are so low, that it is with difficulty we can carry on our operations, limited though they be. Should you be able to send us another supply of your publications, they will be most thankfully received, and distributed in every way in which they are likely to be useful.

With best wishes for the great usefulness of your Society, I am, dear sir, yours very truly,

M. T. ADAM.

P.S.—Should you have occasion to write me, please address me, Rev. M. T. Adam, Seaman's Chaplain, Sydney, New South Wales.

AGENTS' REPORTS.

ROBERT GAMBLE.—BUCKINGHAMSHIRE.

During the winter months my labours were confined principally to visiting from house to house, and am pleased to find that my out-door meetings are better attended in consequence; many pleasing cases of reformation have resulted from visiting and conversational meetings; one or two I will briefly mention. A poor man who had for some time been labouring under a disease brought on by intemperance, had given himself up for death, but on giving up strong drink he gradually got better, and has again commenced work, and his family are now enjoying the fruits of his earnings, which before his affliction were spent in drink. I have assisted in holding meetings at Chesham, which society is reorganized and doing well. During the Whitsun-week, I spent some days in the vicinity of Brill. On Wednesday, May 14th, gave a lecture in the Baptist Chapel at Chalton, which was well attended, several farmers were present, and the greatest attention paid throughout; I must say that my fellow-labourer, George Best, is going on well in this locality, several young men connected with his church and congregation have joined the society; and several cases of reclamation from gross habits of intemperance are to be met with in the villages around. The next day, (Thursday) the Brill Festival was held in large premises lent for the occasion. It commenced at two o'clock, and was attended by at least 600 persons; 160 took tea at Mr. Tims', at the Manor House, at four o'clock; and it was gratifying to see the altered conduct of the inhabitants towards the temperance cause; many highly respectable persons attended; others sent to offer their tea-service, &c., who could not conveniently be there. The evening meeting was also full. The Rev. James Howell presided; the advocates, Messrs. Verney of Thame, Smith of Oxford, some labouring men, and myself, were listened to with the profoundest attention, and it was certainly a triumph in Brill, formerly one of the most remarkable towns for intemperance in the county. During a great part of the month of May, the frequency of wet weather prevented my holding meetings; but I recommenced at Aylesbury on June 2nd,—should have spoken in the Market-place but for its coming on wet, therefore obtained the British School-room; several workmen from the New Gaol, which is

erecting, attended and signed the pledge. The next evening (Tuesday) held a meeting in the open air at Eaton Bray, in this village there formerly existed much opposition, but all was quiet, and the meeting very respectably attended. On Thursday visited Langley, Hempsted, &c. I held some meetings in the former place last year, but was severely threatened if the same thing were attempted this year; but what was my surprise to receive a letter from a respectable farmer at Langley, offering the use of his barn, and stating also that he had spoken to the police to protect the meeting. Friday evening was spent in visiting; also Monday, the 9th instant. Tuesday the 10th, held a meeting for the first time in the Independent Chapel at Wingrave, kindly lent by the Rev. Mr. Aston. It was attended by several very respectable persons, and a request from the minister and some of the people for another meeting; I purpose holding two or three more meetings during the summer months, as many as my other engagements will admit of. Thursday, spoke in the Infant School-room at Tring. Friday, attended a meeting on Hampden Green, near Great Missenden, one of the most beautiful spots in the county; my audience was numerous, and that opposition which the members of temperance societies formerly met with, has nearly disappeared. Mr. Bedding, Baptist preacher, of Speen met me there. My calls for help are very numerous,—am engaged for the next month in holding meetings. J. Dashwood, Esq., M.P. has again opened his beautiful park for a rural fête, under the direction of the Wycombe Society. Dr. Lee has offered Hartwell-park to the Aylesbury Society, thus giving sanction to our principles. I have this day conversed with several farmers at Aylesbury market, and find much alteration in their views respecting temperance principles—that great barrier is now removing out of the way of the labouring man, that his employer would not give him work,—numbers of farmers have given their labourers the choice of *money or beer* for the coming hay and corn-harvest.

G. W. HERITAGE.—HAMPSHIRE.

My report of proceedings for the past month will commence with the annual meeting of the Andover Society, May 20th, I am happy to state, that there was a large and respectable assembly; twenty-four signed the pledge.

21st. I walked to a large village about twelve miles from Winchester, called Broughton, visiting and leaving tracts, and was pleased to find a few teetotalers. The Rev. Mr. Russell kindly entertained me for the night. On my way to this place I called at Houghton, the village referred to in my last, and was very much gratified to learn that a few *very intemperate characters* had joined the Infant Society we established there last month.

22nd. Attended the anniversary of the Newton-tony Society. The few spirited teetotalers here had a good meeting; but it appears a pity that so much *time and money* should be expended in bands, banners, and flags, while in many instances the spread of our principle seems to be quite a secondary matter. The last remark will not, however, apply to the Newtontoney Society. The meeting in the evening was in the open air, and was addressed by several friends from Andover, Salisbury, and Winchester, with your agent; nine signatures.

A second meeting has been held at Houghton, and this newly-formed society appears likely to be useful. Mr. Naylor, the indefatigable secretary of the Winchester Society, attended this meeting, and also presided at the Andover festival. In addition to the above public meetings, several

smaller ones have been held by your agent during the past month, and upon the whole the prospect appears more cheering than during previous months. Forty-three signatures have been taken, five of whom had been very intemperate persons.

Since writing last, I have paid a second visit to the New Forest, with some pleasing prospects of success. When there, my attention was directed to Hythe, a small place near to Southampton, where I spent part of one day, and left several tracts; several watermen appeared inclined to listen; others seemed disposed to ridicule.

On Wednesday June 18th, we had a meeting in Winchester, and I am happy to say, that the Baptist Church kindly consented to allow the use of their chapel for a monthly meeting. It would be impossible to describe the scenes of dissipation we have witnessed in this city during the last week, in consequence of the prize-money being awarded to the 55th Regiment for their services in China. It was distressing to see men throwing away their money, their health, and character by drunkenness and debauchery. Several of the military, I am informed, have broken either a leg or an arm. On Monday evening, the 9th, the shopkeepers were so alarmed for the safety of their windows, that many put up their shutters soon after six o'clock; drinking, swearing, and fighting, being visible in almost every part of the town. One party was engaged in a pugilistic encounter, directly opposite the Baptist Chapel during the time of public service, rendering the performance of public-worship, with *closed doors, absolutely necessary*. Believe me, the dissipation and profligacy beggars description. I have spoken to many of the military, and put about 300 tracts in circulation during the past week. I should think no philanthropist who witnessed the above scenes could fail to discover the desirableness of spreading temperance and peace principles.

GEORGE BEST.—OXON

During Whitsun-week we have had three glorious meetings in the neighbourhood of Charlton, which have done much for our good cause; and from which we hope much more good will arise. One was held in our large commodious chapel, which was full. Mr. Gamble of Berkhamsted delivered a very clear and convincing address which lasted nearly two hours. The Rev. J. Howell and Mr. G. Smith from Oxford also ably addressed the meeting. Several persons have since signed. Previous to this meeting we held the first teetotal tea we have had in this town, at which the above gentlemen attended: The other two meetings were held at Brill, at which R. Gamble, Rev. J. Howell of Brill, Mr. Smith, myself and others attended; several hundreds of all classes were present. Much good was done at this meeting; last week a respectable tradesman in one of the villages was brought home quite drunk, and died next day from the effects of intoxication. In most of these villages drunkenness and fighting and other vices have abounded, a fact which calls aloud for renewed efforts on the part of the friends of temperance; may the good Lord assist us in this work of faith and labour of love.

W.H. BUCHANAN—NEWCASTLE-ON-TYNE.

I am happy to have it in my power to inform you that the temperance cause in this town is steadily progressing. The efforts put forth by the Ladies' Association, continue to receive weekly many instances of encouragement, in carrying out the moral and social renovation of the inhabitants,

visiting with the general distribution of tracts. Meetings within doors and in the open air afford the public an opportunity of hearing for themselves, whilst the tracts refresh their memories at home, and no doubt appeal more eloquently to their better judgment and feeling than the most powerful orator can possibly do; I may just allude to the effect produced by the perusal of the tract entitled *The Drunkard's Wife*, producing not only a desire to sign the pledge, but a request to be permitted to keep by them the instrument of their conversion to the principles of temperance. Among the various encouraging circumstances is one which I cannot forbear naming: five families in one neighbourhood are subscribing for copies of the Scriptures, others have intimated their intention of doing so too; another circumstance of vast importance has deeply engaged the deep and heartfelt gratitude of your agent: a young man, twenty-four years of age, has within a few days died, after a short but severe illness, of pulmonary consumption, leaving behind him a widowed mother; but that mother is happy because her son evidenced a sincere repentance towards God, and faith in the Lord Jesus Christ to the last moment of his life. How different would have been his end, had he died when your agent first met him, *drunk and incapable* he was taken to his home, and from that day until Sunday, the 1st of June, visited by the temperance agent, who never lost sight of him after the first acquaintance, until he closed his eyes in death. Surely, here was a display of the hand of Divine providence! To carry the temperance tract—to sound the word abstain—to comply with the dictates of a self-denying and Christian benevolence, reading to the blind and aged, the Word of Life, attempting to soothe the bereaved, afflicted and distressed, and lure the young into the paths of temperance and future happiness; I say this is a work, the magnitude and the glory of which will yield us a solace in the hour when all our labours may be consummated by the animating announcement,—not deserved by us, yet promised,—“Well done good and faithful servant.”

M. W. CRAWFORD.—ESSEX UNION.

I have just completed my fifth week in this Union. I have been kindly and acceptably received by my brethren, but I have never spent five weeks in our mighty cause with so few signatures; malt and money are the ruling powers here, fat farmers, their fat wives, fat bullocks and bullied, ignorant, half-starved labourers, are the prominent divisions of Essex society; our legislators thinking that a fat bullock might be a more useful animal than a fat farmer, or his fat wife, purposed letting the bullock have his malt duty free; this it is said alarmed the bipeds, especially the ladies, who fearing their darling fermented suds would be dealt out with a more sparing hand, or that they would be obliged to give up a turn either at breakfast, lunch, dinner, tea, or supper, or any of the intermediate swigs, raised such an outcry, that the bullock-party were compelled to relinquish the measure for the present. Every town and village I believe in the county, at least every one I have yet seen has its temple or temples, and its Demetrius's, who are hoarding up money by this craft, and ever ready to cry out, “Great is Diana of the malt-kiln.” The young female whose whimsical stomach would reject a cup of tea in which a fly had dipped his feelers, is to be seen here almost every hour in the day, guzzling down this filthy, bloating, pimple-making, beauty-effacing compound; and the labourer, the poor, neglected,

trodden under foot drudge, must drink it, whether he will or no, because his owner chooses to grow barley. Were half the encouragement given to schools reading-rooms, and savings banks, as there is to malt-kilns, public-houses and beer-shops in this county, how soon we should have that mutual confidence between master and man which can never exist, while the former considers the latter as his working machine instead of his brother. But I am happy to say our principles are progressing and spreading, and taking deep root here; we have many noble independent spirits amongst us, but there has but one minister of the gospel appeared at any of our meetings since I came into the union; if I remain here, I will try to ascertain the reason of this, as I know not what ministers and malt-kilns have to do with each other.

W. G. PEACE.—WEST CORNWALL.

Since my last report, I have been labouring among the various Societies, comprising the West Cornwall Association, with marked and signal success. The good cause is steadily progressing in this county, and good and attentive meetings with numerous signatures are taking place. During the past fortnight I have held several open air meetings in the various towns visited, at which hundreds have assembled and listened to the addresses given. On Whit-Monday, May 12th, I attended the Annual Festival of the Redruth Society, and delivered an open air address to about 1000 persons, after which a procession of members perambulated the town, the sight of which must have struck all those engaged in the traffic with *dismay*. A public tea and meeting in the evening terminated the proceedings, in which several ministers of the gospel, your agent, and other friends took a part. Twenty-two signed the pledge at the close. Whit-Tuesday, the 13th, attended the *St. Ives'* annual festival; such a demonstration of teetotalism was never before witnessed in this county; a large procession, preceded by two excellent bands of music, and a car decorated with *flowers and shrubs*, in which sat the various speakers, who in different parts of the town addressed the assembled multitude; not less than 4000 to 5000 persons being present. Eight open air meetings were held during the day; a large number sat down to partake of the cheering but uninebriating cup; after which one of the most densely crowded, cheering and enthusiastic meetings I ever attended was convened. The speakers were Mr. Harvey of Hayle, Mr. Thomas of Penzance, Messrs. Metcalf, Withington, Victor, Dueton, Matthews, and your agent. May 14th, lectured at Penzance, on the *Idolatry of Christian Britain*, to a large audience, who listened with the greatest attention, whilst I pleaded the claims of the heathen at home. Sympathy was manifested toward their drink-going countrymen, by several persons present signing the pledge for their sakes.

TEETOTAL FETE AT CHELMSFORD.

An interesting Fête was held on the 16th ult. at Broomfield near Chelmsford, in the grounds of James Christy, Esq. Nearly a thousand Teetotalers from the metropolis, we understand, were present. Among the other varied amusements of the day, were ploughing, angling, &c., &c.

A large and crowded meeting was held in the evening, in the Mechanics' Institution, S. C. Hall, Esq., in the chair.

We regret that great press of matter prevents us giving a more extended notice.

LIBRARIES.

(To the Editor of the *Temperance Chronicle*.)

SIR,—As many temperance societies feel the increasing importance of Libraries and Reading Rooms, which under proper regulations cannot but be productive of great advantages, I would beg leave through the columns of your valuable periodical, to call the attention of those by whom such Libraries are conducted, to the valuable publications of Chambers, especially their last and more recent publication, entitled *Chambers' Miscellany of useful and Entertaining Tracts*, in the third vol. of which, is an admirable tract entitled the *Temperance Movement*, which is full of information. This work, price 1s. bound, comes out every two months, and will of itself soon form an interesting library. I would advise every one who is engaged in forming a public library, to order *Lumley's Catalogue*, from which interesting books may be selected not unfrequently at one-fourth of their original cost.

CLERICUS.

Three years ago, there were 469 inmates of the poor-house in Worcester, Massachusetts. Last year the number was reduced to ELEVEN! In consideration of this great reduction of their pauper tax, the town voted 500 dollars to be paid annually to the Washington Society, together with the use of a large Hall, and oil and fuel to warm and light it.

THE DRUNKARD'S BOY.

(FROM THE GENTLEMAN'S MAGAZINE.)

Come hither, boy,—and let me dwell
Upon thy cloudless brow,
Ere sorrow breaks the golden spell
Which hangs around thee now.

I would not quench within thy breast,
The joys that sparkle there;
Nor yet disturb thy infant rest
With tale of gathering care.

But pity cannot check the sigh,
To think that coming years,
With darkening clouds will dim thy sky,
And strew thy path with tears.

And that, when other boys may share
Perhaps their father's fame,
Thy manly brow will blush to bear
A drunken father's shame.

There, now, with thy companions, go—
I will not check thy joy:
Too soon the world will let thee know
Thou art a *Drunkard's Boy*.

NOTICES.

INDEX TO THE CHRONICLE.

Our Readers are respectfully informed that an Index to the *Chronicle* from July, 1843, to June, 1845 inclusive, is now published, price 1d., and may be had at the Society's Office, 39, Moorgate-street.

THE THIRD ANNUAL REPORT.

Is now ready, price 6d.

Country Subscribers can have a copy, gratis, by remitting six postage labels.

NOTICE TO CORRESPONDENTS.

A *Teetotaler*, had better send his query to an M.D., taking care to enclose a Guinea fee.

Jonathan George, declined.

We are compelled for want of space to omit a number of articles, including some interesting provincial information.—A Review of Archdeacon Jeffreys' *Sermon on Alcoholic Wines*, &c. &c. &c.

SUBSCRIPTIONS Received since our last.

£ s. d.		£ s. d.	
J. Cassell, Esq.	a 2 2 0	Mr. Hibbert, Hy-	
Ann Wallis	a 1 0 0	geist	d 0 5 0
Lydia Brown	a 1 0 0	Mr. A. Charlwood	d 0 10 0
E. Beck, Esq.	a 1 0 0	Mr. Hall do.	d 0 2 6
W. Albright, Esq.	a 1 1 0	Mr. Lofts do.	d 0 5 0
Hannah Albright	a 0 10 6	Mr. Shephard do.	d 0 10 0
John Head, Esq.	d 0 10 0	Mr. J. Langford	d 0 2 0
Jullus Jeffreys, Esq.,		Mr. Walton do.	d 0 5 0
F.R.S.	a 5 5 0	A Hygeist who does	
Mary Elliott	d 5 0 0	not believe that	
Mr. T. B. Smithies	d 0 6 6	alcoholic liquors	
T. B. Scutt, Esq.	a 1 1 0	should be recom-	
W. Janson, Jun.,		mended "medi-	
Esq.	d 10 0 0	cinally"	d 0 5 0
Mr. Teede	a 0 10 6	S. Sturge, Esq.	d 5 0 0
Ann Gibson	a 2 2 0	W. Dent, Esq.	a 1 1 0
G. W. Anstie, Esq.	a 1 0 0	S. Priestman, Esq.	a 1 1 0
Mr. T. La Mott,		Dr. Mastalier	a 1 1 0
Hygeist	d 0 5 0	J. Warner, jr., Esq.	d 5 0 0
Mr. Fisher do.	d 0 5 0	Mrs. Saunders	... d 1 0 0

MISSION FUND.

Richard Varley, Esq., Leeds	. . . . .	£5 0 0
Andover Society, per G. W. Heritage	. . . . .	1 0 0
Tring Society, per R. Gamble	. . . . .	1 1 0
Berkhampstead Society, per ditto	. . . . .	1 1 0
Chesham Society, per ditto	. . . . .	1 0 0

Advertisements.

SAFETY OF

THE SYSTEM OF HYGEISTS OVER THAT OF DOCTORS.

Who that contemplates the deadly poisons made use of by Doctors as medicines (in order to make a trade of medical advice,) but must come to the conclusion, that theirs is a system fraught with the greatest danger.—What curative experience have they in such poisons? None whatever; every month, aye every day, brings forth some new chemical preparation which the confiding public are told has been obtained by great research, &c. Immediately that public are experimented upon with these deadly preparations by Doctors, some in one way some in another. Can it therefore be a matter of surprise that thousands are hurried into the next world by such anti-medical preparations? Let the reader well reflect upon the following:—If a Doctor with his diploma in his pocket kills people with such poisons, the public are told that it is NATURAL DEATH! If they are administered by persons not having a diploma, it is called MURDER, as instanced in the late cases of poisoning by Tawell, &c., &c., &c. We confess that we are perfectly overwhelmed when we consider the irresponsibility which a medical diploma confers, and we hereby call upon all true and great physicians to join us in exposing and bringing to light what may be done by needy or evil disposed persons possessing one of them. Let us now consider the other side of the question.

Hygeists know nothing of poisons—they do not pretend to know anything about them—they look upon them as at irreconcilable war with the health and life of man, and therefore they discard them altogether: they are in short, anti-medical, and can never cure or tend to cure any disease or malady.

So far as the Hygeian medicines are concerned, the public have the experience of twenty years, during which time, the Vegetable Universal Medicines have been used with the happiest results by thousands and thousands throughout the world, in all sorts of cases, by all sorts of persons, and in all kinds of doses, varying from 2, 5, to 20, and even 50 pills, thus shewing at once that they cannot be possibly more poisonous than bread: it is in short, because they are so completely medicinal and different from Doctors medicines (i. e. poisons) that they

are Universal! every body can use them with the greatest safety, without the advice of any one, because their action (aperient and cleansing) is strictly in accordance with the great laws of nature. Their action upon the human body is precisely what drainage is to the land: they purify the whole system by at once striking at the root of all diseases and thus restore to health. This is called the Hygeian system, into the truth of which Doctors have been repeatedly invited to enter, by an examination of the cures daily effected throughout the country, but principally at the Exeter Hygeian Dispensary, where the cases of poor persons can be gone into. They however refuse to go into such an inquiry, well knowing we presume that the issue would be against them and thus prevent them from making a trade of their "MEDICAL ADVICE," for the public should bear in mind, that that is the reason that Doctors oppose Hygeists. The Hygeian system does away with what is called Medical advice, and teaches every man to be his own physician. The world would never have heard a word against "Morison's pills," if it had not been for the system which is identified with that medicine. Hygeists have done all in their power to arrive at the truth. In the year 1838, Sir Benjamin Hall, M.P., presented to Parliament the Hygeian petition signed by upwards of 10,000 persons praying for an inquiry into the merits of that system; but Doctors have not deemed it their duty, as they surely ought, to enter into such inquiry. The reasons are however obvious, and therefore the public must be left to draw their own conclusions. The total defeat of Doctors this year before Parliament must tend to open the eyes of the multitude. The lower grade of doctors, that is those who wished to make a trade of "Medical advice," required Sir James Graham and the parliament to put an end to free trade in medicine, in other words, to put down the sale of medicines except by those who possessed diplomas. Sir James, to his honour be it said, met this demand by a decided negative; therefore Doctors are all up in arms against him. In conclusion, we will only ask this question: If Doctors are right in giving such poisons as prussic-acid, arsenic, opium, mercury, alcoholic liquors, &c., &c., how comes it that the sale of Morison's pills, should be so great, notwithstanding all the manoeuvres which are adopted by Doctors in order to prejudice a confiding people against them? and how comes it again, if they are right, that Doctors should be obliged to go before Parliament for extraordinary and most infamous enactments to put down the medical liberty of the subject, and to force the public to employ them whether they like or no? For if medicine as Doctors falsely allege is an art, they ought not to be afraid of the opposition of those they term mere pretenders to that art. Hygeists assert, as the fact is, that medicine is a simple science, founded upon certain and unerring principles, which can and should be understood by all persons.

Issued by Morison & Co., for and on behalf of the body of Hygeists.

British College of Health, New Road,
London, June, 1845.

DOCTORS WAGING WAR AGAINST THE CAUSE OF TEMPERANCE AND THEREFORE AGAINST TRUTH.

Sir,—The following article taken from the Medical Times of the 31st of May, 1845, proves that doctors are endeavouring to create a prejudice against the use of water, as they did some years ago against Morison's Vegetable Universal Medicine, solely because that medicine cured the people too fast of their diseases. Nothing can be more conducive to health than temperance, which is identified with hygeism. I am, sir, yours, &c.

A HYGEIST.

ARTICLE FROM THE MEDICAL TIMES.

"Effects of drinking cold water.—Dimness of sight, syncope, spasms of the chest and stomach,

staggering, imperceptible pulse, and laborious respiration. Sudden death, says Thomson, has often been observed to be produced by drinking large draughts of cold water. Indeed, this effect of cold upon those who have suffered much previous heat, thirst, and fatigue, has long been known. Quintus Curtius, in particular, gives a very interesting account of the fatal effects which the army of Alexander the Great experienced on reaching the banks of the river Oxus, after a fatiguing march through the sterile and burning sands of the desert. Those who indulged in drinking freely of the stream died immediately; and Alexander, the historian remarks, lost more men by this means than he ever lost in battle. Numerous well authenticated instances of sudden death from the same cause are to be found in the records of medicine."

P. S. One thing I will venture to say, that cold water has not killed so many persons as the poisons of doctors administered "medicinally" as they have it.

TEMPERANCE
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FOR MUTUAL ASSURANCE.

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THEODORE COMPTON, Secretary.

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PRIZE ESSAY.

Just Published Price Sixpence,

THE PHILOSOPHY OF THE TEMPERANCE REFORMATION.

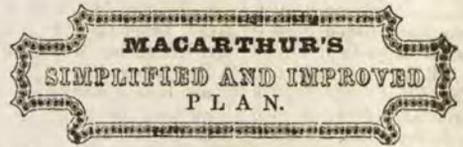
For this Essay a premium of 100 Dollars was awarded by the General Temperance Council of New York, to R. T. Trull, M.D.

B. STEILL, Paternoster Row, and all Booksellers.

. The NATIONAL TEMPERANCE CHRONICLE is published on the first day of each month, at HOULSTON & STONEMAN, the Depot of the National Temperance Society, 65, Paternoster-row. Annual Subscriptions received at the Society's office, 39, Moorgate-street, London, and subscriptions and donations for the general purposes of the Society, by the Treasurer, G. W. ALEXANDER, 40, Lombard Street; by any Member of the Committee; and at the office as above.

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The first subscription will be due on Monday, 7th July, at seven o'clock in the evening.

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The National TEMPERANCE CHRONICLE.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

No. 26.]

AUGUST, 1845.

[PRICE 1d., STAMPED 2d.]

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FUND FOR 1845-6.

The sub-committee appointed to carry out the resolution of the Committee, "that it is necessary in order to sustain the efficiency of the Society, and to continue the labours of its Missionaries in the metropolis and other parts, that a Fund of £2000. be raised by donations," have pleasure in reporting the following contributions:—

Joseph Eaton . . .	£50	Edward Smith . . .	£50
Edward Thomas . . .	50	A. A.	50
James Charleton . . .	50	John Bell	50
William Cash	50	J. J. Gurney	50
Christopher Bowly	50	Thomas Smith	50
Lawrence Heyworth	50	A. B.	50
Hannah Grant	50	A. B. (July 2nd.)	50
J. D. Basset	50		

It is understood that this sum is to be for the years 1845-6, and that two-thirds are to be devoted to the Temperance Mission, and one-third applied to the general purposes of the Society.

It will be seen from the foregoing list, that subscriptions to the amount of £750 have been promised. The Committee would however, draw attention to the fact, that £1250 of this fund, still remains to be made up.

Donations therefore, of any sums, from £5. and upwards, will be thankfully received.

PRIZE ESSAY.

The Committee having agreed upon giving a further prize to be distributed among the authors of the three second best Essays, the report of the decision is deferred till next month. When the decision of the adjudicators is known, the Essays of the unsuccessful competitors will be returned.

SUBSCRIPTIONS

RECEIVED SINCE OUR LAST.

	£	s.	d.
Mr. John Harris.....	1	0	0
Mr. R. G. Gibbons	1	0	0
Joseph Compton, Esq.....	1	1	0
A Friend, per T. Compton	5	0	0
William Derham	1	1	0
F. T. Thompson, Esq.....	1	0	0
Richard Sterry, Esq.	1	1	0
Mr. J. Baynes.....	1	1	0
Samuel Pryor, Esq.	1	0	0

OLD CUSTOMS.

When persons support their opinions and practices by the example of antiquity, they should take care they go back far enough. We often hear a certain religious system defended as "the Faith of our Ancestors," when it turns out to be of comparatively modern origin. In like manner, the drinking-customs of society are often openly, and perhaps always tacitly, supported as the good old ways of our forefathers. Now, if our fathers and grandfathers, and great grand-fathers indulged themselves in drinking, there is no very obvious reason why we should follow their example, if experience proves it to be a bad one. How far back are we to go, in order to obtain a valid sanction from antiquity? Adam drank water—Noah got drunk. Peacham, writing about two hundred years ago, speaks of drinking as the plague of the English gentry, but observes:—

"Within these fifty years, it was a rare thing with us in England, to see a drunken man, our nation carrying the name of the most sober and temperate of any other in the world. But since we had to do in the quarrel in the Netherlands, the custom of drinking and pledging healths was brought over to England, wherein let the Dutch be their own judges, if we equal them not, yea, I think, rather excel them."

And, again, he adds:—

"If you tell them how in former ages, their forefathers drank water, they swear water is the frog's drink, and ordained only for the driving of mills, and carrying of boats."

The old soldier and pamphleteer Barnaby Rich, who wrote in the reign of James I., speaks in his pamphlet, entitled *The Irish Hubbub*, of the drinking of healths, and observes:—

"In former ages, they had no conceits whereby to draw on drunkenness; their best was, 'I drink to you,' and 'I pledge you,' till at length some shallow-witted drunkard found out the carouse, which shortly afterwards was turned into a hearty draught."

Thomas Heywood, in his *Philocothonia*, (A. D. 1635,) says:—"To title a drunkard by, we (being loath to give him so gross and harsh a name) strive to character him in a more mining and modest phrase, as thus:—'He is a good fellow—a boon companion—a mad Greek—a true Trojan—a stiff blade—a Low-Country soldier—one that will drink deep, though it be a mile to the bottom,'" &c.

But whether we prefer being guided by the example of the seventeenth century, or by that of the sixteenth, when England was as celebrated for temperance as it is now for the reverse—if we really believe in the perfection of antiquity, let us go back to the *only* period when mankind were in a perfect state, and then assuredly we should drink only Adam's Pale Ale.

TEMPERANCE AND MENTAL ELEVATION.

The influence which temperance will exert upon the people physically, economically, politically, socially, morally, and religiously, has been repeatedly depicted, in the most glowing colours which language can command; but the effect which the adoption of true sobriety would produce upon the mental elevation of our nation, has been but too seldom and too feebly portrayed.

Temperance will sever one of the strongest chains which bind the mind to the earth, and render it earthly and carnal; it will add immeasurably to the thirst for knowledge which universally

exists; and it will give an impetus to the growing intelligence of the age. Science builds up temperance, and temperance aids science. Science demonstrates that temperance is in strict accordance with the laws of man's physiological constitution; and temperance will increase the number of those who are to fathom the yet unpenetrated depths of science, and by thus adding to our knowledge of those laws which govern the universe, confer inestimable blessings upon mankind.

Temperance sees the man who was created in the image of God, a debased and degraded drunkard:—the crown of intellectual glory has fallen from his brow, and his mind is occupied with nought but vile emotions. It elevates him—it cools his fevered brain—it restores clearness to his judgment—and again imparts to him the use of man's great prerogative, REASON! He becomes in truth, a man; he breathes, but it is in a new state of existence. He soon is painfully conscious of the emptiness of his mind, and he seeks for something to fill up the now insufferable vacuity. He tastes of the pleasures which literature, and art, and science can confer: his soul expands—where before he was distinguished for the sensual, he is now distinguished for the intellectual—where before his emotions were grovelling, they are now elevated, dignified, and directed heaven-ward!

There is then, between temperance and mental elevation, a close and intimate connexion; and it gives us great satisfaction and delight, to witness the spectacle of this connexion being duly appreciated, by the union of Temperance Societies, and Mechanics' and Literary Institutions.

These observations have been elicited by a statement in the *Norfolk News*, that it is purposed to establish a Mechanics' Institution in Beccles, in connexion with the temperance society of that town. We earnestly hope that this laudable example will have many imitations.

"Some such institution," says the Correspondent of the *Norfolk News*, "has been for a long time wanted in Beccles. Its connexion with the temperance society is something new, but to this there can be no objection; such an alliance, on the contrary, seems highly desirable. It is well known, that this society has effected an extensive and remarkable reformation in the habits of the working classes, and it has been by no means idle in our town. Now, nothing has occasioned more regret, than the want of some resource to which its converts may turn for the profitable employment of their leisure time, formerly so sadly mis-spent at the bar of the tavern. This want will be well supplied by the projected Mechanics' Institute."

TEMPERANCE MISSION IN FRANCE.

A small Temperance Society has existed for about two years among the English residents in Rouen, near Havre. Application was made a short time since by Mr. Mack, (one of the most active members of that Society) for an agent to labour for three months, principally among the English workmen employed upon the Paris and Rouen Railway.

The Committee after due deliberation and correspondence with Mr. Mack, came to the determination of sending Mr. James Balfour and another missionary for six weeks each, to extend the principles of Temperance among our countrymen in Rouen and Havre, and if possible, to form the nucleus of a Temperance Mission in France.

A detailed account of Mr. Balfour's operations will appear in next month's *Chronicle*.

Compendium of Facts.

PETITIONS.—According to the 36th Report of the Select Committee on Public Petitions, there are now before the House of Commons, 867 temperance petitions signed by 191,925 persons.

PERIODICALS.—There are in England alone, two weekly and fifteen monthly publications, devoted specifically to the advocacy of true temperance.

EXCISE.—There is a decrease in the receipts of the excise department of the revenue, for the quarter ending July 5th, 1845, over that of 1844, amounting to £149,908.

GIN—STARTLING IF TRUE!—The following statement is said to be grounded on official documents. "There is an increase in the consumption of gin, during the last twelve months, of 500,000 gallons. The total quantity of proof-spirit distilled in the whole of the United Kingdom, amounts to nearly a gallon a-head to each individual, comprehending men, women, and children."

BREWERS, BEER-SELLERS, &c.—From a parliamentary return moved for by Mr. Alderman Humphery, it appears that the number of persons licensed as brewers in the United Kingdom amounts 2695; the number licensed as victuallers to 86,234; the number of persons licensed to sell beer to be drunk on the premises to 31,729; the number licensed to sell beer not to be drunk on the premises to 4,022; the number of victuallers who brew their own beer to 26,715; the number of persons licensed to sell beer to be drunk on the premises, who brew their own beer to 12,603; and the number of those licensed to sell beer not to be drunk on the premises, and who brew their own beer to 1,925.

COFFEE AND TEA.—The consumption of coffee from April 1843 to April 1844, was . 7,979,386 lbs.
From April 1844 to April 1845, . . . 9,578,825 "

Increase . . . 1,599,439 lbs.

In 1843 the duty on tea amounted to £4,407,642
In 1844 it reached 4,524,193

Increase in the duty . . . £116,551

THE PICTORIAL TIMES gave an engraving of the Chelmsford temperance fete, and a leading article, setting forth the advantages of rational, sober enjoyment.

THE SOCIETY at Cockermonth, with a population of about 5000 persons, numbers 1550 members, 150 of whom are reclaimed drunkards. Since its formation (nine years ago), 1 inn, 1 brewery, and 13 beer-shops have been closed.

THE COMMITTEE of the Newcastle-on-Tyne temperance society are about to attempt a re-organization of the leading societies in Northumberland and Durham, and have engaged for that purpose, Mr. Isaac Phelps as their agent.

DR. GRINDROD'S lectures have induced, it is reported, upwards of 30,000 persons to sign the pledge.

MERTHYR TYDVIL.—The teetotalers of Merthyr Tydvil, South Wales, have lately had four monster meetings, each of about 3000 persons, in the levathan dissenting chapels of Merthyr.

THE SCOTTISH TEMPERANCE LEAGUE have engaged Mr. Vincent, for a term, commencing July 1st.

IRISH PLEDGE-BREAKING.—James Breene, a rich farmer of Ballinacally in Clare county, Ireland, a short time ago broke the pledge, got drunk, and murdered his wife.

THE MORNING HERALD stated, that not a single drunken person was seen in Dublin, amidst the excitement attendant on Mr. O'Connell's levee.

THE EARL OF KENMARE has contributed £100 to the building of the temperance hall in Killarney.

HOLLAND.—The Amsterdam correspondent of the *Morning Herald*, (July 9th) observes, "At Schiedam, Rotterdam and Delfshaven, the corn distilleries during 1844, were either slack or doing business at a loss, particularly in the brandy department. Out of 167 distilleries in the first-named town, five remained idle during the entire year, and two failed."

AMERICAN SEAMEN.—Eight hundred sailors have signed the temperance pledge at the Home for Seamen, No. 320, Pearl Street, New York, during the last year. About three thousand dollars have been deposited in the Seamen's Savings Bank, and more than double the amount has been taken to friends and relatives.

EDITORIAL CONVENTION.—It is purposed to hold a convention of temperance editors at New Haven, Connecticut (U.S.), sometime in next October.

LICENSE LAW IN NEW YORK STATE.—A bill has passed the house of representatives and the senate of the state of New York, and has been signed by the governor, the first section of which enacts, that:—"On Tuesday next preceding the first Monday in the month of May next, the electors of the several towns and cities in this state, [New York city excepted,] shall determine by ballot, whether the board of excise, in their respective towns and cities, shall or shall not grant licenses for the sale of intoxicating liquors." And according to Sec. 3:—"If at such meetings or elections, a majority of such electors, in such town or city, shall cast their votes for 'no license,' it shall not at any time thereafter be lawful for the board of excise of said town or city, to grant to any person whatever, any license to sell intoxicating or spirituous liquors or wines, in such town or city, until such determination shall have been reversed by vote, as hereinafter provided."

MORE THAN 1800 names have been added to the Washington Society, in Hartford county, state of Connecticut, since June last, making the present number 4,000.

THE LAWYERS.—In Judge Williams's district in Iowa, all the lawyers, amounting to upwards of fifty, are pledged teetotalers.

GOVERNOR WRIGHT of New York, recently gave a party, at which were many distinguished men, including an ex-president, ex-governors, &c., where no wine or other intoxicating drinks were offered to the guests.

CRIME.—There are 130 convicts in the Western Penitentiary, Pennsylvania. Of these, 110 were intemperate.

THE AMERICAN Temperance Journal states, that a portable tavern is kept on the line which divides two towns in Franklin county, so that when the keeper is beset by the temperance men in one town, by the aid of a strong team hitched to his drunkey, it is twitched across the road into the other town, and so *vice versa*!

THE ST. JOHN TOTAL ABSTINENCE SOCIETY (Newfoundland), numbers about 3000 members.

ELECTION IN TEXAS.—At a recent election held at Brazoria, there was no visiting of grog-shops. The candidates were temperance men, and treating was entirely out of the question.

IN HOBART TOWN, New South Wales, there are 1500 pledged teetotalers, two-thirds of whom are reformed drunkards.

METROPOLITAN MISSION.

STATISTICAL RETURN FROM MAY 1ST TO JULY 1ST, 1845.

Visits paid to persons and places.	DISTRICTS.											Visits.
	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	
	South Lambeth.	Bethnal Green.	St. Giles's.	Camberwell and Peckham.	East Smithfield.	North East Westminster.	Pickle Herring and Shad Thames.	Billinggate and Tower.	Portman Market.	Bankside, Southwark.	Somers Town.	
Street Labours. { Drunkards accompanied home . . . }	—	—	8	3	10	3	14	1	1	—	4	44
{ Drunkards spoken to . . . }	11	36	59	53	123	41	83	16	40	17	63	542
{ Gentlemen's servants . . . }	—	5	2	34	56	—	48	26	26	—	21	218
{ Drovers . . . }	—	—	—	—	5	—	6	—	—	—	—	11
{ Groups . . . }	5	69	50	136	464	83	320	115	75	15	173	1505
{ Cab Stands . . . }	2	20	3	5	48	1	31	8	6	1	25	150
Drunkards visited . . .	12	26	30	6	49	24	—	—	5	12	50	214
Families . . .	18	479	111	85	—	37	—	—	359	287	430	1806
Long Rooms . . .	—	—	—	—	—	—	—	—	—	—	—	—
Lodging Houses . . .	—	—	13	—	7	28	13	2	—	3	—	66
Workhouses . . .	—	—	—	—	—	—	3	1	—	—	—	4
Day Schools . . .	—	4	2	15	1	3	13	3	9	1	15	66
Infant do. . .	—	2	2	—	3	—	4	—	—	1	—	20
Sunday do. . .	—	4	—	7	—	1	5	—	6	—	1	24
Markets . . .	—	4	2	—	—	—	13	6	3	—	—	36
Railway Stations . . .	—	2	—	—	2	—	—	—	3	1	13	21
Police do. . .	—	—	—	—	4	—	11	2	1	1	3	22
Do. Courts . . .	—	1	—	—	2	—	4	—	—	—	3	10
Barracks . . .	—	—	—	—	—	—	—	1	1	—	—	2
Jails . . .	—	—	—	—	—	1	—	—	—	—	—	1
Factories . . .	1	—	—	—	26	1	62	21	—	2	41	154
Stables . . .	—	1	—	—	17	—	—	—	5	2	27	52
Wharfs . . .	—	2	—	—	186	3	135	27	1	—	—	354
Docks . . .	—	—	—	—	3	—	—	—	—	—	—	3
Shipping . . .	—	1	2	—	113	2	153	31	5	7	—	314
Hospitals and Asylums . . .	—	—	—	3	—	—	—	—	—	—	1	4
Other places . . .	8	18	—	13	6	7	37	28	10	9	—	136
Re-visits to persons & families	117	238	89	346	215	715	94	36	118	82	328	2378
Visits	174	912	373	706	1348	950	1049	324	674	441	1206	Total Visits 8157
RESULTS.												
Signatures. { Drunkards . . . }	—	6	20	9	45	24	8	7	3	4	14	140
{ Others . . . }	1	38	26	34	62	21	12	4	7	6	102	313
Re-signatures. { Drunkards . . . }	1	4	6	2	13	7	5	2	1	3	9	53
{ Others . . . }	—	1	—	1	34	12	1	—	2	—	—	51
567												
Persons who cannot read. { Age 5 to 15 . . . }	—	217	—	49	—	30	—	—	142	98	30	566
{ „ 15 to 60 . . . }	—	173	—	37	—	14	—	—	55	57	8	344
{ 60 and above . . . }	—	19	—	13	—	—	—	—	7	6	4	49
969												
Families without Bibles . . .	—	47	200	23	—	15	—	—	74	22	4	385
Persons induced to subscribe for Bibles . . .	—	13	—	—	3	—	—	—	—	2	2	20
Persons not attending public worship . . .	—	660	400	—	—	44	—	—	170	26	—	1300
Persons induced to attend { Public worship . . . }	—	11	—	—	2	—	4	—	—	—	2	19
{ Temp. meetings . . . }	1	77	12	44	96	21	84	22	11	1	—	369
{ Day Schools . . . }	—	2	2	15	—	8	—	—	—	—	2	29
{ Infant do. . . }	—	—	1	4	—	—	—	—	—	—	14	19
{ Sunday do. . . }	—	—	—	12	—	4	—	—	—	—	—	16
Drunkards deceased . . .	1	1	—	—	2	—	—	—	—	—	—	4
Do. restored to Christian Churches . . .	—	1	—	—	—	—	2	—	—	—	—	3
Other beneficial results . . .	3	3	—	13	14	16	16	7	2	2	—	76
Tracts distributed . . .	190	1000	200	238	1250	655	1320	400	747	610	1236	7846
Hours employed . . .	54	310	167	290	322	330	132	36	306	174	356	2477

Districts Nos. 1 and 8 are visited one week in each month by the Missionaries of Nos. 7 and 10.

SUPERINTENDENT.

METROPOLITAN MISSION.

SOUTH LAMBETH.—DISTRICT No. I.

(From May 1st to June 1st.)

SWEET LABOURS—PAYING WAGES AT THE PUBLIC HOUSE, AND BREAKING THE PLEDGE.

On going down K. Lane, met a man intoxicated: a temperance meeting being held close by, he was invited to attend, the missionary proceeding in the direction of the place, the man following; on entering, finding the meeting had not commenced, the conversation was continued, in the course of which, it appeared he had signed before and broken his pledge, and attributed his falling to his being paid his wages at the public-house, and he was afraid he should not be able, if left alone, to withstand continued opposition: the missionary promised to sit him; he then signed.

DRUNKARDS CANNOT LIVE TO THEMSELVES.

The missionary called upon a long tried teetotaler in Street, who said, pointing to an elderly female in the room, "There is some work for you to do, so that your sit will not be in vain; she has not been a drunkard herself," continued the teetotaler, "but has suffered early in her family through her drunkenness; and her ample may influence others:" her friend then signed and continues consistent.

J. S. WARREN.

BETHNAL GREEN.—DISTRICT No. II.

(From May 1st to June 1st.)

A RE-SIGNATURE.

T. W. said he had had enough of drinking, and that intemperate habits if not forsaken would speedily reduce his family to ruin. He had been a teetotaler; nevertheless, in an evil hour had broken his pledge, he would try and do better in future. He then re-signed, and has several times been visited and is acting consistently.

STEPNEY FAIR—THE SOLDIER.

The missionary visiting Stepney Fair fell in with a soldier of the Scotch Fusilier Guards. The missionary drew him into conversation, when he said he was a child of pious parents, but had gone astray and enlisted for a soldier; that he had been an officer's servant, but had lost a valuable situation through drunkenness: he signed the pledge. The missionary gave him some temperance publications which he promised to read, he also promised to attend the temperance meetings; and has since accompanied the missionary to a place of worship, and appears grateful.

RESTORED TO THE CHRISTIAN CHURCH.

J. H. of N—G— Street, once belonged to a Christian church, but had fallen through strong drink. The missionary besought him to abstain entirely from his getting sin, by signing the teetotal pledge and keeping which he at length did, and is again connected with the people of God. His wife also gave her signature.

NO SAFETY BUT IN ENTIRE ABSTINENCE.

P. D., a professor of medicine, had ruined his reputation and wasted his substance through strong drink. Having *there was no safety but in entire abstinence*, readily signed the pledge.

THE CONFESSION OF A LANDLORD.

Had an interview with a respectable landlord, who confessed that teetotalism was doing much good, and that was not far from it.

STREET LABOURS—SIGNED ON THE SPOT.

While addressing a group close to a gin-palace, a woman said, "I want some food, I have just had three weeks of confinement in the house of correction for getting drunk and breaking a pane of glass." After some further conversation, the woman and her husband promised to attend a temperance meeting the following evening and sign the pledge.

Two other persons (a man and his wife) signed on the spot, on whom the missionary afterwards called, and found them firm and grateful.

SPITALFIELDS MARKET—OPPOSITE OPINIONS OF THE SYSTEM.

While addressing a number of gardeners, porters and others in the above market, some ridiculed teetotalism, saying, "what next, I suppose you will wish us to abstain from food as well as drink;" while others remarked, "the gentleman is right:" one signed.

CAB STANDS—A CABMAN'S CHARACTER OF CABMEN.

One said, "I know that cabmen have been proverbial for intemperance, and that we are looked upon by many as a drunken race, and, perhaps, there is too much truth in this, but I think it might be otherwise. We may if we please become teetotalers as well as others, I am resolved for one to try:" he then signed.

(From June 1st to July 1st.)

SPITALFIELDS MARKET—TESTIMONY.

While conversing with a group in the above market, a man who was a teetotaler said, that total abstinence was one of the best of systems. It would have been a good thing for me (continued the man) if I had been a teetotaler the whole of my life. The other day, through drinking beer and gin, I stabbed my wife; nevertheless, I bless God, that soon after committing the act I went and signed the pledge, and have kept it ever since. The missionary congratulated him that he had not murdered his wife, and that he had signed the pledge once more; and hoped he would look up for divine grace to enable him to keep it.

NOT TO TAKE A REFUSAL.

J. C. the father of a family had lived an intemperate life for a number of years, and was not sober when the missionary met with him. At first he was much opposed, and said he *never would sign!* But after farther conversation he signed.*

A SHOPKEEPER'S HABIT.

R. M. of A— Street, late a midshipman, had been to several parts of the world, and drank intemperately for many years. He is now in a prosperous business, and in the habit of treating his customers with beer; receiving into his shop to the extent of ten or twelve pots of beer a day, nevertheless he signed the pledge, as also did his wife, and after frequent visitations are found firm.†

WORSHIP-STREET, POLICE-COURT.

Out of ten cases brought before the magistrate, nine were connected with drunkenness; one was a respectable looking female of middle age charged with being drunk and disorderly. Another case was that of a young man who earned good wages but spent nearly all in drink, and had (according to his master's statement) done so for more than ten years. Another was that of a married man who was found drunk and disorderly *within ten hours of the death of his mother*. He was sent to the house of correction for three weeks. The whole of these cases occurred early on Sunday morning, or late on Sunday evening. The magistrate said, that he could in no wise look over Sunday drunkenness, they ought to have been at church and to have done better.‡

CUSTOM IN EVIL.§

I found him, the husband, intoxicated, his wife near her confinement, and his four children crying for bread. The

* Matthew xxi. 29. We hope that the missionary will follow him up, and that the sentiment contained in the above text may be realized.—SUPERINTENDENT.

† As he has pledged himself not to take; we hope he will not give, and that the missionary will present him with the tract No. 10.—*Ibid.*

‡ We wish the magistrate had besides giving this wholesome advice, added, and all become teetotalers; or, perhaps, what would have proved more efficacious still, substituted the pledge for the punishment.—*Ibid.*

§ Jeremiah xiii. 23.

missionary reasoned with him for a considerable time, as did also two of his neighbours, (who feel deeply for the poor woman and her children), but could not induce him to abandon his evil ways.*

WANT OF MORAL COURAGE A HINDERANCE.

While addressing a group, one man said, I was once in possession of five hundred pounds in the funds, and seven hundred pounds besides, I also employed thirty men; but it is all gone in intemperance, and yet *I have not resolution to become a teetotaler*, nevertheless I am obliged for your good counsel. Upon this, another addressing himself to the missionary said, do you not remember giving good advice to a company of men in Bishopgate-street, about *three months since*; one man was much impressed with what you said, and although he would not yield at that time, yet a few days afterwards he went and signed the pledge, and has kept it ever since.†

THE RULING PASSION.

Mrs. B— of No. in Street, a few days ago, while employed in taking away some rubbish from a yard found a corked bottle full of liquor, as she supposed, but which turned out to be poison. She drank a portion of it, as did also three other women and a boy. Discovering their mistake, they immediately proceeded to the London Hospital, when the usual means being resorted to, they all ultimately recovered.

J. R. GUTTERIDGE.

ST. GILES'S.—DISTRICT No. III.

(From May 1st to June 1st).

IGNORANCE A HINDERANCE TO TOTAL ABSTINENCE.

C. B. of C— Street, in answer to the inquiries of the missionary as to how she came by the black eye that disfigured her, said "I do not know; I suppose I must have fought with some other female while in a state of intoxication. Two years ago," she remarked, "she had a well furnished house, and kept a servant, but through the intemperance of her husband and herself, they were now reduced to one miserable room;" she was urged to sign the pledge. She said "my friends think *it would kill me*, but if you will call on them and explain it, I will sign." The missionary did so, when she signed.

KNOWLEDGE FACILITATES TOTAL ABSTINENCE.

N. S. one of a group said, "*I know your system is good, and the drinking bad, and I would sign if I had a penny to pay for the card. The fact is this,*" he continued, "that during the last two days, I have spent and pledged all for drink; I think it is quite time to make a change." He was informed that wanting money to purchase a card of membership was no impediment: he then signed; his companion following his example.

THE WIDOWER'S RESOLUTION; OR, EXPERIENCE MAKING WISE.

"I sign (said D. J. of B. H.) for the sake of my six motherless children." *Strong drink was the cause of the death of his wife. He felt therefore a desire to set his children a better example than they had had.* He then signed the pledge.

THE PLEDGE A MENDER OF WAYS.

The missionary observing a woman thrust out of a gin-palace in a state of intoxication, and without a gown or cap, spoke to her; she owned she had been drinking for four days, had sold her clothes off her back for money to spend in drink, and was now penniless; she was advised to sign the pledge. "It is time I did something to *mend my ways,*" was her answer; the missionary offered to accompany her home, but she said that while it was light she could not go, for she did not wish her neighbours to see her in her present state; she subsequently

* The missionary will persevere nevertheless. Eph. vi. 18; Matt. xx. 9. —SUPERINTENDENT.

† Proverbs xxiii. 18, last clause.—*Ibid.*

signed the pledge. She has since been visited and continues firm, already exhibiting an improved appearance: she is a single woman, and obtains a living by selling toys

INCIDENTAL LABOURS.—ST. ALBANS—IPSWICH

May 4th and 5th, held meetings at St. Albans; visited some of the worst families of the town, distributing tracts

May 6th and 7th, visited Ipswich, in company with Mrs. Carlisle, spoke at two meetings; delivered tracts on quay and on board ship.

JAMES BALFOUR.

CAMBERWELL & PECKHAM.—DISTRICT No. IV

(From May 1st to June 1st.)

THE LONG CONSIDERATION.

A gentleman said I have *long considered* the subject and for some time practised total abstinence; being satisfied of its excellence, and anxious more effectually to influence others, (especially fathers of families,) I will sign the pledge: he then signed.

A RE-SIGNATURE—THE OLD CURE FOR

TROUBLE.

On the missionary calling at E. in P— Street, his wife said, "my husband has broke his pledge, business has gone very much against him, and pondering over his disappointments and troubles, he went into a public-house and got some drink, and came home *intoxicated* with only one penny in his pocket; he was then just ruminating over his folly." He re-signed, the missionary commending him to God by prayer.

MARLBOROUGH CHAPEL SUNDAY SCHOOL,—

TEACHERS SHOULD SIGN THE PLEDGE FOR

THEIR OWN SAFETY.

On Whit-Tuesday the missionary met the children of Marlborough Chapel Sunday School, at their annual feast, and afterwards addressed them and the friend present, at the close of which, inviting all to give their names to the pledge. On a subsequent Sabbath afternoon the missionary again addressed the children, from "Ye doth he (God) devise means that his banished ones be not expelled from him,"—2 Samuel xiv. 14; shewing that abstinence was one of the means used by a kind and gracious providence to prevent his banished being forever expelled from him. The superintendent then spoke a few words, bringing forward in illustration of the preceding, an affecting case of a young man who was once a teacher in the School, whom they all knew, and who might have been with them that afternoon had he not become a drunkard. Four signatures were obtained

THE DOCTOR; OR, COULD NOT GET WELL

WITHOUT PORTER.

On calling upon L—e he expressed great regret that by the advice of his medical attendant he had been induced to take some porter, who told him that he could not get well unless he did. He said he was miserable until he had again signed; he signed accordingly, and thanked God that a great burden was now off his mind and he hoped never again to be induced to break his pledge. He became a subscriber for the *Chronicle*.

DRINK AND INSANITY,

The missionary was called up one morning at five o'clock, by a female who wished him to come to her husband who was out of his mind through drink, (some one having been with him all night,) I found him wandering in his mind, asserting with many other strange things, that he was upwards of one hundred miles from town; ultimately he was conveyed to a lunatic asylum. He has been notorious as a drunkard for years.

(From June 1st to July 1st.)

TWO FEMALES WHO KNEW WHEN THEY HAD HAD ENOUGH.

Calling at No. — in J—s Street, met with tw

females who both signed, saying that *they had had quite enough*; the appearance of the place confirming their statement. Subsequent visits have found them firm.

DRUNKENNESS AND THE POOR RATES—A RE-SIGNATURE.

H. S. broke her pledge, and had since been in the *workhouse for five months* through drunkenness, was let out to receive part of an annuity, (arising from a situation her late husband held in a fire company,) became intoxicated; she went to her brothers who are respectable, but who declined doing anything for her; under these circumstances she met with the missionary, whom she recognised, and again signed the pledge.

INCIDENTAL LABOURS—HILL STREET.

Attended a meeting on the 4th, at Hill Street, Peckham, when Mr. Freemantle took the Chair, and William Cash, Esq., Mrs. Carlisle, and Mr. Balfour, addressed the audience, a good impression was made, and several signatures were obtained.

RICHARD HODGSON.

EAST SMITHFIELD.—DISTRICT No. V.

(From May 1st to June 1st.)

A RE-SIGNATURE.

Passing G. Lane on Saturday evening, saw a drunken man making towards a public-house, whilst his wife and little boy were earnestly endeavouring to dissuade him from his purpose; he entered the house notwithstanding. On being beckoned to by the missionary he came out, when he was advised to return home. In his hand he had ten shillings, which he obtained by pawning a suit of clothes, all of which his wife said would be spent that night, unless he could be persuaded to return home. Having succeeded in getting him home, he then promised to remain with his wife and child until he was visited the next day. The missionary according to promise called on them the following morning, and was received with much kindness. The husband said that he was indebted to the missionary for the means of purchasing food for his family. I was once a teetotaler, he continued, but I became *linked again with my old companions*, and broke my pledge. He was then entreated to "try again," and was referred particularly to those words of the pledge, "by Divine assistance," upon which he re-signed; the wife then took the pledge for the first time. The husband has since obtained his clothes from the pawnbrokers*, and both of them appeared decently attired at the Annual Meeting in Exeter Hall.* On a re-visit, the husband said, we have kept our pledge, and have saved more than a sovereign out of my last week's earnings, and I think of entering a Building Society. Their little boy also signed.

STREET LABOURS—THE PROLIFIC GROUP.

On Sunday morning, saw *four men* standing at the corner of a Court, and addressed them on the subject of total abstinence. When at length one of the men exclaimed, I have heard a great deal for and against teetotalism, and have tried one side of the question long enough, I think I shall now try the other. Do not let him sign, said one of his companions, he will never keep it, for he is a regular soaker, and has drunk butts of beer in his time. I will sign it, he replied, and mean to keep it too; he then signed. Well, said another of the group, if you can keep it I am sure I can, and immediately added his signature. It is the safest and the best side, said a third, I will sign too. He having done so, the missionary then endeavoured to persuade the remaining one to follow the example of his companions, and at length succeeded. During the conversation, a number of others collected around, who appeared to enjoy the scene; the missionary took the opportunity of addressing them upon the benefits of total abstinence. A respectably dressed

man then stepped forward and said, you are doing good, and I will assist you by my example; accordingly he signed the pledge. He was followed by a seafaring man, who stated that he had seen enough of the evils of the use of intoxicating drinks. Among many other circumstances, he could mention when he was at the Cape, himself and twenty-seven of his mates went on shore, and drank so much spirits that seven of the number killed themselves, and were found dead on the ground the next morning. A female present now addressed the missionary, and said, pointing to her companion, there is a woman who ought to sign, for she was a teetotaler for five years, but has been drinking for about a twelvemonth. The woman left, and entered into a chandler's shop, the missionary following, and there succeeded in obtaining her signature. She then joined with the missionary in urging two other females to sign; and having succeeded, the missionary again entered the crowd, which had followed him to the door, when he obtained the signatures of two more men. After having given tracts to those who refused to sign, retired. Having occasion to take one of the females her card, another female present, who was noted for drunkenness, gave her name to the pledge; making together, *twelve individuals originating with this group.*

FORTY-FIVE YEARS' REHEARSAL.

J. D. was met by the missionary intoxicated, being the fifth week in succession; he admitted that teetotalism was good, but knew he should not be able to keep it; he was assured he might with safety leave off all his drinking habits; he then offered to sign the pledge, but insisted on first spending the last three-half-pence he had. He then went into a public-house, and calling for a pint of stout, held it up, and addressing the publican, said, "Look here, this is the last pint I shall ever have, for I am now going to sign the teetotal pledge." He then came outside, and went with the missionary to a coffee-house, when he gave the following outline of his history:—He had been a drunkard he said for forty-five years, being first induced to drink at *nine years of age, by his master*, who laid a wager with a drunkard that he should drink a quartern of rum through a tobacco pipe before another lad, which wager the boy won, his master pocketing the money.* He performed a similar feat immediately afterwards with a half quartern of brandy. Not long since he returned home intoxicated, and fell from the top of the stairs to the bottom, and lay to all appearance dead. This so alarmed the landlord, that on his recovery, he told him he would forgive him a considerable amount of rent if he would find other lodgings; he embraced the offer and left. At another time, when crossing a field in a state of drunkenness, he fell into a pond ten feet in depth, and would have been drowned had it not been for a rail across the pond, by which he with some difficulty extricated himself. On one occasion, he came to his home in a state of intoxication, and nothing would do but he must force his head under a grate, in which was a large fire; he did so several times, and was severely burnt. On another occasion, he was laid up for nine weeks, when the doctor told him that if he did not leave off drinking, it would soon be his death. After signing the pledge, and on taking him home, his wife expressed her thankfulness, and in confirmation of its sincerity, gave her signature, as also did his little boy.

INTERCESSION, AND THE BENEVOLENT MASTER.

A man who had been drinking for the last five weeks, and has been a drunkard for these twelve years, was found by the missionary in a most ragged and filthy condition; had been in the union house, but recently had slept at the nightly refuge; according to his own statement, he had offended his master, lost his character, and had no home. After his signing the pledge, the

* Another reward to perseverance.—SUPERINTENDENT.

* While there are such masters, what can we expect but a repetition of such rehearsals.—SUPERINTENDENT.

missionary then took him to a house where he provided for his immediate wants, and supplied him with means for a night's lodging. The missionary then went to his master, who at his intercession, again agreed to take him into his employment.

THE DRUNKARD, THE POLICEMAN, AND THE MISSIONARY.

On observing a number of persons in B— Street, the missionary went to ascertain the cause, when he saw a tall powerful man very drunk, in the act of striking a policeman. The missionary went up to the man and offered to conduct him home, to which the policeman acceded. When on the way he said, *what means this? you are very kind; why, I should have been locked up if it had not been for you.** On reaching a miserable looking house, we arrived at the top story, an apartment of the most wretched appearance; the floor looked as if it had not been cleaned for months; a table, two old chairs, an old stump bedstead, (but no bed) with an old ragged dirty cloth for a covering, comprised the whole of the furniture. The man was a hawker by trade, and supplied families with various articles, which occasionally brought him in £4. and £5. a week, but he spent all in drink. I have been a drunkard and a vagabond, he said, nearly all my life. The missionary urged him to sign the pledge, as the only remedy; he said he knew nothing else would do, and he would try it; he then signed. He has since been visited several times since, and has kept his pledge. On the fifth visit, on entering the room, the wife (who before had looked very coolly) now gave the missionary a hearty welcome, and was very grateful for the pains that had been taken to reform her husband; and on being asked to sign the pledge herself; yes, she replied, that I will most willingly, and signed. The room now looks clean, and everything more comfortable.

THE DOOR WIDE OPEN; OR, A HUNDRED AND FIFTY FLATS AND ONE SHARP.

Addressed a drunken brickmaker, who replied, by patting himself in an attitude for fighting; the missionary however declined the compliment, but still urged him to sign the pledge. No teetotalism for me, he answered, and made towards the door of a noted gin-shop. The missionary however placed his foot across the threshold, and prevented him from entering, and throwing the door wide open, exposed to his view a large number of persons around the bar, and said to him, can you reckon these up? No; let me hear you, replied the brickmaker. Well, said the missionary, (counting) there are about a hundred and fifty flats and one sharp, (the latter, referring to the one who was taking the hard earned money of the former.) The man was struck with the remark, and after a pause, said, you are quite right, for flats they are; and immediately turned away with the missionary, and signed the pledge.

(From June 1st to July 1st.)

A GROUP OF SOLDIERS—IMPRISONMENT NO CURE FOR DRUNKENNESS.

Addressed a group of soldiers on the subject of temperance, when one of them said, that he had been a great drunkard, and had been confined more than a hundred times for drunkenness. He then addressed his comrades, proposing to sign if they would; they all with one consent declined; then, replied the soldier, I will sign without you.

THE CHILD A PATTERN FOR THE FATHER.

Saw a man with his wife and four children standing outside a public-house; the man was intoxicated, and the wife and children were begging of him to come home. He was in a most dirty and ragged condition. The missionary gave him the tract, *Don't go to the gin-shop*;

* The Temperance Missionary Auxiliary to the Police.—
SUPERINTENDENT.

he looked at the title, and said, ah, I was a teetotaler once, and I wish I had never tasted the drink again. I signed the pledge for six months and kept it faithfully, and then I thought I must go and treat resolution; it is a month since I broke it, and I have never been perfectly sober since. "You see," said the man, "what the drink does; I have not even washed myself for above a week." The missionary advised him for the sake of himself and family to try again; he said he would, and endeavour to act more wisely in future. The wife stated that her eldest boy, who is nine years of age, was a staunch teetotaler, and was a pattern for the father. The other day he saw his younger brother draining the beer pots that were hanging outside the railings, and he ran to him and said, "don't father drink enough without you?" The boy (who had been listening to the statement) replied, "yes, I used to go to the Sunday-school, but since father broke his pledge, I have had no clothes to go in, and I don't like to go in these." The wife said, "we were all comfortably clothed when my husband was a teetotaler, but since he broke his pledge we have been wretched and miserable, and are now in want of food; neither I nor my children have tasted a morsel of anything to-day." The husband appeared to listen to this recital with considerable uneasiness, and at length, as if he could endure it no longer, said to the missionary, give me the book; he then signed the pledge, the wife willingly following. In the evening the missionary visited them at their own abode, and found them taking their first meal that day, which consisted of only one pennyworth of bread between them. They have been frequently visited, and continue firm, and the husband has got employment.

THE "GOLDEN RULE" BRIG—ALL AB-STAINERS.

Went on board the *Golden Rule* brig, and inquired if there were any teetotalers among the crew; when the captain replied, we are all teetotalers here, although a part of our freight is brandy; we allow no intoxicating drinks whatever among the men; some of them have not signed the pledge, but you are welcome to see if you can induce them to do so; after having some conversation with them, succeeded in adding another signature to the number.

CAB-STAND—A DIALOGUE.

On reaching a cab-stand in B— Street, spoke to one of the cabmen on the subject of teetotalism, when a number of them surrounded the missionary, and appeared to listen with much interest. The missionary took from his pocket the tract, entitled *The Great Delusion*, and at the request of one (who acknowledged himself to be the greatest drunkard on the stand) read it. Many questions were proposed and answered, when the drunkard alluded to, signed the pledge. Another stated to the missionary that he had nearly killed himself three or four times through drink, and showed the scars of several wounds on his head, occasioned by his falling from his box; on asking him to sign, he said he must consider the subject.* A third said, he knew his constitution was injured by the drink, and from what he had heard, he also felt induced to try teetotalism, and should at once sign.

* The drunkenness of these cabmen (who have the care of our persons and property) is proverbial; but a question arises, how do they get so much money to spend? The answer is obvious, by cheating the public. A friend of ours the other day, had to summons one of these cabmen for an overcharge, when the alternative was given him of three weeks' imprisonment or a fine of thirty shillings. The gentleman being surprised at the largeness of the amount, asked if it could not be mitigated. "Yes," replied the magistrate, "it could, but it is so rarely that individuals will take the trouble to bring those men up, (at the same time it is no more than the case demands) that I will not reduce it one penny." The man paid the fine. Where did the money come from? The public! If others would do as did this gentleman, this system of fraud would be greatly checked, and they would prove powerful co-adjutors to the mission.—SUPERINTENDENT.

LOOK WELL TO YOUR OWN INTEREST—IT
IS NOT TOO LATE.

On passing a public-house, was attracted by the noise of persons quarrelling, and looking in, saw a drunken man with a cut across the forehead, from which the blood was streaming; his wife (with whom he had been fighting) was standing by in a deplorable condition, with her hair hanging over her shoulders. A policeman was endeavouring to remove the man, but he resolutely refused to go, and resisted every attempt to expel him. The missionary then interfered, and entreated to be allowed to accompany him home, and asked the man why he stopped there to get drunk; the man replied, that he had been drinking in several public-houses that day, and giving a significant look at the landlord, who was near, said, that the publicans all *looked well to their own interest*. The missionary advised him to follow their example, and look after *his*; and at length prevailed on him to return home. The missionary when on the way effected a reconciliation between the man and his wife. On arriving at their home, was struck with the miserable appearance of the room; there was neither bed nor bedstead, table or chair, nor anything for use, with the exception of the gin bottle, and a few market sieves. The missionary asked him what he had done with his bed, he said that it was a long day since he had seen such a thing in *his* place; he had been in possession of four or five, but had sold them all for drink! he had been a drunkard since he was fifteen years of age; consequently, he was a drunkard when *he married*. On being pressed to sign, he said he would consider. On leaving the room, the missionary heard a voice in a feeble manner, saying, "I will sign;" and on entering the adjoining room, saw a miserable looking old man, who said, I have been listening to what you have said to my neighbour, and have taken it to myself; I have been a drunkard for many years, and have squandered away that which would have made me comfortable in my old age, but it is now too late. The missionary gave him a word of encouragement, telling him *it was not too late*; he signed the pledge.

PUBLIC-HOUSE CRAFT.

A wager was concocted in a public-house for a *sober* man to run a race with a drunkard, (a dairyman); they came out as the missionary was passing the door. An individual standing by, who no doubt was in the plot, said to the Dairyman, the one that gets to the public-house *first*, shall pay for the gallon of ale. The dairyman immediately took off his hat and coat, and the signal being given, he started, and ran a considerable distance, returned, wondering that *no one followed*. The missionary addressing him, explained to him the trick, saying, it was fortunate that he did not reach the *goal*, or he would have *lost*. He was then informed that it was a piece of *public-house craft* to cheat him out of his money. He was advised to put on his coat and go home with his wife, and abandon for ever a course of life which, if continued in, would ultimately lead to beggary and ruin. He listened attentively, and said you are right; when the wife added, if he does not become a teetotaler, he will very soon have to give up *cow-keeping*. The missionary then urged him to sign, as it was the only means of saving him and his property from destruction. He replied, you are the best friend I have seen to-day. He then in the presence of a number of persons signed the pledge, and continues firm.

SUNDAY EVENING—A LODGING HOUSE—RE-SIGN-
NATURES—FEMALE DECISION—A DRUNKEN
BLACKSMITH SIGNS.

Passing a gin-shop, on Sunday evening, observed the landlord *turning out a drunken woman*, who fell with her head against the stones. The missionary ran to her assistance, and offered to conduct her home, to which she consented. On entering her abode, (a lodging-house)

counted ten men and six women, some of whom appeared in a deplorable condition; gave a tract to each, and addressed them on the subject of total abstinence. One man replied, "you could not have come to a worse lot of drunkards." Another said, "both I and my wife were teetotalers for nine months, and I wish we had continued so, for we have never been so well off since. What do you say Jenny, about signing again?" The wife replied, "that she was willing, if he was:" they accordingly *both signed the pledge*. The drunken woman, who appeared by this time somewhat recovered, offered to sign the pledge, if her husband would, to which he objected, saying, "he was not her husband, neither had he any occasion for it; then, said the woman, *I will sign by myself*, which she did; and on a re-visit, a blacksmith, who was a great drunkard, signed also.

TEETOTALISM AND PUBLIC WORSHIP—AN

ELDERLY MAN SIGNS.

Called at the house of J— H—, who with his wife had previously signed the pledge. They were both out. On inquiring of the persons living below, they said that the man and his wife had *kept their pledge, and regularly attended a place of worship*, where they were now gone. The missionary asked the parties if they were teetotalers, when they replied in the negative, and after showing them the destructiveness and immoral tendency of strong drink, an elderly man among them *signed the pledge*.

DRUNKENNESS, SUNDAY WORK, AND RAGGED

CHILDREN—BUT SHE WOULD NOT.

Sunday morning visited J— E— of G— C—, and found *him and his wife at work; and their children as might be expected, ragged and filthy*. They were advised to devote the Sabbath to the worship of God, both in their family and in public, and to send their children to the Sunday school. The wife replied, "Yes—but *her husband gets drunk two and three days in the week*, and therefore he is obliged to work to-day; if he did not, he would lose his employment." The missionary recommended total abstinence to them. "I wish he would be a teetotaler," said the wife, "it would be better for us." The missionary invited her to sign, as an example to her husband, *but she would not*. The husband said "I attach *all* the sin to myself, I will try and be a teetotaler." He then signed.†

W. STONEMAN.

NORTH-EAST WESTMINSTER.—DISTRICT
No. VI.

(From May 1st to June 1st.)

THE NEEDLE AND TEARS, BUT NO SIGNING.

Meeting a coal porter in the street, in a state of intoxication, the missionary put a tract into his hand and asked him to sign the pledge; he paused, sighed, and with a wild look exclaimed, "Oh, it is drink, drink, that has ruined me, I was in good business and doing well, till drinking dispossessed me of my property; though I am now earning good wages, but for my wife's getting a little with the needle, we should not have bread to eat; I have now been drinking, and lost my coat." The missionary proposed accompanying him home, to which he readily consented; on our arrival we found *the wife at her needle*, the house presenting the picture of a drunkard's home; being urged to sign the pledge, he replied, "I will, I will," evidently much affected; he signed. The wife with *many tears* thanked the missionary for bringing home her husband, but declined signing.‡

THE OLD PENSIONER'S PITIABLE CONDITION.

W. L. an old pensioner aged sixty-six, is in the
* Loving wife! Go and learn what that meaneth.—Matthew vii. 5.

† Proverbs xxviii. 13.—SUPERINTENDENT.

‡ Strange, passing strange, that this moderate drinking wife cannot see that by not signing herself, she is likely to have to go through all this again.—*Ibid.*

receipt of a pension of £24. per annum, besides his business as a hawker; for these several years he has been living in an obscure lodging in one of the most degraded parts of Westminster. Previous to the day for taking his pension, it was his invariable custom, to draw to the utmost extent of his quarterly money, in beer at the public-house;* when he could go no further in that direction, he would sell the things in the house, even the feathers out of the bed were sold at the rag-shops, by carrying a few at a time in his pockets, till he had taken the whole: and on more than one occasion he has sold his shoes off his feet, going barefoot, and in the most severe weather. When discovered by the missionary, he was in a most *pitiable condition*: he signed the pledge.

FIRST FEMALE—THE ONLY WAY OF ESCAPE.

Drink has been the cause of all my misfortunes, observed a female, as she listened to some remarks made by the missionary. I should have been, she continued, very comfortable, but for drink, it has many times drove me out of my mind; it is the cause of my being separated from my husband; it tempts me to spend all the money I can get, and then sell and pawn all my clothes. She was entreated to sign the pledge; she replied, oh, that is the *only way by which I shall escape the drunkard's grave*: she then signed.

SECOND FEMALE—ALL SIX CHILDREN HAVE BECOME DRUNKARDS.

Inviting A. B.—in N—C—Street, to become a teetotaler, she replied, I wish I could, for drinking has almost destroyed me. Before I became a drunkard, I had a room, which was well furnished, but now it is gone, and I am suffering from want. My father was a great drunkard; he had *six children all of whom have become drunkards*. One sister, who was a miserable drunkard, has signed the pledge, and is now quite another person, and living comfortable; she was urged to follow her sister's example: she then signed.

THIRD FEMALE—HER DAUGHTER WEeping TEARS OF JOY.

M. N—, a widow, fifty years old, can neither read nor write, and never attends a place of worship, has been living a drinking life, and other sins consequent. She would sometimes visit her daughter (who is a teetotaler, and in good business) in a state of intoxication, abuse all in the house, tear the things to pieces, and break the windows. The son-in-law, was obliged to keep a peace warrant in the house, to prevent a repetition of such outrages: she signed, *her daughter weeping tears of joy*.

FEMALE TESTIMONY.

While addressing a family in P—Street, a female of respectable appearance, came to the door, and observed, "Ah, sir, I can bless the day that I ever saw you." Being asked the cause, she replied; I had, for years, been the victim of intemperance, which, among other things, occasioned a separation between me and my husband, who is a mechanic and a respectable man. I then became the associate of the lowest characters, plunging deeper and deeper into the vortex of crime and misery. That morning, I was induced to sign the pledge, was the morning of a new life to me, which is now five months. I was afraid, when I signed, I should not keep it five days; words cannot express the happiness it has brought me, and I hope, by the blessing of God, it will be the means of leading to the saving of both body and soul. Being informed you were here, I felt I must come and tell you of it.

PYE-STREET SCHOOL.

Visited new Pye-street School, at the master's request, gave an address to the children, who listened with great attention, and gave answers to various questions on the nature and tendencies of intoxicating drinks, with pleas-

* Should not the government prohibit by fine or otherwise, all publicans giving credit to pensioners?—SUPERINTENDENT.

ing correctness; seven more of the boys signed the pledge, making a total of 39.

INCIDENTAL LABOURS.

Attended, by consent of the Superintendent, the first Anniversary of the Carteret-street Temperance Society, Westminster. About 150 took tea, which was served with order and satisfaction. At half-past seven the chair was taken by Dr. Oxley. The Report stated, that upwards of 1200 signatures had been taken during the year; nine hundred of which were taken since New-Year's Day. An adult school had been recently opened, by Mr. Goddard, where attendance was given two evenings in the week, to teach those teetotalers who could not read. The meeting was addressed by Messrs. Booth, Curry, Walters, Catton, Tiley, Lee, Goddard, and the Missionary; at the close, several signatures were taken.

(From June 1st to July 1st.)

VERY STEADY FOR TWENTY-SIX YEARS.

Addressed a group and gave tracts. J. W—, one of the company, asked if the missionary thought teetotalism would do him good. Being answered in the affirmative, he said I have many times thought of being a teetotaler, but instead of which I get deeper and deeper in drunkenness, I kept *very steady for twenty-six years*, while in the army, was eventually discharged, with thirteen-pence halfpenny a-day pension; after which I married, and from that time, myself and wife have both been drunkards, and now instead of being comfortable with our means we spend every shilling; then sell our furniture, even the bed we lie on. On the missionary urging him to sign the pledge, he gave his address, and wished him to call, promising that himself and wife would then sign the pledge. The missionary called accordingly, when the husband signed, but the wife was too ill (from drinking) even to be spoken to.

On a second visit the wife signed: she fully confirmed the statement of her husband, and added that she had been married only four years, but in that time had bought three marriage rings and sold them for drink. Last week she had sold her feather bed, and two articles for which she had given three guineas and a-half, she sold for twenty-eight shillings, all spent in drink; and she was now working sixteen hours a day, at stay-making, to pay her debts for drink. Another female living in the same house (and intoxicated) said, I am becoming worse and worse, and if I continue, drink will be my ruin: she also signed. A subsequent visit has found them all three firm.

A MODERATE DRINKER FOR FIFTY YEARS.

J. W— residing in a lodging-house, stated that he lived till he was upwards of *fifty years of age before he became a drunkard*; was twenty-three years in the army, and never received an hour's punishment for drinking, he had all his life *drank moderately*, and for several years been a professing Christian, but at last had become a drunkard, which had destroyed his peace of mind, and deprived him of a comfortable home. He had sold his furniture which amounted to nearly £20, and spent the money at the public-house, and was now obliged to take refuge in a lodging-house. Being exhorted to sign the pledge, he said, I am now miserable (and so he appeared), and feel I *cannot drink moderately without being a drunkard*, I will therefore sign, which he did in tears. The missionary urged him to attend a place of worship, and to return to God through Christ without delay.

MODERATION IN INTOXICATING DRINKS

FALLACIOUS—A RE-SIGNATURE.

D. M'C—, living in N— street, said, he was a teetotaler for eleven months, he then thought he would take a little in *moderation*, but unhappily found *he could not stop there*; when a teetotaler, he had good clothes, and attended a place of worship, but now he was a drunkard and a backslider, and was ashamed to be seen out of doors

on the sabbath, except at a beer-shop. Being entreated to sign again, he said, that he saw there was no way of escape for him, but by total abstinence: he then resigned.

THE MODERATE-DRINKING YOUTH.

At N— street lives J. W.—, who said he could tell a tragic tale of suffering and woe, *he was indulged (in moderation) with intoxicating drink at his father's table, when young, creating that appetite which ended in his ruin.*—was once in good business, having a number of persons in his employ. His father who died twelve years ago, was in a large way of trade, in Manchester, a leader in the Wesleyan connexion, and accustomed to entertain at his table, the late Dr. Adam Clarke, and other leading ministers and gentlemen in the Wesleyan connexion. He died leaving sixty thousand pounds. In consequence of his (the son's) drinking habits, he was deprived of his share, which was £11,000, and only received £20, and a suit of mourning. He is with a wife and two children now reduced to extreme want, obtaining what little he can for a subsistence by selling lucifers. After some conversation on the evils of the drinking-customs of the country, of which his own case afforded so fearful an illustration; he signed the pledge. His wife (much affected,) and two children also signed. A friend who was present concluded in prayer.*

THE ADVANTAGE OF HAVING A TEETOTAL WIFE.

While addressing a group in O— street, J. F.—, an optician, in a state of intoxication, *accompanied by his teetotal wife who was endeavouring to get him home, (and who had been frequently visited,)* said he was ashamed to see the missionary. The missionary, notwithstanding, offered to accompany him, to which he readily consented; he said, drink had deprived him of a good situation, and a comfortable home. He sometimes slept in the open air, having the stones for his bed. He was reduced to the utmost destitution, and now obliged to seek his living by selling things in the streets; he was again urged to sign the pledge. I am determined I will, he said, he then signed to the great joy of his wife. Re-visits have found him firm, while a personal and social improvement has been visible.

DECISION AND MORAL COURAGE.

Addressing a company in a lodging-house, M. L.— said, he should like to be a teetotaler, but being afraid he could not keep it, had declined signing; several were pointed out to him who had signed and kept it, and were now reaping the benefits of their self-denial. He replied, I know our way, (his wife being also a drunkard) of going on won't do. A little while ago we were occupying a room furnished, and by ourselves, but drinking has caused us to sell all, and now to be living in this lodging-house. My wife is now at the public-house, where she has been drinking all the morning; I shall feel glad if you will go with me and induce her to sign. The missionary accompanied him to the public-house, he called her to the door, and in the presence of the publican and others they both signed the pledge.

FRIENDS GIVE A DRUNKEN WIDOW MONEY.

L. M.—, a widow in U— court, C— street, left the room on the missionary entering, but soon returned and expressed her wish to sign the pledge. She stated that she had most respectable connexions and friends; and were it not for the drink, she should have had as comfortable a home as could be desired, and been under no necessity to work for her bread. But now she was reduced to one scene of misery, living in a lodging-house, amidst all forms of vice. On Saturday, *her friends gave her half a sovereign,* which with what she had received for work

(shirt-making,) *she took to the public-house, and did not leave till she had spent the whole:* she signed the pledge.

A PATTERN OF A WIFE.

G. B.— of No. — in C— court, observing the missionary as he approached the door, said, "walk in, Sir, I am now decided for teetotalism, and a change of life. The advice you gave with the tract you left on your last visit, has led me to reflection and a review of my past life. I have tried drinking the last thirty years, several of which I was in the navy, and when discharged, I had £80, all was spent and lost in one week; since which I have had many opportunities for doing well, but drink has prevented, and here I am destitute of a chair for a seat, or a bed to lie on; since your last visit I have drank nothing intoxicating, and I attended a place of worship last Sunday for the first time since I have been in London, *I am glad you are come that I may sign the pledge.*" He then signed, and looking at his wife, significantly said, *I have signed, the wife took the hint, and replied, So will I, and with a smile signed.**

FRANCIS COLLINS.

PICKLE HERRING AND SHAD THAMES.— DISTRICT No. VII.

(From May 1st to June 1st.)

EXETER HALL—THE MUTUAL CONGRATULATION.

"It is him," said a respectable-looking female, as the missionary passed during the collection at the public meeting in Exeter Hall, "you are the gentleman who took my husband home the other evening." "I am glad to see you here," said the missionary. "God bless you," she said, *thanking the missionary most heartily, in which her husband joined,* and declaring his determination to hold fast the pledge. When the missionary first saw the above, he was staggering drunk, striving to go into a public-house, his wife on one side, and his little boy on the other, endeavouring to prevent him.

THE "VIGILANT."

On going on board a vessel, a sailor said, "We are all brewers here—I was brought up a brewer, and will never be a teetotaler." "May I sign the pledge, master," said a boy who was working in the hold. "You may if you like," replied the master, "but remember to-morrow." The boy inquired whether he might have his grog-money, if he signed. "No," said the Master. "What is the name of your vessel?" asked the missionary. "The Vigilant," replied the master. "Do you recollect a passage in the Bible," remarked the missionary, "that says, 'Be sober be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.'† Now one of Satan's most powerful instruments to destroy men, is strong drink." "Well, he may sign," said the master, "and I will give him his grog-money." The lad, the moment he had leave, came up the ladder, and signed. A sailor in another vessel, who had spent £5. in three days, also signed.

STRONG DRINK NOT GOOD FOR PREACHERS.

"I will now sign the pledge," said an individual who was once a Wesleyan preacher, but who fell through strong drink. "I have been miserable," said he, "ever since." Having signed, the missionary entreated him to lose no time in returning to the society from whence he had fallen.

OBTAINED TWO PLEDGES.

A Wesleyan local preacher, who had become a teetotaler, and to whom the missionary had given a *Chronicle*, stated that he had obtained two pledges, and should for the future, subscribe for the *Chronicle*.

* Here is a pattern of a wife; may God give her grace to keep the pledge; and may both her and her husband experience a change of heart, as well as "a change of life."—SUPERINTENDENT.

† 1 Peter v. 8.

* Looking at these and other similar results of moderation, we wonder if God would be angry with the moderate drinking Christian, were he to sign the pledge. Luke ix. 23.—SUPERINTENDENT.

STREET LABOURS—THE PUBLIC HOUSE AND
SHEDDING OF TEARS.

Passing a public house, observed a woman who had been just turned out, shedding tears. Another woman from within, called to the missionary, who desired her to come outside, and he would talk to her. The woman came, followed by nearly all the customers. While the missionary was addressing them, the first woman and afterwards the second, requested to sign the pledge. Both then signed.

(From June 1st to July 1st.)

TESTIMONY FROM THE LAND—WORKING MEN
CAN DO WITHOUT BEER.

Speaking to a group of working men, upon the necessity of temperate habits, one of them observed "The gentleman is quite right. *I have tried the principle for some time, and am confident a working man can do without beer.* I was always better myself without the drink, and will now sign the pledge."

TESTIMONY FROM THE WATER—THE
TEETOTAL SHIP.

"We are all teetotallers on board this vessel," said a sailor to the missionary who had just entered the ship; "we belong to the Welch Temperance Society, and are better able to attend to our duties now, than when we were drinkers." The crew of the next ship listened with attention to the conversation, and one of them signed the pledge.

THE MASTER'S TESTIMONY TO HIS MAN—DIS-
CHARGING MEN WILL NOT MAKE THEM SOBER.

"I have a man now in my service, who was a drunkard for many years, and I have discharged him several times for drunkenness. He has now been a teetotaler four years, and I have not a better man in my employment. His wife is also a teetotaler, and they are comfortable at home, and are also attentive to their religious duties."

TEETOTALISM AND A DONKEY AND CART.

"I could not do as I now do," said a costermonger; "until I became a teetotaler, I was a miserable drunkard. This donkey and cart are the results of teetotalism. I have been a teetotaler for five years, and am better in health as well as circumstances. My wife has also joined, and we now live comfortable."

J. H. DONALDSON.

BILLINGSGATE AND TOWER.—DISTRICT
No. VIII.

(From May 1st to June 1st.)

STREET LABOURS—A RE-SIGNATURE.

After addressing a group, a man said, "I am glad I have met you, you are the person who spoke to me three months ago. I have been a teetotaler, but the customs of the shop occasioned my breaking the pledge: he then re-signed."

"IT MAY MAKE A MAN OF ME."

Hearing a noise proceeding from a public-house, the missionary went to ascertain the cause, and saw a man with his face cut and bruised turned into the street, followed by his wife, who endeavoured to get him away from the house. The missionary assisted, and after some time and effort, succeeded: he was then urged to sign. So I will, said he, I am doing myself no good as I am going on; and perhaps, if I become a teetotaler, *it may make a man of me.* Himself and wife then signed.

(From June 1st to July 1st.)

THE TOWER BARRACKS.

Upon entering the barrack-room in the Tower, the missionary inquired if there were any teetotallers in the regiment; yes, replied a soldier, there are seven or eight

in our regiment. There is one, said the same individual, pointing to a man who was busily engaged cleaning his regimentals. The missionary entered into conversation with them, when four more (young men) signed the pledge.

On the next visit, the missionary was informed, that a military temperance society had been formed for the Tower, and that the soldiers held weekly meetings. One man, who was a pest to the regiment, is now a teetotaler, and has joined a Christian church, has since been promoted, and is much respected by his superiors. The missionary gave them each a tract.

J. H. DONALDSON.

PORTMAN MARKET.—DISTRICT No. IX.

(From April 1st to May 1st.)

CABSTAND—A CABMAN—DRINK AND DEATH.

Addressing a cabman, who had suffered much from drinking strong drink, but would not abandon its use, a person standing by him remarked, "It has nearly killed him, once." He acknowledged that drink had nearly taken away his life, but said, "*I cannot give it up; we must all die.*"

COATS REVEAL CHARACTER.

Addressing a group of cabmen, one who was intoxicated, was asked by another if he would go and take a glass of gin. He agreed, and they left. It was asked, "are those men both of the same character?" "You may easily know that," was the reply—"only look at their coats."

PAWN-SHOPS FACILITATE DRINKING.

J.—C—, took the pledge from Father Mathew, and kept it two years. He returned to drinking, and was the cause of his wife losing a good situation as wet nurse. He has since suffered much from poverty, being for months together out of employment. His wife shewed the missionary *thirty-nine pawn tickets for goods pledged, to the amount of above £6.* He was induced to re-sign, but again fell away. His wife has signed, and continues firm.

BARRACKS.

Visited the barracks at St. John's Wood, was received cordially by the soldiers, and distributed many tracts.

SECOND VISIT—SIXTEEN SIGN THE PLEDGE.

On a second visit, several said they had been giving teetotalism a trial. *Sixteen signed the pledge.*

STREET LABOURS—SUNDAY EVENING.

On Sunday evening spoke to a young man in the street respecting total abstinence. He said he had been thinking about whether he should give it a trial. I have been drinking a little, but if I were to sign the pledge, I would abstain entirely: he then signed.

TESTIMONY—A BRICKLAYER'S LABOURER.

As the missionary was distributing tracts, in Lisson Grove, he gave one to a decently-clad and healthy-looking bricklayer's labourer, who on receiving it, said, "I know what teetotalism is, for I have tried it for four years." "And how does it suit you?" said the missionary. "As well as could be desired," was the reply. "But some men in your employment, say that they cannot work without beer." "I said so, myself, once, but I am happy in having found out my mistake." On parting from him, he remarked, "Yours is a good work, I hope that you will be rewarded."

A WIFE'S PENITENCE.

This was the language of Mrs. —, who has suffered much from an unstable and intemperate husband. A year or two ago, both signed the pledge. Some friends (enemies) said to the wife, they were sure she would be the better for a little beer. She took their advice, and thus became as of old, the tempter of her husband, who thereby, was led to return to drinking. The wife is now a decided abstainer, but cannot forgive herself. In the

language of *penitence*, she said, "I was the cause of his breaking the pledge."

(From May 1st to June 1st.)

GENTLEMEN'S SERVANTS.—INDIRECT TESTIMONY.

Speaking to a number of gentlemen's servants, and giving them tracts, one at first refused a tract, when another induced him to take it, by saying, "Teetotalism is all right."

THE WIFE SIGNING, IS UNSPEAKABLE COMFORT.

N. M.—, a shoemaker, of H— Street, was a drunkard, but has now been a teetotaler several months, and is already reaping the happy fruits of total abstinence. His wife also has been addicted to drinking. The husband said, it would be an *unspeakable comfort* if she could be prevailed on to sign the pledge. After some conversation, she signed.

WAR, WITH ALL ITS HORRORS, HAS NO POWER TO RECLAIM.

D. D.—, in H— Street, sixty-four years of age, has been a sailor, and is now an out-pensioner. He was on board the *Victory*, at the battle of Trafalgar, when the Admiral (Lord Nelson) was killed. Has been a drunkard for these many years. He expressed himself thankful for the missionary's visit, and signed the pledge.

A CAB-STAND—CABMEN NEED TEETOTALISM.

At the Great Western Railway Station, spoke to several cabmen, who listened attentively; some confessed that drinking had brought them from independence to their present situation. One said, that he had ruined his constitution, and was always ill; another, that he had drunk deeply, having, for twelve years, been seldom, if ever, thoroughly sober; his appearance corresponded too correctly with what he said, to doubt the truth of his statement.*

THE RECRUITING SYSTEM A HINDERANCE TO TEETOTALISM.

Addressing a recruiting party, they said they were teetotalers at heart; had seen the good effects of the teetotal cause in Scotland and elsewhere. If they were out of the army, they would sign the pledge; but to attempt recruiting without having recourse to strong drink, was impossible, the public-house being the very place where there was any hope of success.

(From June 1st to July 1st.)

TESTIMONY—TEETOTALISM AND MORE WORK.

"I have more work than I used to have." This was the language of a teetotal labourer to the missionary. He had been told, that when he became a teetotaler, he would not be able to get employment. But he said, "God blesses me in everything, and I have more work than I used to have."

VISITS TO THE BACKSLIDER AGREEABLE.

E—P— of D— Street, was a teetotaler, but broke her pledge; and her family have since suffered much from her intemperate habits. Lately all their furniture was taken from them, for rent. While intoxicated, a few weeks ago, she broke nine panes of glass, in the house from which she was ejected; was taken before a magistrate, and had to pay for the damage. She was pleased with the visit of a temperance missionary, and asked whether any one had sent him. She signed the pledge again, has since been visited, and remains firm.

GIN AT THE FIRST MEETING.

Speaking to a drunken woman, she said, "My husband made me a drunkard." The husband, who was

* And such are the characters to whose care we frequently have to commit both our persons and property.—SUPERINTENDENT.

standing by, confirmed the charge, by saying, "We had some gin when we first met."*

A RE-SIGNATURE.

T. F—, living in C— Street, told the missionary that he had been a teetotaler, but had broken his pledge. He was asked why he broke it. He answered, foolishness made him break it.† The missionary prevailed on him to sign again.

DRINK MAKES MOTHERS CARELESS OF THEIR CHILDREN.

M. F—, living in W— Street, has been a drunkard for years, and for the fortnight before the missionary's visit, had been drinking incessantly. She said, that when drinking, she cared nothing for her children,‡ and sold and pawned while she had anything to dispose of. She appeared bitterly to lament her conduct, and said, "I am the greatest fool that ever was born." She signed, has been re-visited, and remains firm.

A DRUNKARD.

J. P.—, has for these eight years, by his intemperate habits, sadly tormented his family. His wife, in consequence, has left him several times. On the day when the missionary called, his goods had been taken for rent, and his wife had gone he knew not where. His wife had often told him that she should be happy if he would become a teetotaler. He said, that before he was spoken to by the missionary, he had thoughts of putting an end to his life: he signed the pledge.§

THE HOUSE OF CORRECTION.

B. C—, a shoemaker, was long a drunkard. A short time ago, he was sent to the house of correction, for a month; but hopes that he has taken a long farewell of all such miserable abodes. He has signed the pledge, and remains firm.

W. DRUMMOND.

BANKSIDE, SOUTHWARK.—DISTRICT No. X.

(From May 1st to June 1st.)

DEALING IN FANCY DOGS, AN OCCASION OF DRINKING.

On a Monday morning, the Superintendent observing two men and a woman at a public-house door, corner of Valentine-place, one of the men who was intoxicated, stated that he had just been fined five shillings by the magistrate for drunkenness, having been previously locked up in the station-house from Saturday night till Monday morning. On the Superintendent getting his address of the wife, (the "woman" mentioned above,) she invited him to come and see them; she was told that one of the missionaries should visit them both without delay. The Superintendent giving the names of these persons to the missionary of District No. 10, he accordingly called upon them. M— has been a desperate drinker,—fond of cock-fighting, and lately has been much drawn into drinking through dealing in fancy dogs. He once had his leg broken in three places, by being thrown when wrestling in a public-house kitchen; at another time he struck his wife with a fire-shovel so violent a blow, that for some time her life was despaired of. The result of the first interview was, that M— promised to give teetotalism a careful consideration. At the fourth visit,|| he said he had drunk no intoxicating liquor for some days, and was determined to sign the pledge; he then turning to his wife, said, "now it is no use my signing unless you do as well;" she replied, "I mean to

* No signature, no sorrow; if not repented of and forsaken, what will they have when they last meet?—SUPERINTENDENT.

† We hope, that the missionaries generally, will endeavour to make teetotalers feel that the breaking of the pledge, is a serious matter.—*Ibid.*

‡ Isaiah xlix. 15: "Drink separates husband and wife."—*Ibid.*

§ Keep a good look out after the wife.—*Ibid.*

|| A reward to perseverance.—*Ibid.*

sign with you." Both then signed. They have been visited several times since and continue firm.

STREET LABOURS, AND SUNDAY MORNING'S VISIT TO A LODGING-HOUSE.

While visiting some cases in M— Alley, a man in a state of intoxication passed the missionary (led by a lad), who spoke to him, obtained his address, gave him a tract, and said he would call upon him presently. In a few minutes, another in the same condition came past, who on being spoken to was induced to take the pledge on the spot; he gave the same address as the former. The missionary went accordingly and found them both at a *lodging-house*; on entering, the man first met with derided teetotalism, but was also prevailed on to sign. A robust-looking man, who with several others had attentively listened to what had been said, observed, "well, I will sign too, though I am no drunkard." The missionary then invited them to the Annual Meeting at Exeter Hall, and obtained permission to put up in the most conspicuous part of the room, a bill announcing the meeting.

SMOKING AND DRINKING—ANOTHER SUNDAY MORNING'S VISIT.

S. W— was once the keeper of a beer-shop, "and for thirteen weeks of the time was a teetotaler, and saved by his teetotalism £13." He nevertheless, during this time was a great smoker, it frequently cost him *four shillings weekly for tobacco, and finally it led him to break his pledge, and he became a confirmed drunkard.* A few days before the missionary visited him he had been to Gravesend with some of his old *drunken companions*, while on the steamer, Mr. C—, a teetotaler, conversed with him, and now accompanied the missionary to his house. He signed the pledge and was followed by his son, a lad of thirteen. He says that even his *drinking companions seeing the miserable state he was in strongly advised him to be a teetotaler.* His wife refused to sign![†]

(From June 1st to July 1st.)

TRADES CONNECTED WITH THE TRAFFIC A HINDERANCE.

The Superintendent stopped a group of drunken women in the B— F— Road, and obtained from them their address. The missionary afterwards visited them. One of them C. G—, was in a dreadful state, originating in her own and husband's intemperance, and cruel habits. The following is a catalogue of the husband's doings: He had given her a black eye, her thumb was out of joint, and broken in two places, and her other hand was much swollen from a kick; she was otherwise much beaten and bruised.† She attributed her intemperance chiefly to the influence of female companions *who came and enticed her out.* The missionary advised her to sign, and when asked to go out, at once to say, she was a teetotaler. She acknowledged this would be the best course, and signed the pledge. She has been visited several times since, and stands firm. The missionary has had an interview with the husband, who is a cooper by trade, and appears to be a most hardened individual, he said it was no use coming to see him, for as long as he could get half-a-pint of beer he was determined to have it, and wished to know *what would become of his business if all were to become teetotalers?*

J. S. WARREN.

SOMERS TOWN.—DISTRICT No. XI.

(From May 1st to June 1st.)

TWO BROTHERS PROVOKING ONE ANOTHER.†

On visiting Mrs. W— of B— Street, one of whose sons signed the pledge at the British School, Perry Street,

* Go moderate drinking wife, and learn a lesson of your husband's "drinking companions."—SUPERINTENDENT.

† The Superintendent had directed her to proceed to the hospital without delay, and she is now recovering. † Heb. x, 24.

she observed, "I am glad you have called, for my eldest son has been in such a way since his brother brought home his card, and said he had joined the teetotal society; he has been teasing me to go to the school with him, to see if the master had a pledge book in which he could sign. He was sent for, and signed forthwith.

CUSTOM IN EVIL.*

On calling upon Mrs. G—, 34, S— Street, to inquire after her son, who signed the pledge at school, after a little conversation on the subject of temperance, she exclaimed, "Drink has been the ruin of all domestic happiness in our house. I have been married now twenty years, and during nearly the whole of that time, my husband has been a habitual drunkard; has had an excellent trade, that of a French kid glove cutter, in which he can earn high wages, nevertheless, I have been obliged to take in washing and ironing, to maintain the family, and pay rent." She readily signed the pledge. The missionary called on the Sunday following, and was astonished at the spectacle presented in the person of the husband—a complete walking skeleton, labouring hard for breath. On being urged to sign, he said in a tone of despair, "*I cannot give it up I cannot live without it.*" The missionary visited him on the following Sunday, with the same unhappy result.

A CHRISTIAN WOMAN.

J— D—, another drunkard of twenty years, has a wife, an excellent Christian woman, the picture of cleanliness, both in her own person and her room—supporting herself and her infatuated husband by taking in washing. She said, she should be glad to do anything with a good conscience, as a means in reclaiming her poor husband, and then most cheerfully signed the pledge.

PRAYER AND GOOD WORKS.

Sunday, May 25th, by invitation, went to the house of Mr. and Mrs. Y—, members of T— Chapel. Having before spoken to them on the subject of teetotalism, Mr. Y— stated, that after reading and praying over the subject during the past week, they both felt it to be their duty and their privilege to sign the pledge, which they then did, expressing at the same time, their determination to do all in their power to help forward the good cause. Agreeably to this determination, on the following Tuesday, at the Sunday School teachers' meeting, Mr. Y— in a forcible speech, introduced the principle, and pressed its claims upon the church with such good effect, that a resolution was passed to invite the missionary, to ascertain how far they could co-operate with him in carrying out the object of the mission, especially in reference to the sabbath school.

INCIDENTAL LABOURS.

TUNBRIDGE WELLS.

Monday, May 12th.—Attended as a substitute for Mr. Buckle, at a festival and public meeting, held in the New Corn Exchange, Tunbridge Wells; speakers, Mr. T. A. Smith, Mr. Harding, and the missionary. A good meeting—the cause progressing, but society in arrears, therefore unable to respond to the appeal made to aid the funds of the mission, but promised to bear it in mind. The *Chronicle* was not known here—presented two to the secretary, who promised to introduce them amongst the members. Nine signatures.

CRANBROOK.

Tuesday, May 13th.—Attended the anniversary festival and public meetings, in the town of Cranbrook, Kent. There was a procession at two o'clock, preceded by the Stepney brass band. The first public meeting was held in the afternoon, at the Baptist chapel, the Rev. Mr. Munery, Independent minister of Tonbridge, in the chair. Speakers—Rev. Mr. Hall, minister of the chapel, and the missionary. A second meeting, seven o'clock; speakers, Messrs. Inwards, McArthur, and Grigsby;

* Jer. xlii, 29.

both full meetings—gave two *Chronicles* to the secretary. Twenty-five signatures.

BOROUGH GREEN.

Wednesday, May 14th.—Attended the anniversary festival and public meeting at Borough Green, held in a large room—a full meeting; Speakers, Mr. T. A. Smith, Mr. Busbridge, a reclaimed drunkard, and the missionary. Distributed *Chronicles*—seven signatures.

Thursday, May 15th.—Walked from Borough Green to Wrotham; took coach at Wrotham for London. Distributed a number of teetotal tracts during the four days, and made several visits in different towns through which I passed.

(From June 1st, to July 1st.)

RAILWAY STATION—DRINK NO RESPECTER OF PERSONS.

On addressing a group at the London and Birmingham Railway Station, a person, of *respectable appearance and superior address* requested a tract. The missionary drew him into conversation, and learned, that drink had been the occasion of much misery to him. The missionary offered his sympathies, and suggested the pledge. He then remarked, I perceive that your object is to do good. I will sign.

DRINK NO RESPECTER OF RELIGION.

W. C.—, a respectable man, for many years *connected with a Christian church*, but from a moderate drinker, he proceeded to indulge in intoxicating drinks, by which he at length fell. At the persuasion of the missionary he signed the pledge, about four months since, and adhered to it for three months; during which time, he regained the confidence of his Christian friends; but he gave way to temptation, and fell again into drunkenness, neglected his business, the family altar, his Bible, and his seat in the house of God, and appeared to have become a castaway. His wife informed the missionary, that so great was his distress of mind, for several days, that she feared he would lose his reason. He has again signed the pledge.

KINDNESS OF FRIENDS CANNOT COMPETE WITH STRONG DRINK.

C. R.—, a cab proprietor, married, and five young children. Himself and wife, for several years past, have been addicted to drinking. Seven years ago he was in possession of nine hundred pounds, with good prospects before him; yet, when found by the missionary, was in a state of destitution, his family not having tasted food during the whole day. They occupied a miserable looking room, without an article of furniture, except one broken chair, and a part of a dirty old bed. The wife and children squatted on the floor, and the husband ill; had been respectably brought up, the wife having received a boarding-school education. Her father is, at the present time, in an extensive way of business in Lancashire. *Their friends have repeatedly assisted them.* The missionary called again the next day, when the husband and wife, and three of the children, signed the pledge. Through the benevolence of a Christian lady, and a visiting society, the missionary met their present necessities; he has re-visited them, several times, and found them firm.

STREET LABOURS—PROVIDENCE.

On presenting a tract to a man lounging against the door-post of a house, another man with a haggard-looking countenance, came to the door, and with a piercing cry, exclaimed, "I am a lost man." The expression being accompanied by a convulsive clenching of his hands, and such a distortion of features that forcibly reminded the missionary of Bunyan's man in the iron cage. On inquiring where he lived, he replied, upstairs; at the same time entering the house, and inviting the missionary

to follow. Ascending the stairs, they arrived at a back room, which was strewn with brushes, camel-hair pencils, and other paraphernalia suited to his trade as a herald-painter. Apparently on the verge of despair, he again cried out, "I am a lost man!" The missionary tried to calm his feelings, by telling him there was mercy for the vilest sinner through the blood of Christ. Becoming a little calm, he gave his history. The following is an outline:—"At fifteen years of age," he said, "I became a drunkard, and from that time to the present (being now thirty-three years old), I have continued a drunkard. I have lost my business—I have lost my wife—I have lost my character—I have lost my health—I am lost, both body and soul." Here he burst into tears. The missionary then proposed reading the parable of the prodigal son, and afterwards spent a few minutes in prayer. Then putting the question solemnly—was he prepared to take the pledge, and give up for ever the accursed thing; which by his own confession, had been the cause of his past and present misery? He emphatically replied, "I am." He then signed the pledge, and has hitherto faithfully kept it.

WILLIAM CLARIDGE.

NOTICES.

THE THIRD ANNUAL REPORT

May be had of HOULSTON & STONEMAN, 65, Paternoster Row, and at the Society's Office, 39, Moorgate Street.

The *Temperance Weekly Journal*, observes, "The present Report of the National Temperance Society, is the best annual digest of the temperance movement that has appeared; clear, forcible, brief, and comprehensive" "well written, carefully selected, and well authenticated."

The *Temperance Intelligencer* states, "Altogether, this Report is an interesting document, a copy of which ought to be in the hands of, at least, every committee of a Total Abstinence Society."

* * * Country Subscribers to the Society can have a copy forwarded to them, by remitting six postage-stamps to pay the postage.

AN INDEX TO THE CHRONICLE,

From July 1843 to June 1845, inclusive, is ready, Price 1d., and may be obtained at 39, Moorgate-street.

TO SUBSCRIBERS.

Subscribers whose subscriptions have expired, are respectfully requested to renew them by postage labels, sent to the Secretary, at 39, Moorgate Street.

TERMS FOR ADVERTISEMENTS.

Eight lines and under	5s.
Every additional line	3d.
A quarter page repeated	10s.
A third of a page "	15s.
Half a page "	20s.

TO CORRESPONDENTS.

Rev. W. W. Robinson. We have the highest opinion of our friend Mr. R. G. Mason; but we must again decline inserting mere testimonials in the *Chronicle*, though they are very acceptable to the Committee.

Received the following publications:—"Tobacco injurious to the Constitution, and its use scripturally wrong, by a Surgeon."—"An Appeal in favour of Total Abstinence, &c., by R. Tabraham."—"The Christian Temperance Sabbath School Magazine"—and the "Sunday School Teachers' Magazine," containing an interesting account of several Teetotal Sabbath Schools.

The crowded state of our columns prevents our giving a more extended notice of these pamphlets and periodicals in the present No. of the *Chronicle*.

Advertisements.

SELTERS WATER.

(In England called Seltzer Water.)

DECLARATION OF THE NASSAU GOVERNMENT.

THE GENERAL DIRECTION OF THE DOMAINS OF HIS HIGHNESS THE DUKE OF NASSAU.

DECLARE, by these presents, that being desirous to prevent and put a stop to the numerous falsifications committed in respect to the Waters of Selters, (in England called Seltzer Water) in the Kingdom of Great Britain, its Colonies, and Dependencies which have been made known to them on indisputable evidence, and wishing by every means in their power to secure for the future, to the consumers of the Waters of Selters (Seltzer Water) in the Kingdom of Great Britain, its Colonies, and Dependencies, the enjoyment of the genuine Water of that Spring, as also of the Springs of Fachingen, Schwabach and Weilbach, likewise the property of His Highness the Duke of Nassau, they have resolved, from the 1st of January, 1845, to use the Metallic Capsules, of Mr. John Thomas Betts of London, known under the name of "BETT'S PATENT METALLIC CAPSULE," as a top covering for all the Bottles, both large and small, filled with the said Mineral Waters, for Mr. John Thomas Betts, and intended for the Kingdom of Great Britain, its Colonies and Dependencies.

On these Capsules are to be impressed the arms of Nassau, and under the arms the name of the Water contained in the Bottle, with the words "BETTS IMPORTER," and "BETT'S PATENT," around.

The above named Bottles, capsuled in such a manner, will likewise bear, as heretofore, the usual marks, consisting of a shield, impressed on the Bottle, containing the Arms of Nassau, or a Crown, under which are the initials H. N., and around the name of the Mineral Water contained in the bottle, and also the usual burnt mark on the lower end of the cork.

The General Direction of the Domains further DECLARE by these presents, that they have granted to the said John Thomas Betts, Patentee of the above described Capsules, and to no one else in the Kingdom of Great Britain, its Colonies and Dependencies, the exclusive right to purchase and export, direct from the Springs, the Waters of Selters, Fachingen, Schwabach, and Weilbach.

They DECLARE further, that the bottles, after being filled with the respective Mineral Waters, are to be immediately, and in the presence of their officers, closed with the above named Capsules, which bear the impression of the drawing beneath.



The present Declaration is granted to Mr. John Thomas Betts, with authority to publish the same.

Given at Wiesbaden, this 15th day of December, 1844.

The President of the Direction-
General, of the Ducal Do-
mains of Nassau. } BARON DE BUCH HERMSDORFF.

HENRY HENDRIK, Secretary.

The public will observe, by the above declaration, that these Waters, protected and hermetically closed by the PATENT METALLIC CAPSULES, may now be obtained in the same state of freshness and perfection, irrespective of time or temperature, as at the first moment when taken from the Springs, without the possibility of fraudulent substitution.

These Waters are imported in Hampers containing Four Dozen large, or

Five Dozen small Bottles at the rate of 10s. per Dozen, and 5s. the Hamper for the former, and 7s. per Dozen, and 1s. 6d. the Hamper for the latter, Bottles and Hampers not returnable. And, as the sale must inevitably extend to many thousand persons, CASH PAYMENTS WILL BE INDISPENSABLE; on receipt of which, Hampers will be delivered at the Railway Loading Houses; and to any part of the Metropolis, exclusive of the Railway Stations, where carts are liable to detention.

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(For list of Directors and other Officers, see Prospectus.)

The objects of this Association are, to enable its members to purchase their own residences, or other freehold or leasehold property for occupation or investment, and to form a safe and profitable savings' fund for those members who may not wish to purchase house property.

The estimation in which the Temperance Benefit Building Associations are held, may be judged of by the fact, that about *Twelve Hundred Pounds* are received every month at the subscription-room of the societies—and that UPWARDS OF ONE THOUSAND persons have already become members.

The Temperance Building Association was established in May 1843, and in the first year enrolled 500 members, issued 750 shares, and advanced to shareholders above £3,000, to enable them to purchase property. That Society will not admit any new members.

The Second Association was established on the 9th of September, 1844, and on the 11th of November following, was declared closed, having up to that time registered 621 shares, and awarded £1,500 to its shareholders.

The Third Association was established on the 18th of December, 1844, and on the 10th of February following, was declared closed, having up to that time registered 511 shares, and awarded £1400 to its shareholders.

The Fourth Association was commenced on the 22nd of April, 1845, and on the 24th June had issued 400 shares, and enrolled upwards of 300 members, the entrance-fee is raised to five shillings, and will no doubt be closed at its next meeting.

The First Monthly Subscription will be due on Tuesday the 12th day of August, 1845, when a copy of the certified rules will be presented to every shareholder.

The usual charge of one shilling for "annual postage," will not be made in this Society.

No fees payable to the Association, upon the transfer of shares.

Members may at any time withdraw the whole of their subscriptions paid in, and receive FIVE PER CENT. INTEREST thereon.

Prospectuses and every information may be obtained of the *Manager*.—Mr. JOSEPH DUTTON, 8, Bath Street, City Road; or of the *Secretary*.—Mr. JOHN POCKNELL, 37, Cursitor Street, Chancery Lane.

The *Manager* or *Secretary* will be in attendance at the subscription room, every Tuesday and Saturday evening, from 7 to 9 o'clock, to enrol the names of persons wishing to become members, and to answer inquiries.

*** The NATIONAL TEMPERANCE CHRONICLE is published on the first day of each month, at HOULSTON & STONE-MAN, the Depot of the National Temperance Society, 65, Paternoster-row. Annual Subscriptions received at the Society's office, 39, Moorgate-street, London, and subscriptions and donations for the general purposes of the Society, by the Treasurer, G. W. ALEXANDER, 40, Lombard Street; by any Member of the Committee; and at the office as above.

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The National TEMPERANCE CHRONICLE.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

No. 27.]

SEPTEMBER, 1845.

[PRICE 1*d.*, STAMPED 2*d.*

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£2000 FUND.

Contributions to the amount of £750 for the £2000 for 1845-6, have been already announced.

The Committee would however desire to draw attention to the fact, that £1250 remain to be made up.

Donations therefore, of any sums, from £5. and upwards, will be gratefully received.

PRIZE ESSAY.

The Prize of £5. for the best Essay to young men, has been awarded to that written by Mr. Thomas Smeeton of Ipswich, which will therefore shortly be published.

The Adjudicators have likewise reported the second best Essays to be those signed "W. T. Templeton," and "M. C. Cooke." Mr. Templeton has kindly presented his Essay to the Society.

The Essays of the unsuccessful competitors will be sent to their respective authors, on application at the Office; or if resident in the country, by forwarding their address.

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Eliza. Jermyn	d 1 1 0	Mr. C. Cleare	... 0 5 0
Jacob Lyons, Esq., per H. Cole	d 1 1 0	Mr. W. Field	... 0 5 0
G. Harris, Esq.	a 0 10 6	Donation	..... 0 2 6
N. P. Powell, Esq.	..... a 0 10 6	Mr. J. Constable, per Missionary No. 9	..... 0 10 6
J. Mead, Esq.	a 0 10 6	Wm. Dent, Esq.	d 5 0 0
F. Wheeler	..... a 0 10 0	G. Saunders, Esq.	0 10 0
E. S., per H. Cole	..... d 0 10 0	T. Fauntleroy, Esq.	..... 0 10 0
R. Benson, Esq.	a 1 0 0	Messrs. Evans & Clark	..... 0 10 0
J. Edgar, Esq.	a 1 1 0	Josiah Neave	... a 1 0 0
J. Field, Esq.	a 1 1 0	Messrs. Grissell & Peto	..... a 1 1 0
R. Brooks, Esq.	a 1 0 0	Sundry subscriptions from Dominica, per Rev. J. Cox	... 3 10 8
J. Corderoy, Esq.	a 0 10 0		

MISSION FUND.

Richard Barrett, Esq.	..... d 20 0 0
Winchester Society, per A. W. Heritage	..... 0 10 0
Chipping Norton Society, per ditto	..... 0 5 0
Rouen and Havre, per J. Balfour	..... 9 12 6½

A WARNING VOICE.

"Cease to do evil: Learn to do well."

We have often taken occasion to warn our readers against the error we are all liable to fall into—of abolishing one form of intemperance by the substitution of another. A journal or society, avowedly devoted to the sole object of promoting the disuse of intoxicating liquors, cannot, by its necessary constitution, enter more than incidentally into other subjects. But we feel constrained to repeat the caution again and again, and to entreat each individual to take it home to himself—not to suffer his mind to become absorbed even by a laudable object, to the exclusion of that still more important work, the purification of his own heart.

"Cease to do evil," then "learn to do well."

It has often given us a pleasure we can very inadequately express, to converse with men, who have been rescued from the stream of iniquity by the stepping-stone of total abstinence; and whose humble and thankful spirits bear evident marks of an inward change, corresponding with the change in their outward habits. We look upon such men as "the salt of the earth"—as the really great and good, because imbued with the Spirit of Him who alone is Good. We have partaken of their genuine hospitality, shared their frugal meal, and thought how far sweeter was the humblest fare, received with a thankful heart, than all the varied display of a fashionable table. Many such characters we have now—and they will ever live—in our grateful remembrance. They are the truly temperate, whose mental tempers are chastened, as well as their bodily appetites controlled.

But alas! who can deny that some—and we fear they are not a few—present a picture the very opposite of what we have just faintly traced? Whose temperance, if it be worthy the name, is confined to the single article of intoxicating liquors, while they indulge the very same propensities with other things—who waste their time and money at coffee-shops and in smoking, almost as much as they did when drunkards—and whose characters present a disgusting picture of pride and envy, disguised under the most awful self-deception.

Are there not individuals in almost every temperance society, whose mock philanthropy and hypocritical zeal for truth, display themselves by wrangling, jealousy, back-biting, and detraction—whose readiness to detect the supposed errors of others, is accompanied by no sincere acknowledgment of their own?

That these evils exist, is known to all persons connected with the temperance movement; that they are arguments against that movement, no unprejudiced person will allege. The stopping of one avenue of evil may sometimes be followed by the opening of another, but it does not increase the evil itself; whilst in many—we trust the great majority of instances, it leads to its diminution. No one can pretend that abstaining from drink necessarily makes a man covetous, vain or envious, any more than it can of itself change a man's intemperate heart. But abstaining from the indulgence of any evil, must tend to suppress it; and if *fasting* be accompanied by *prayer*, it will inevitably, in the end be crowned with victory, by Him who has "all power in heaven and on earth."

But while we cannot admit that the evils which are found to be mixed up with every reformation, ought to discourage the friends of that reformation, we are more and more convinced by continued observation, that they require the utmost vigilance on the part of every Christian, to repress. If any individual, after an apparent reformation of life;

after a display of zeal and benevolence, and a life spent in exhorting others to depart from evil—should himself prove to have been actuated by merely natural inclination, whilst the pride and vanity, the envy, malice, and uncharitableness, the intolerance and intemperance of his own heart, remain untouched—how awful must be his condition!—how unavailing the plea, of wonderful works done in the name of the Lord, against the solemn immutable judgment, "*Depart from me, ye that work iniquity!*"

DRUNKENNESS AT ELECTIONS.

The scenes of gross intemperance, so prevalent at our parliamentary elections, have been a reproach to the British nation for many generations; and as such, have been deplored by the truly virtuous and patriotic, of all parties in politics.

With the increasing intelligence of the people, increasing purity at elections may be reasonably expected; but the recent contest for the representation of Cambridge, has shown this expectation to be, in some degree at least, fallacious. The *Times* is our authority.

"Three gigantic ruffians, bearing the colours of —, led the procession. Four followed, carrying a chair, which was supported on their shoulders by means of poles, and in which was seated one of their companions, who was smoking, and had in his lap a large *beer-can*. Every now and then, he commanded his troop to halt, while he took a copious swig amidst the cheers of his fellows, who by signs and expressions, endeavoured to make the spectators understand that there was some magic connexion between the banners they bore, and the beer they drank."

Truly this was a spectacle most worthy of that venerable seat of learning, and of the mental and moral light of the nineteenth century!

We confess, we know of no degradation greater than that of a free member of a free state, voluntarily consenting, for the sake of a portion of filthy lucre, to be made partially or completely drunk—consenting to throw off the dignity of a man, to become the inferior of the meanest brute, and to exhibit the ferocity of the beast of prey, without possessing its sagacity.

Nations less civilized than our own, have in this respect, set an example, which our senators should not be ashamed to imitate. Our last number contained the interesting fact, that at a late election in Brazoria, in the disturbed, and almost lawless territory of Texas, there was no visiting of grog-shops, and "*treating was entirely out of the question!*"

Why should it not be so with us? That it is not so, is a disgrace to our national character—and that is worth caring for; a disgrace to the temperance, the morality, the philanthropy, and the piety of the times in which we live—but a disgrace which we fervently trust, will soon, very soon, be numbered among the things that have been!

THE METROPOLITAN TEMPERANCE MISSION.

It is now twelve months, since the attention of the readers of the *Chronicle* was first directed to the subject of the Metropolitan Temperance Mission. To its establishment, the Committee look back with unfeigned satisfaction; and while it is their desire as far as possible, to aid in the promotion of temperance throughout the empire, they intend to devote their chief energies to the suppression of intemperance in the "great metro-

polis." The justice of this will appear, when the immense population included within its limits is taken into account;—a population comprising no less than one-fourteenth of the inhabitants of Great Britain and Ireland.

In London, too, (as in the capitals of nearly all large states,) immorality and crime are more apparent than in thinly populated districts; and when it is considered, that a vast proportion of that crime and immorality which so awfully prevail in London, is traceable directly to intemperance, what place, we would ask, so fit for the putting forth of the most strenuous exertions we can command against the great foe of human happiness and social improvement?

The Committee have increased the number of missionaries to ten; and are ready to add others to the list, so soon as the state of the Mission Fund will warrant the additional outlay.

The metropolis has likewise been carefully divided into forty districts:—each missionary (supposing the number to be ten) to have four districts under his care, and each district to take up one week in its visitation. By this plan, it is probable, that every accessible house in London will be visited by the missionaries of this Society, at least once in the course of the coming year.

The particular attention of our readers is, therefore, most earnestly requested to the cases detailed in the monthly *Missionary Chronicle*:—cases which, though often affording ground for encouragement and perseverance, cannot but appal, and sometimes disgust, by the pictures they present of the condition of the poorer classes; and which show incontrovertibly, that no means, short of total abstinence, can raise myriads of men and women in this mighty city, from that state of degradation into which they are fallen.

We confess that we entertain very sanguine expectations concerning the future success of the Temperance Mission; and have we not reason for doing so? Have we not had an earnest of the abundant harvest which remains to be gathered in? Has it not had the smile and the approbation of God resting upon it? And if it be conducted with a view to His glory and to man's present and future welfare, have we not cause to hope, that it will be blessed to the good of thousands, and exert a benign influence upon the destinies of many, who are still the wretched victims of drunkenness, and crime?

TEMPERANCE MISSION IN FRANCE.

It may be well to repeat what we stated in our last, as to the origin of the missionary effort which the Committee at present are making in France.

A small Temperance Society has existed for about two years among the English residents in Rouen, near Havre. Application was made by Mr. Mack, (one of the most active members of that Society) for an agent to labour for three months, principally among the English workmen employed upon the Paris and Rouen Railway.

The Committee after due deliberation and correspondence with Mr. Mack, came to the determination of sending Mr. James Balfour and another missionary for six weeks each, to extend the principles of Temperance among our countrymen in Rouen and Havre, and if possible, to form the nucleus of a Temperance Mission in France.

The following is

JAMES BALFOUR'S JOURNAL.

The work is laborious; the extent of the district is sixty miles; the English located are

greatly addicted to drinking; several have ended their days, and others are in the hospitals through the same cause. I am grieved also to say that the depraved conduct of the English is making a bad impression upon the French working-men; as the French say that drunkenness is on the increase. The opportunities to drink are great, as the article is cheap, and it is sold at all the shops. There are also temporary places erected on all the works on the rail-road for the vending of strong drink, which females sell in bottles to the workmen at various prices, even as low as 1d.

On my arrival I found about twenty-four good members here that were very active, and whose souls were in the work. There are several preaching places in the town and in the neighbourhood, all of which have been obtained for my use. The working-men on the Railway are very anxious to hear all about our principles. The contractors of the Railway have contributed towards the Mission Fund.

The English and French Protestant ministers are not abstainers, but are favourable to our views. The sober habits of the French combined with the light nature of their wines are much against us.

July 2nd, on my way to Havre, held a Meeting in the Town Hall at Southampton; 4 signed.

July 4th, Meeting at Harfleur, France; 3 signed.

July 7th, Meeting at the English Preaching-house, Eauplét; 13 signed. The first person who signed at this village was the mistress of the English school who said she did it for the sake of example.

July 8th, Meeting at the English Preaching-Room, Sotteville, near Rouen; one signed.

Wednesday, the 9th, spoke to four groups on the Boulevards, at Rouen; visited the Railway-men at their work, and held a meeting in the Preaching-Room of the Rev. Mr. Holloway.

Thursday the 10th, spoke to six groups, and held a meeting at Chartreux; 1 person signed. Visited the horsemarket, and saw much drunkenness among the French. Met two Railway workmen, one Frenchman and one Englishman, both drunk: after expostulating with them on their conduct, they signed the pledge.

Friday, the 11th, spoke to two groups on the Boulevards; one man waited upon me at my lodgings, and signed the pledge.

Saturday, the 12th, spoke to three groups; no signatures.

Sunday, the 13th, started at five o'clock in the morning for Barrington; walked with a friend from thence to Pavilly, and addressed a small congregation: returned to Rouen and spoke to a few persons at a Preaching-Room, in the Rue Traversière.

Monday, the 14th, held a second meeting at Eauplét—attendance good. After the lecture several persons put questions; when a man with his wife came forward and signed the pledge, stating they had great reason to do so; their son, a lad of ten years of age, had a large quantity of brandy administered to him by some drunken men, which caused his death in the course of three hours. On the same day, visited some of the worst parts of Rouen, and found that intemperance prevailed to a great extent among the French portion of the inhabitants.

Tuesday, the 15th, spoke to two groups, delivered tracts, spoke to the workmen on the line; took 3 signatures. One man said, he had been only one month in France, but had suffered severely through strong drink, and would, therefore, sign

the pledge. Held a second meeting at Sotteville, attendance good.

Wednesday, the 16th, visited the men who were labouring at the new bridge crossing the Seine, from Eauplet; read one tract and gave away several; found here a few teetotalers. Returned to Rouen and spoke to three groups on Boulevards.

Thursday, 17th, spoke to a number of men on the quay; held a good meeting at Chartreux; 5 signatures.

Friday, the 18th, visited the French Protestant Minister; he received me courteously, and expressed himself as very favourable to the temperance cause. Afterwards, held a good meeting in the Rue Traversière.

I left Rouen on Saturday, 19th instant, to visit some Norman villages, where many of the English reside.

On Sunday, 20th, I was at Havre, visited several of the ships in that port, and obtained the signatures of a Captain and two seamen; after which, I set out to walk to Harfleur. On the road, I saw over a neat building, the words "AMERICAN CHURCH." As it was service-time I entered, and at the conclusion of the worship, obtained an interview with the minister who officiated that day: he received me very kindly, expressed an interest in the work in which I was engaged, and in the absence of the stated pastor, granted me the use of the Bethel Chapel, 16, Quai de l'Île, for a Temperance meeting. Walked on to Harfleur that day, and held a meeting.

On Monday, the 21st, held a second meeting at Harfleur, and took 1 signature: also visited the houses of the English labourers.

On Tuesday, the 22nd, held a third meeting at Harfleur, when 25 signatures were obtained; the most of them those of the greatest drunkards on the line.

On Wednesday, the 23rd, went to Mirville, visited forty families, who are located principally in wooden houses erected by the Railway Company. Intended holding a meeting; but having understood that several of the café keepers had determined to create a disturbance, decided on postponing it.

On Thursday, the 24th, visited 30 families, spoke to four groups, met two men on the road quite drunk; one of them affirmed he could earn 15 francs (12s. 6d.) a-day, and had squandered away 147 francs (about £6.) in two days. Held a good meeting in a carpenter's shop, kindly granted for the occasion by Mr. Swanson, the agent for the contractor of that part of the line. During the two days I spent at Mirville, 10 signatures were taken.

On Friday, the 25th, held a meeting at Pavilly; 1 signature.

Total number of signatures up to the 25th of July 73.

[Mr. Balfour did not arrive from France until the 23rd ult., consequently the remainder of his Journal is deferred until next month. In the meantime, it gives us pleasure to state, that encouraging as were the results of his labours up to the above date, his success from the 1st of August to the 23rd, when he left Havre, was of a still more gratifying nature. Mr. J. H. Donaldson has been appointed to succeed Mr. Balfour.]

FOREIGN INTELLIGENCE.

UNITED STATES.

We had prepared an abridged account of the Ninth Anniversary of the American Temperance Union, intending to insert it in our August number.

This we were unable to do from want of space; and it must now therefore suffice us, to give a brief summary of what then took place. The meeting was held on the 9th of May, at New York, in the Broadway Tabernacle, which was early filled. In the absence of the Hon. REUBEN WALWORTH, Chancellor of the State of New York, and President of the Temperance Union, who was detained from the meeting by his courts, the chair was taken by JOHN TAPPAN, Esq., of Boston. The speakers were, Rev. Dr. Edwards, Rev. C. Warren, Rev. Mr. Pohlman of Albany, Rev. Mr. Thompson, Pastor of the Tabernacle Church, Rev. Thomas P. Hunt of Pennsylvania, and Mr. J. P. Coffin. The proceedings were of a highly interesting and encouraging character.

The following is the substance of that part of the Report, then read, which relates to the progress of temperance in the United States:—

Three new state societies have been organized during the year—one in Ohio, one in Indiana, and one in Illinois.

The Congressional society has held no public meeting the past year; and only one legislative society, that of Massachusetts, has been convened; but the people, in their local associations, have actively sustained the interest in the enterprise, and various popular lecturers have been listened to with an interest not surpassed in former periods. If the Washingtonian movement has spent its force, still its results are great and good. Multitudes of reformed men, standing firm to their pledge, are monuments of the goodness of the cause, and also efficient agents in its extension.

The press has everywhere been with us, and temperance journals of an elevated character have been well sustained. No division of the enterprise is more interesting and prosperous, than that of seamen. In the length of our coast, 40,000 seamen have been enrolled in temperance societies, and of these, 8000 have been added the last year. The marine society of this port numbers 17,000; at the port of Charleston, 1000 have been enrolled the present year. The results of temperance are seen in the fact, that in 1842 and 1843, 784 vessels and 1244 lives were lost, while in 1844 only 208 vessels and 105 lives have been lost.

Notwithstanding the continuance of the spirit-ratation, and in spite of all its evil influence on the navy, several of our men-of-war have become temperance ships. Of the crew of the *Columbia*, the flag-ship in the Mediterranean, of 450 seamen, 445 have renounced their grog.

Of 1200 men of Captain Smith's squadron, who went on shore, not one broke his liberty, and only one got drunk. From many of the officers, and 250 of the ship's company of the *Cumberland*, a petition has been forwarded to Washington, praying for the abolition of the spirit-ratation. "We are satisfied ourselves," say they, "from a year's experience of the temperance system on board this ship, that grog is not necessary to the performance of our duty, in point of health, comfort or happiness, and we are infinitely better without than with it."

After giving a general view of the progress of the cause, the Report suggested several considerations to the friends of temperance.

1. The importance of looking more closely at the power of the enemy they combat.
2. The duty of prompt, decided, and energetic measures, so far as they may be consistent with the rights of liquor-sellers, to rid the nation and the world of the traffic in intoxicating drinks.
3. An increased activity and devotedness to the cause, is greatly needed from the Christian church.

4. Society demands a more systematic, thorough, and universal temperance training of children and youth.

5. Temperance organizations should be sustained with all the energy and constancy of which they are capable.

6. Temperance among seamen, and the entire abolition of the spirit-ration in the navy, should be pressed with daily increasing energy.

7. The deep foundations of intemperance should be well understood, that we rest not contented with a slight and superficial cure of so wide-spread and fatal a malady.

8. The highest motives for persevering and powerful action are before us.

The Report closed with alluding to the death of two of the greatest ornaments of the cause, Dr. Thomas Sewall of Washington, and the Hon. Roger M. Sherman of Connecticut. In the departure of such men we are admonished, that whatever we do in this work, we must do quickly; and we learn too, that "the memory of the just is blessed."

SANDWICH ISLANDS.

The Sandwich Islands have been distinguished for the rapid spread of total abstinence. Two temperance periodicals are published at Honolulu, the *Friend of Temperance and Seamen*, and the *Hawaiian Cascade*.

The following letter is one addressed from Mr. J. Hellrung, to the Rev. S. C. Danon, editor of the *Friend of Temperance and Seamen* :—

"Honolulu, Dec. 26th, 1844.

"*Temperance on board a Hamburg brig,—Report of United States' Hospital, Honolulu, 1844.*

"REVEREND SIR,—As you are interested in the welfare of seamen and the progress of temperance, allow me to relate to you the following facts, which will show you that there may be found true temperance, if not teetotalism among sailors, whose home is on the coast of the Baltic or North Sea. All hands on board the Hamburg brig *Julia*, shipped under the condition, that whoever should be seen intoxicated, whether on board or on shore, should lose his wages. No spirit-rations were given out, but instead, coffee twice, and tea once a day. In cold weather, the crew received at night ginger-tea, prepared for every watch twice.

"Captain Penhallow remarked that he never had seen a stronger and healthier crew on board of a vessel of her size. I am, &c."

Temperance has progressed extensively among the vessels employed in the whale-fishery.

The following extract from an article which appeared in the form of a letter, in the *Hawaiian Cascade*, is evidence of the beneficial results which have flowed from the practice of total abstinence.

"The reform has advanced so far, that not a single writer of any respectability, dares come out and oppose the temperance reform. Writers, so far as they employ their pens, are all engaged upon the side of total abstinence principles. How changed are the views of the public in Honolulu, in regard to the degrading vice of drunkenness. A few years since, it was so common for drunkards to be seen in the streets, that the disgusting sight occasioned no surprise. It is not so now. Lately we heard it reported, that the master of a whaler-ship was seen drunk in the streets. 'Is it possible?' says one, 'Who can it have been?' says another. 'Sailors too, are not so frequently seen reeling through our streets. Says one, 'I saw a

sailor drunk to-day, for the first time during this shipping season.' Says another, 'How regular that fellow ——— has been since he signed the pledge.'

The mechanics and labouring class in Honolulu, have risen more than one hundred per cent, during the last eighteen months. They may have been slow in coming to the conclusion that *alcohol is not necessary to labouring men*, but now they are nobly practising the principle. It does one's soul good to meet these men hale and healthy, cheerful and happy, as they are engaged in their various trades and professions. If a man wants a piece of work done, he is not put off a week or fortnight, until the person he would employ gets sober. It is a long time since we have heard the complaint that, 'I cannot get such a piece of work done, because — is on a spree.'

DOMINICA, WEST INDIES,

(Interesting Letter from REV. J. COX.)

*Dominica, West Indies,
July 25, 1845.*

MY DEAR SIR,—I have the pleasure to acknowledge your donation of tracts and *Chronicles*, received through our kind friend, Mr. Jones of the Tract Society. I have circulated them widely.

I cannot report to you any remarkable progress in our cause here, since I transmitted to you the report of our public meeting. A few managers and overseers of estates have signed the pledge. The members of the Wesleyan churches have almost universally become abstainers. In religion it is a most powerfully conservative-principle—and we are continually rejoicing in its numerous advantages—with others, we can scarcely have intercourse. The rigidly exclusive principle of Romanism prevents our having access to its votaries, comprising nine-tenths of our small population :—and the movement among them, which I mentioned to you, and hailed with thankfulness, appears to have died away.

Some months ago, I obtained access to the garrison at Morn Bruce, and by lectures and circulation of tracts, we have persuaded about fifty to renounce intoxicating drinks. Several of the artillery have removed to Barbadoes—a few have fallen away—and there are about 29 on the book, besides some who abstain and are not enrolled. One young man was subsequently converted to God, and is among the number of removals.

Two or three weeks ago, a corporal came and presented to me 2s. 6d., which he said was a subscription made among a few of his comrades of the 71st Regiment, for the Temperance Society, as a small token of their gratitude for the benefits they had received from it; that amount I now send you, accompanied by a few other donations. I fully agree with the speakers at your last anniversary, that the exhibition of liberality in support of temperance societies, bears no proportion generally to the pecuniary advantages which accrue from them; and if this appears to condemn my own small subscription, I can only plead in excuse, that for many years I was expending money (disproportioned to my circumstances,) in the purchase of tracts and books for circulation in these islands, in order to establish the blessed principles of abstinence, and that I cannot yet cease adopting that mode of promoting the glory of God. But who can refuse to give something to further such a work as is detailed in the journals of your metropolitan missionaries? The Lord be praised. O! how often have I read these affecting narratives, while I and my hearers have been dissolved in sympathy!

And may we not hope that the "set time to

favour," this good cause by the ministers of Jesus Christ generally is now come? I am delighted with Dr. Campbell's testimony, and hope his powerful talents may be ever successfully employed in advancing it. A rich reward will he reap. O! that all my honoured fathers and brethren could enjoy the unspeakable happiness which a Christian-loving advocacy of this benevolent enterprise is sure to secure! As a pioneer of the gospel, what can equal it?

"Did you never hear of this principle in —?" (the island from whence he had recently arrived,) I said to a soldier recently. "No, Sir, never." What a melancholy tale. Now if the beloved ministers of the Lord Jesus there had embraced and propagated this preventive of evil, from how many crimes might those brave men have been preserved! With what gratitude would they have hailed and embraced it. For a soldier who never drinks is almost sure to escape disgrace and punishment, and *viva versa*;—and this I see every week. I am, my dear Sir, yours very truly,

JAMES COX.

Can you send us a few reports *via* Mission House, or 14, City Road?

DONATIONS.

Detachment of 71st Regt. Morn Bruce	£1	2	6
Rev. James Cox	1	0	0
Rev. John Horsford	0	10	6
Rev. Samuel Smyth	0	10	6
Mr. C. A. Fillan	0	4	2
Mr. Thomas B. Stephens	0	3	0
	£3	10	8

IRELAND.

(From a private letter from the REV. T. MATHEW.)

"I am delighted to be able to assure you of the triumphant progress in Ireland of our sacred cause. It is a remarkable fact, that the disturbed districts in this county are the very parts where the Total Abstinence Pledge has not been administered."

THE MAYOR OF CORK, at the opening of the *Temperance Institute* of that city, said, "he had just returned from England, and he was proud to say, that the subject of Irish reform, under the name of temperance, had occupied the attention of the British Association for the advancement of Science, the Bishop of Norwich, and other eminent scholars and moralists, made it the subject of eager and anxious inquiry. Their opinion, their hopes, in fact everything relating to temperance was scanned and dwelt on with the deepest interest. At the close of that meeting, he was charged to convey the thanks of the body itself to their venerated and venerable president—(applause). Nay, more, the Bishop of Norwich desired to be remembered to their rev. leader—(loud applause).

SCOTLAND.

The delegated meeting of the societies composing the Western Scottish Temperance Union, was held in the Trades' Hall, Glasgow, 17th July. The Rev. Dr. Ritchie in the chair. Delegates present, 53—societies represented, 43.

Dr. Ritchie, after opening the meeting with prayer, called upon Mr. Nichols, in the absence of Mr. Fulton, to read the report; after which, the Doctor made some apt remarks, variously applicable to the drinking-customs and drunken habits of the people.

Letters from the British Association, from the National Society, and from J. Dunlop, Esq., were read.

The cash account was presented by Mr. Kettle, and showed a balance in hand of £32. 10s. 3d.

The delegates transacted business on Thursday the 17th, from three o'clock to seven P. M.; and on the following day, from ten A. M. to seven P. M., with a short interval.

It is to be hoped that the spirit of zeal and unanimity which pervaded the meeting, will be exhibited by the societies in carrying out the measures recommended to their adoption.

MR. VINCENT's exertions in connexion with the *Temperance League* have been eminently successful. The *Glasgow Examiner* states, "Mr. Vincent's lectures in different parts of the country are listened to by respectable and enthusiastic audiences. Ministers and magistrates are lending their influence to the movement, and the happiest results are being completely anticipated."

BRISTOL AND SOMERSET
TOTAL ABSTINENCE ASSOCIATION.

EIGHTH ANNUAL MEETING.

(Abridged from the *Bristol Temperance Herald*.)

The annual conference of the above association was held in the Temperance Hall, Taunton, on the 15th of July. Thirteen societies were represented by twenty-one delegates; and a spirit of unanimity prevailed throughout the deliberations. On the discussion of the great value of our principles to the young, some statements of a very pleasing and satisfactory character were named in connexion with several of the juvenile societies. The self-supporting travelling agency again met with the approbation of the conference, both as regards its general working, and the labours of the agents engaged in it during the last year. Another subject of importance, and essential to the universal diffusion of temperance principles, namely that of *missionary labours* engaged the serious attention of the delegates, who were desirous that our future agents should devote as much of their time, as they could conveniently spare, in visiting from house to house; and also that local visiting committees should be formed in connexion with each society, who should occasionally assist the travelling agents. We were rejoiced to find that several societies had adopted the plan of loan distribution of tracts, and that the results in several instances were of a cheering character, and such as exhibited the excellence of the practice. The next annual conference is to be held at Shaftesbury.

THE TEA AND PUBLIC MEETING.

At the termination of the business, which had engaged the attention of the delegates, they repaired to the tea-meeting which was held at five o'clock, in a commodious shed erected in a field in South-street, and kindly lent for the occasion, by Mr. S. Curry. The attendance from town and country was numerous, and the sociality was fully sustained from the commencement until the conclusion of the proceedings. In an assemblage comprising old and young, grave and gay, dissenter and churchman, is was no easy task, and required a skilful adaptation of oratory to meet the tastes of all, but this was ably and efficiently met by the different speakers who subsequently addressed the meeting. John Young, Esq. occupied the chair. The assembly was ably addressed by R. Charlton, Esq., Mr. Northmore of Bridport; Mr. Russell, a working man; Rev. W. Griffith of Melksham; Mr. T. Hutchings, and Mr. J. Russom.

AGENTS' REPORTS.

GEORGE BEST, OXON.

I beg to forward you the following among other cases of reformation which have taken place in the districts where I labour. Some time since as I was going about trying to do good, I observed a poor miserable man lying on the ground; I went and spoke to him, he informed me he had by his drunkenness ruined himself, disgraced his friends, and now he was abandoned by God and man; and that, as he had no money, nor clothes nor friends, he intended drowning himself. I pointed out to him the awful consequences of such an act, which seemed greatly to affect him. I then preached Christ to him. And O! how eagerly did he listen to the glad-tidings with tears trickling down his face. Having a few shillings in my pocket, I lent them to him, and got him also a few old clothes. He has now got work, attends chapel and is an earnest advocate for teetotalism, and an enemy to that which nearly proved his ruin. He will soon return to his friends, as one who was dead, but is alive again, who was lost but is found.

A young man who is a member of a little church which I superintend at the village of A—, was excluded twice through intoxication. The last time he gave himself up for some time to drunkenness. At last he was prevailed on to sign the pledge. Since then, he has returned as a poor backslider, and a true broken-hearted penitent, to the Christian church from which he had wandered through drunkenness; and now he continues an active, consistent, useful teetotaler attending to religious duties, and trying to extend our good cause among all his former and present companions.

T. G—r of T—p, first obtained a love for strong drink when about 14 years of age. His master, with whom he was then living, would bring him sometimes two, three, or four quarts of strong drink a-day, to make him strong and work well! This gave him a liking for liquor, which of course led him to the ale-house and bad company. From a moderate drinker he became ultimately a confirmed, miserable drunkard. And although, he, after this, held some good situations, yet, through drunkenness, he lost both them and his character; he was a pest to society, a disgrace to his friends and a misery to himself; he was often without a morsel to eat, without a shirt to his back, or shoes to his feet; he cared for neither God nor man; he was a blasphemer, and an infidel; he lived in the most debased manner, and was infamous for vice of the lowest kind. Being very tall and powerful, he was the dread of the neighbourhood, and several robberies were attributed to him, for some of which he has been imprisoned, but always escaped transportation. This depraved kind of life he has lived for FORTY YEARS, not caring what he did for drink. When I have visited him in his wretched home, which was hardly fit to shelter cattle, I have often found him dead drunk, stretched on a filthy bedstead, without even straw upon the muddy sacking; but the Lord helped me to persevere, and it is now, about fourteen weeks since he came to my house of his own accord, walking four miles, on purpose to sign the pledge, which he did with a trembling hand, declaring he would now work for himself, &c. And I am happy to say, he seems quite firm, resisting all importunity to drink. The last time I saw him, he was clothed, clean, and in his right mind; and now my heart's desire and prayer to God for him is, that he may be saved with an everlasting salvation.

M. W. CRAWFORD—ESSEX UNION.

I have just finished my three months' engagement in the above union, and am happy to be enabled to give a favourable report. Our meetings have been respectably attended, and many have joined, of that description of persons, who are likely not only to remain with us, but also to do us credit.

From Dunmow to Chelmsford, and in the immediate neighbourhood, there are nine farmers all teetotalers, holding about 2500 acres. These gentlemen encourage their labourers in habits of sobriety, economy, and cleanliness, and the effects are very visible. Their farms are managed in first-rate style, and their workmen are blessed with a degree of comfort not to be found in many parts of the country.

On Thursday, the 30th of July, a very interesting meeting took place at Boyton Hall, the residence of — Christy, Esq. And although the afternoon turned out wet and gloomy, yet at the appointed time, about one hundred individuals sat down to tea in an out-building tastefully decorated for the occasion. James Christy, Esq., of Bromfield, took the chair at the public meeting, which was afterwards addressed by Mr. Eve of Chelmsford, and by George Pitts, Thomas Lyons, and your agent. Six persons signed at the conclusion.

I have entered into a second engagement, which I commence on the 1st of September, and hope I shall give a good account of my stewardship.

A. W. HERITAGE.—HAMPSHIRE.

Monday, August 4th.—Attended a public tea-meeting, held on the premises of Mr. Jacob of Longwood; about eighty persons sat down to tea, nearly double the number of last year. The chair was occupied by Mr. Naylor, Secretary of the Winchester Society; and Messrs. Jacobs, Wilks, and your agent addressed the meeting, after which, a hard working man assured the audience that he had performed all kinds of field-labour without any kind of intoxicating drinks, for a period of three years.

6th, Members' meeting at Winchester, to balance the Treasurer's accounts; ten shillings were given to the Mission-fund.

8th, and 9th, Visiting and tract-distributing in the New Forest; nothing transpired calling for particular notice.

10th, Addressed the children of the Baptist Sunday School, Winchester, on the evils of drunkenness. Two of the teachers signed the pledge a few days afterwards.

12th, Visited Somborne, a large village, eight miles from Winchester; waited upon forty families, and gave away tracts, but found much ignorance and prejudice prevailing.

15th, Having heard that a few religious persons at Twyford and Crowdhill (two populous villages,) would favour my plans, I paid them a visit, at the former place, found a few teetotalers, to whom I gave some tracts, and lent a few reports, for which they appeared grateful. At Crowdhill, a member of the Wesleyan Society gave me every encouragement, and promised the use of a suitable place for a public-meeting after the harvest; I lent him a Report, and a copy of the *National Society's Address*, visited and gave away tracts at forty-six houses.

My visits during the past fortnight, have been for the most part preparatory ones. Two members of the Wesleyan Society at Winchester, have united with us since my last, one, an old member and class leader, the other, a local preacher.

POLICE COURTS.

GUILDHALL.—*Elizabeth M'ulloch*, a woman about 30 years of age was charged with attempting to cause her child, apparently about six months old, to be run over by a waggon.

John Ratcliffe, a city policeman stated that he was on duty on Blackfriars Bridge on Friday night, and his attention was called to the prisoner, who he was told had made two or three doubtful attempts to let her child fall over the parapet of the bridge. He drove her on, and she thrice went into the road for the purpose of forcing her child close before the wheels of waggons in motion. He therefore took her into custody: SHE WAS DRUNK. She was locked up.—*Morning Herald, July 7th.*

Compendium of Facts.

THE LONDON CITY MISSION'S ANNUAL REPORT for 1845, and the *Monthly Magazine* for August, contain a number of pleasing instances of reformation by total abstinence from intoxicating liquors.

TEMPERANCE FETES have been held during the past month at Aylesbury, High Wycombe, Stoke Ferry, Hayes, Hanwell and Beaconsfield.

A SOCIETY called the *United Military Teetotal Society*, has been formed in the metropolis, which numbers already about one hundred members.

AT THE BRITISH TEMPERANCE ASSOCIATION, 53 delegates attended, representing 37 societies.

IN THE TWO TOWNSHIPS of Radcliffe and Pilkington, with a population of 16,184, there are two breweries, 26 public-houses, and 58 beer-shops. There are 750 total abstainers, including 70 reformed characters, 30 of whom have joined Christian churches.

THE SEVENTH *Annual Report* of the Bath Juvenile Temperance Society, states that 230 have signed the pledge during the past year, making a total number of 2227 members. A Sunday-school has been established for the benefit of those of the members whose education has been neglected, and who do not attend other Sunday schools. An elocution class has also been formed for the improvement of those of the members who are designed for the future advocacy of the cause on the platform.

A DINNER has been lately given by Messrs. Bright of Rochdale to the workmen who were employed in the erection of a large mill. More than 200 persons (including the men's wives) sat down to the repast. Mr. W. Logan, town missionary, delivered an address on moral reform. There was a rich supply of water and different kinds of fruit, but an entire absence of all intoxicating drinks.

THE TEMPERANCE INSTITUTE of Cork was opened on the 7th of July. The mayor presided.

KILLARNEY.—Father Mathew has recently visited "the romantically situated and far-famed town of Killarney," where he was gloriously feted, and administered the pledge to several thousands of persons.

CRIME IN THE COUNTY OF CORK.—*The Cork Examiner* (July 28th) says, "There was never less crime in our county; never fewer cases, or of a lighter nature. There are but forty cases, including bail cases, in the whole county, with its population of nearly a million. The city is almost devoid of crime."

REV. MR. SELING, the Father Mathew of Germany, is at present actively pursuing his vocation

in Hanover. His labours are attended with considerable success.

THE GUIANA *Congregational Record* states, that at an agricultural meeting in Berbice, one of the speakers mentioned an estate on which the amount of additional labour performed by the people residing on the property, after signing the pledge, was equal to that of 50 new hands.

CAFE OF GOOD HOPE.—The temperance cause is steadily progressing, especially among the aborigines and emancipated slaves. One hundred members have been added to the Port Elizabeth Society during the present year.

REV. DR. BURNS, late of Paisley, and now pastor of the free Presbyterian Congregation of Toronto, and principal of the Theological Institute of the Presbyterian Church of Canada, has signed the total abstinence pledge.

NEW YORK PAUPERISM.—The pauper tax of this state is 600,000 dollars, or £125,000, one quarter of which is the direct intemperance tax.

THE TEMPERANCE HOTEL built by Mr. Delavan, at Albany, is now open. Its cost is said to have been about £29,000, and the expense of the furniture about £7000.

THE NEW YORK Temperance Convention was held at Albany, on the 15th of June. Among the distinguished men present were Chief Justice Savage, Mr. Delavan, Dr. Wilson of New York, President Schenectady, Rev. Drs. Welsh, Wykoff, Schneller, Pohlman, &c. &c.

IN MASSACHUSETTS, only one county out of fourteen now grants licenses for the sale of intoxicating liquors.

PROFESSOR POTTER, a devoted friend of the temperance movement, has been elevated to the bishopric of Pennsylvania.

THE MAYOR of New York has given official notice that the laws forbidding all trade on the Sabbath, except in certain articles within specified hours, and especially the laws prohibiting all traffic in spirituous or malt liquors at all hours, will be rigidly enforced.

OHIO.—The late Court of Common Pleas in Lorraine county, Ohio, refused to grant any licenses to liquor-selling taverns.

IN RHODE ISLAND twenty-one towns, including nearly all the larger towns, have, by a popular vote, decided not to grant licenses. A few years ago, 600 licenses were granted in this little State.

CORONER'S JURY.—At Westchester, a man, while in a state of intoxication, killed his own child. A coroner's inquest was held on the body, and one of the jurors offered the following preamble and resolutions, which were unanimously adopted:—"Whereas the act was done while in a state of intoxication, therefore *Resolved*, That we hold the person or persons who sold him liquor equally guilty with the accused."

AT HUNTSVILLE in Alabama, a license cannot be obtained for less than *twenty-five hundred dollars!* (or £562. 10s.) When this law of the city first came into operation, the keeper of the principal dram-shop, who boasted of having cleared 1500 dollars in six months, trimmed his sign with black crape, and sent to the mayor and aldermen, requesting them to attend his funeral at his late residence.

THE UNIVERSITY OF VIRGINIA has lately been the scene of a disgraceful riot, brought on by a "drunken spree" among a number of the students.

THE BRAGORIA Temperance Society in Texas, numbers 100 members, with auxiliaries of 100 each.

METROPOLITAN MISSION.

STATISTICAL RETURN FROM JULY 1st TO AUGUST 1st, 1845.

Visits paid to persons and places.	DISTRICTS.											Visits.
	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	
	South Lambeth.	Bethnal Green.	St. Giles's.	Camberwell and Peckham.	East Smithfield.	North East Westminster.	Pickle Herring and Shad Thames.	Billingsgate and Tower.	Portman Market.	Bankside Southwark.	Somers Town.	
Street Labours. { Drunkards accompanied home . . . }	—	—	—	3	4	—	2	—	—	2	2	13
{ Drunkards spoken to . . . }	4	18	—	21	27	15	30	14	19	6	36	190
{ Gentlemen's servants . . . }	—	2	—	26	—	—	—	—	21	—	3	52
{ Drovers }	—	—	—	—	—	—	—	—	—	—	—	—
{ Groups }	7	39	—	57	38	45	114	36	38	2	79	455
{ Cab Stands }	—	8	—	3	10	2	24	6	7	—	11	71
Drunkards visited	5	3	—	9	—	6	—	—	6	5	10	44
Families	10	111	—	60	13	—	—	—	97	117	136	544
Long Rooms	—	—	—	—	—	—	—	—	—	—	—	—
Lodging Houses	—	—	—	—	—	—	19	4	—	1	—	24
Workhouses	—	—	—	—	—	—	—	—	—	—	—	—
Day Schools	—	—	—	6	—	—	1	—	5	—	10	22
Infant do.	—	1	—	—	—	1	—	—	1	—	1	4
Sunday do.	—	1	—	4	—	1	2	—	1	—	1	10
Markets	—	3	—	—	2	—	9	2	—	—	—	16
Railway Stations	—	—	—	—	2	—	—	—	3	—	11	16
Police do.	—	—	—	—	2	—	—	—	1	—	—	3
Do. Courts	—	—	—	—	—	1	1	—	—	—	2	4
Barracks	—	—	—	—	—	—	—	—	—	—	1	1
Jails	—	—	—	—	—	—	—	—	—	—	—	—
Factories	2	—	—	—	2	5	29	13	—	1	26	78
Stables	—	—	—	—	3	—	—	—	11	—	5	19
Wharfs	—	2	—	—	12	2	22	—	—	—	—	38
Docks	—	—	—	—	—	—	—	—	—	—	—	—
Shipping	—	—	—	—	7	—	—	—	—	—	—	7
Hospitals and Asylums	—	—	—	—	—	—	—	—	—	—	—	—
Other places	7	10	—	5	—	3	30	10	1	1	1	68
Re-visits to persons & families	204	214	—	227	86	227	60	14	167	121	112	1432
Visits	239	412	—	421	208	308	343	99	378	256	447	3111
RESULTS.												
Signatures. { Drunkards . . . }	2	3	—	2	6	5	3	1	3	1	12	38
{ Others }	4	11	—	11	4	9	—	3	6	2	54	104
Re-signatures. { Drunkards . . . }	2	—	—	2	5	—	4	3	1	4	1	22
{ Others }	—	1	—	—	7	2	—	—	1	1	2	14
178												
Persons who cannot read. { Age 5 to 15 . . . }	—	32	—	43	—	—	—	—	32	59	39	205
{ „ 15 to 60 . . . }	—	47	—	30	—	—	—	—	18	17	10	122
{ 60 and above . . . }	—	—	—	13	—	—	—	—	2	3	—	18
345												
Families without Bibles	—	11	—	14	—	—	—	—	19	17	5	66
Persons not attending public worship	—	155	—	—	—	—	—	—	48	20	6	229
Persons induced to attend { Temp. meetings . . . }	—	6	—	20	—	14	42	15	10	—	—	107
{ Day Schools . . . }	—	—	—	—	—	2	—	—	—	—	—	2
{ Infant do. }	—	—	—	—	—	—	—	—	—	—	—	—
{ Sunday do. }	—	—	—	—	—	3	—	—	—	—	9	12
Drunkards deceased	—	2	—	3	—	—	—	—	—	—	—	5
Do. restored to Christian Churches	1	—	—	—	—	—	—	—	—	—	1	2
Other beneficial results	1	2	—	7	—	4	—	—	1	—	—	15
Tracts distributed	250	500	—	194	200	400	470	250	355	276	535	3430
Hours employed	60	147	—	156	74	126	138	38	160	110	154	1163

Districts Nos. 1 and 8 are visited one week in each month by the Missionaries of Nos. 10 and 7.

Missionary Chronicle.

METROPOLITAN MISSION.

SOUTH LAMBETH.—DISTRICT No. I.

(From July 1st to August 1st, 1845.)

THE HALF-PINT BLUNTS THE AFFECTIONS AND DESTROYS MORAL FEELING.

At a pipe-factory, in W—L— court, met with the master and two of his companions, all three drunkards. After a long conversation on the subject of teetotalism, and the evils connected with drinking, the master said he would sign, and took the pledge-book for this purpose; when his wife (who was also present, and had before expressed her disapprobation,) flew between him and the missionary, plucking the book out of his hand, and declared he should not sign. She said, if he signed, *he would want her to do so too, and she should never be able to drink her half-pint in peace.* She would not sign, she said, nor should he; if he did, she would *make him break it.* The husband consequently declined to sign. One of his companions said, moreover, that he could not sign, as he was paid at the public-house. D—S—, the other companion said, he had been a great drunkard, and had spent a deal of money in drink, which had always kept himself and family poor; he signed.

SHE TOLD MY FATHER, THEN HE AND ANOTHER MAN SIGNED.

At No. 3, in G— street, left a tract in a room with a little girl, whose parents were out, the missionary going on to the next room; on coming away, the little girl said, "My father is a teetotaler." "How long has he been one?" said the missionary. "Five weeks." "How did he become a teetotaler?" "You called here once before and talked with my mother, and left a tract; she told my father, and then he and another man went to a meeting and signed the pledge."

IMPORTANCE OF RE-VISITS—A RE-SIGNATURE

Mrs. W— who had once been a teetotaler, on a re-visit, informed the missionary that she had taken no intoxicating liquors since he last called; had been miserable since she broke her pledge, and would now try again; she then signed. Her husband (from whom she endured much persecution) was a bricklayer by trade, but gets his living now by playing on the violin at public-houses.

THE ADVANTAGES OF HAVING A TEETOTAL CHRISTIAN YOUNG WOMAN IN A HOUSE.

Called to see a man named S—, a potter, at No. 15, in G— street, but he was not at home; was informed that he had been out a whole week drinking. A Christian young woman living in the same house said, she had read the tracts the missionary had formerly left, and had tried teetotalism, was satisfied she could do without intoxicating drinks, and would now sign the pledge. Calling again a few days after, S— was again from home; but the young woman above referred to, informed the missionary she had talked to him as well as she could, and she thought he would eventually take the pledge; she said, he would be at home in the evening. Went accordingly in the evening, and found him at home, (the young woman being gone to chapel.) After some conversation, he said, he would sign, being convinced from observation that none prospered so well as those who were teetotalers, and attended a place of worship.

IMITATION.

A man and his wife residing in the same house, and who had just entered the room, were asked to sign, the

husband replied in the affirmative, and looking round at his wife said, "Now, mistress, you will sign too." "Oh! yes, certainly I will;" when they both signed, the wife remarking, "now we shall have a house full of teetotalers."

J. S. WARREN.

BETHNAL GREEN.—No. II.

DRUNKARDS DO NOT LIKE TO HEAR OF DEATH.

A respectable, but poor widow, residing at ——— said, that she had lost her husband through drink: frequently on the sabbath-day, he spent as much as seven shillings in intoxicating liquor. The day before he died, *he would not hear of death,* but said that he should go to his labour as usual, when a fit of apoplexy seized him and he expired, in the thirty-seventh year of his age, leaving a widow and five children. The widow signed, and four of her children.

SIGNING THE PLEDGE FOR A TIME.

H— of D— row, who has a wife and family, signed the pledge for twelve months, *when he deliberately broke it;* and while under the maddening effects of liquor, insulted a female, for which crime he is now in Newgate, under sentence of transportation for life.

SABBATH MORNING LABOURS—THE PLEDGE, RECONCILIATION AND EFFORT FOR OTHERS.

Visited two drunkards, husband and wife, who had lived for years quarrelling and fighting and robbing each other, for the purpose of procuring liquor. When they signed the pledge a reconciliation took place. Have since been visited and found firm, and are endeavouring to reclaim their intemperate neighbours.

PUBLIC-HOUSE, NOT HOME INTEMPERANCE.

A woman informed the missionary that her husband seldom had a pint of beer at home, but spent most of his wages at the public-house.

J. R. GUTTERIDGE.

CAMBERWELL AND PECKHAM.—No. IV.

MEDICAL TESTIMONY.

In conversation with a medical gentleman of large practice in this neighbourhood, he said, "though not a teetotaler, I am glad to find you are progressing in the good work; I have repeated opportunities of witnessing some of the results of the mission; but it is frequently urged upon me, sir, are not these things sent for us to enjoy? to which I answer, they may be, yet, if once the appetite is created for their indulgence, drunkenness follows, and the only effectual cure for such, is total abstinence."

MODERATE DRINKING-MASTERS.

Calling upon B—, who had been a teetotaler of some standing, he confessed that he had broken his pledge, having been to visit an old master, whom he had not seen for some time, and who insisted upon his taking some ale with him; he unfortunately yielded to the temptation, which he now greatly regretted, he then signed again; and on his way home, the missionary obtained another re-signature.

A MAN OF PROPERTY—A YOUNG MAN IN A FIT —AND A YOUNG MAN WITHOUT AN INSIDE.

Three individuals have become the victims of intemperance in this district: one a person of some property. Another, a young man, was in the act of tossing for a pint of porter at the bar of a public-house, when he was seized with a fit, and uttering an oath, fell, and expired in a few hours after. A third, a young man also, whose medical attendant stated, that he had no inside left, the whole being consumed by brandy.

R. HODGSON.

EAST SMITHFIELD.—No. V.

AN ASSISTANT MISSIONARY.

On re-visiting J. H.—, who had become a teetotaler, the missionary asked him if he had kept his pledge; "Yes," he replied, "and we have redeemed our clothes from the pawnbrokers, amounting to £11, and have a sovereign left, after laying in provision for the week." "Yes," too, said the wife, "and I wish we had never seen the drink, it has caused me to shed many a tear, but thank God it is altered; there is a vast difference now, to what it was formerly, when my husband used to come home intoxicated, without hat, coat, shoes, or even a shirt, all of which, he would make away with for drink." They now attend a place of worship, and the husband is endeavouring to spread the principle. The other Sabbath morning, the missionary met him *taking a drunkard* to a coffee-shop, to induce him to sign the pledge, and he succeeded.

THE CAT'S-MEAT MAN REGAINED.

On passing down Ratcliff-Highway, saw a crowd of women outside a gin-palace; one of whom was upsetting a cat's-meat man's barrow, the owner of which was detained inside the public-house, by another party. The contents of the barrow being deposited in the street, a number of hungry dogs quickly assembled, and each taking a portion, were seen hurrying away in every direction. The man presently made his appearance, quite intoxicated, and attempting to re-place the little that remained of his stock, fell over his barrow, and tumbled about, in such a ludicrous manner, that the whole place rang with the laughter of the by-standers. At length, with some assistance, he gathered up the fragments that lay scattered about, and proceeded towards his home. The missionary followed and obtained his address. The next day the missionary visited him, and took the opportunity of pointing out to him the folly of his present conduct, and the benefits of total abstinence. He replied, "that he had been a teetotaler seven years, but through the influence of a young man, with whom he was acquainted, he had broke his pledge, and had scarcely been a day sober during the last month; and had not put on a clean shirt, nor washed himself, the whole time, and had made away with every thing, and his life was truly miserable." The missionary exhorted him to try again, and to break off the company of those who were leading him to ruin; he then signed. He has been re-visited several times, and remains firm.

SHIPPING—THE "SPRING RISE."

Went on board the *Spring Rise*, and addressed the mate and crew upon the importance of their becoming total abstainers. After much conversation, the mate and two of the men signed the pledge.

THE "FAME"—I CAN REFUSE NO LONGER.

The missionary then proceeded to the *Fame*, when the captain said, there were seven men on board, and that six out of the seven, were teetotalers. The missionary then addressed the one who was not, and urged him to imitate the example of his mates; when he replied, "*I can refuse no longer*," and then signed.

A HISTORY OF THIRTY-FIVE YEARS.

Met with J. H. and his wife, both of whom were intoxicated. The missionary succeeded in obtaining the signature of the latter, and endeavoured to get the husband also to sign; but the wife replied, "that she knew it was of no use, as he was such a terrible drunkard, and that several persons had tried to prevail upon him to sign, but to no purpose." The missionary called again the next morning, and after listening to his history of thirty-five years' intemperance, succeeded in inducing him to sign;

they have been visited several times, and both remain firm to their pledge, and constant in their attendance at a place of worship.

A WINE-COOPER SIGNS.

Saw H.B., a wine-cooper, when in a state of intoxication, insulting a respectable female. The missionary interfered and afterwards offered to conduct him home, to which he consented; he signed the pledge. He has been re-visited many times, and continues faithful, regularly attending a place of worship.

THE BAR.

On opening the door of a public-house, observed a number of persons standing at *The Bar*, most of them in liquor. The missionary observing one (a female, more decent than the rest) amongst them, beckoned, when she came out. On speaking to her on the sin and danger of frequenting such places, said, "that she was the wife of a respectable tradesman, but that he had separated from her, on account of her habits of intoxication." She wept during this recital, and expressed her wish to reform; she signed the pledge. Before leaving the public-house door, several other individuals came out, each of whom were addressed by the missionary, when three of them were induced to sign; one of whom was a brick-layer's labourer, who said, "that drink was nothing but a destroyer, and had robbed him of his last shilling; but he trusted the publican would get no more out of him."

THE KNIFE AND THE TEETH.

J. W., a young man who is employed in distributing handbills, for different tradesmen, said, "that he had read the tract, *Keep away from the Public-house*, which the missionary had given him, with much interest, and was fully satisfied that nothing short of teetotalism would do for him and his wife. The other day she came home intoxicated, a quarrel arose, when she took up a knife, and seizing him by the shirt front, would have stabbed him, but he fortunately caught her hand, and wrested the knife from her, when she bit his hand, as you may see, (showing the missionary the marks of her teeth;) but I have been a harder drinker, even than my wife. I have had many good situations, but lost them all through drink, and often have wanted bread. I am now glad to distribute handbills for a living;" he then with great earnestness signed the pledge, requesting the missionary to try to get his wife to sign also. The missionary has visited the wife several times, but hitherto to no purpose. The husband, nevertheless, remains firm.

W. STONEMAN.

WESTMINSTER, NORTH-EAST.—No. VI.

THE COMPANY OF OLD COMPANIONS DANGEROUS.

Gave tracts, and addressed a group in B—W—Street. One man, with a broken nose, said, "ah, master, I would give anything to become a teetotaler—my nose would have been whole, but for drink—my home more comfortable—my mind more happy—and my pocket better filled." He was advised immediately to "become a teetotaler;" he signed.

Another of the company, who had been a teetotaler, said, "he broke his pledge by one of his old companions throwing him on the ground, and pouring some gin down his throat, by force; this led to drinking again. When a teetotaler, he said he was happy, and prospered in his business; but since he had gone back, he had lost his business, pawned and sold nearly the whole of his furniture, and was now lame, from a hurt he received when intoxicated; he signed, has been visited, and found firm.

VISIT TO THE POLICE COURT.

Visited the Police-court, and gave tracts to the prisoners and others. J—P—, a young man, aged twenty-six, was there on a charge of drunkenness; he said it

was the first time of being brought before a magistrate. Twelve months ago, he lost a situation which he held under government, which brought him in £50 per ann. His father died a few years ago, and left him an estate, which he sold, and spent all the money.* I have still a good situation; nevertheless, I am miserable, the clothes you see on me, shabby as they be, are all I have. It is the custom at the public-house where I lodge, to have, on the Sunday, a quart of beer each, for dinner. On Sunday last, having drank that, myself and another sent for a gallon each, and before we had drank it, I began to quarrel with the landlord, and was going into the street to fight, when the policeman came and took me to the station-house, to settle which, I am here to-day;† he signed the pledge.

THE TEETOTAL STICKS.

J—S—, living in a back attic, furnished, (if it may be so called) at 3s. 6d. per week, said, he was by trade a hairdresser, and had been in good business; but his drinking had made a complete wreck of him, and he had deprived his family of a comfortable home. For the last seven years, he had cared neither for wife nor family, for past, present, or future, but how he could get the pot filled. He was now completely destitute; his pale and haggard countenance giving striking evidence to the truth of his statements,† his wife also confirming it, and adding, that they could not attend a place of worship for want of clothes; it was painful to her to see other people going, as she had been once accustomed to do, but was now prevented; she, however, declined signing, saying, she had no occasion, for she was never a drunkard, but was very glad her husband had signed. In the course of several re-visits, the missionary was gratified to find, that he had purchased a bed, table, chairs, and other household goods, and moved from his ready-furnished lodgings, to an apartment furnished by himself. Pointing to the furniture, he emphatically remarked, these are teetotal sticks, and I hope soon to be in a shop, and resume my own business.‡

A THIRD WOMAN'S REASON FOR NOT SIGNING THE PLEDGE; OR, THE OLD ANTIDOTE TO TROUBLE.

In answer to some remark on the subject of total abstinence, Mrs. M., the wife of ——— observed, that she had two sons at sea, and was frequently troubled on their account; to obtain relief, she was accustomed to take a little gin, therefore should decline signing the pledge; but if the missionary would sit down, her husband, who was a schoolmaster, would soon be in, and she thought he would sign. In a few minutes he arrived, who, on the subject being mentioned, expressed his concurrence and his readiness to sign.§

THE ARMY A POOR REFUGE.

W—G—, a drunken soldier, residing at present in G—P—Street, on being advised to abstain, said, he was afraid if he became a teetotaler it would prove injurious to his health. The missionary replied, that teetotalism was calculated both to improve health and prolong life. He said, he was now twenty-nine years of age, and had followed drinking and fighting ever since he was a lad; five years ago, when in a drunken fit, he entered the army, since which, he had suffered greatly from drinking, but would now reckon he had drank his last pot; he signed the pledge.

SUNDAY EVENING LABOURS—TESTIMONY.

Called on M—W—, in G—P—Street, who

* Why not have taken the landlord too?—SUPERINTENDENT.

† The husband here signed.

‡ Get his self-denying wife to sign; for, if she continues to drink her half-pint, she will soon have her husband filling his pot again.—SUPERINTENDENT.

§ Here are two instances (one following the other) of wives preferring their husbands taking the pledge, rather than themselves. Is it in the sense of Rom. xii. 10?—*Ibid.*

with his wife, have been teetotalers six years. Previous to that time, the husband was a drunkard, spent all his money, neglected his business, and sold his clothes (including his shoes) for drink. He is now much improved in person and circumstances, has a good business, with several men in his employ, and regularly attends a place of worship. Two youths who were present, the one 17, the other 18, signed the pledge.

TESTIMONY TO THE VALUE OF THE MISSION—AN AGED WIDOW SIGNS.

As the missionary was addressing a family in L—yard, an aged widow sitting at the end of the room, said, I wish I was a teetotaler. Being asked why, she replied, because I should then be comfortable. I have an income of a pound a-week, which, instead of making me happy makes me miserable; for, when I take my money, some of my friends (?) entice me to the public-house, when I become intoxicated, and get robbed of my money.* Being told she could get rid of her nominal friends, and her misery too, by signing the pledge; she replied, "Can I sir? then I will, I have wished many times I knew where to go that I might sign, and now it has pleased the Almighty to send the means to my very house."†

FRANCIS COLLINS.

PICKLE HERRING AND SHAD THAMES.—No. VII.

POLICE COURT—TRADES CONNECTED WITH THE TRAFFIC A HINDERANCE.

The missionary received a note from the superintendent, informing him that a tradesman in — Street had the day previous summoned his wife before the magistrate at the — Police Court, for a violent assault; but the latter conceiving there was no prospect of their living happily together again, recommended they should part. The superintendent had desired that the missionary should lose no time in visiting them, and endeavour to bring about a reconciliation. The missionary called as directed, and saw the husband, (the wife being absent,) to whom he stated the object of his visit. The husband said, that he did not know where his wife was, and that to attempt to obtain her signature to any pledge would be quite a hopeless task. On the missionary expressing a great anxiety to see her, he said, that she would be at the Police Court in —, on Wednesday, at two o'clock. The missionary attended at the office, and heard all the particulars of the sad affair. Another magistrate, now presided, and fortunately for the object of the missionary, took a different view of the case, recommending them to go home and be reconciled to each other, and to this end adjourned the case for a fortnight. The missionary visited them at their own habitation, when the husband said it was of no use:—"yours," says he, "is quite an hopeless case." The wife seeing the missionary, asked him to come into the parlour, and after a friendly conversation, during which they were both urged to put away, for ever, the intoxicating cup, which according to their own confession, was the cause of all their differences. The wife immediately signed the pledge, and wished her husband to do the same, but he declined, in consequence of his business, (for being a tobacconist, most of his customers were publicans.) The husband is a Wesleyan, and the wife a member of the Baptist Church. The missionary has called several times, and they appear perfectly reconciled.*

POLICE OFFICE AGAIN—THE TESTIMONY OF TWO CHELSEA PENSIONERS.

The missionary distributed tracts amongst a number of pensioners who had come to the office to have their affidavits signed. He endeavoured to shew them the advan-

* The permanency of the reconciliation is very doubtful, while this tobacco stands in the way.—SUPERINTENDENT.

tages of teetotalism, and urged them to sign the pledge. You say right, said one of them, I have proved the principle for six years, and am now, in consequence, possessed of more than £200. I was a drunkard for many years, and then the publican had most of my pension; but now I take care of my own family. I am also a teetotaler, said another, and have also felt its benefits.

A MOTHER'S TESTIMONY.

The missionary was addressing a group upon the advantages of teetotalism, when a woman said, you have spoken the truth, for a daughter of mine, who in consequence of the drunkenness of herself and husband used to live in poverty, but now they are teetotalers, they have a prosperous business, and several cows, and have taken my son to live with them. I think now, (observed the missionary) you should join them yourself. I know I should, she replied, and after a little reflection she signed the pledge.

INCIDENTAL LABOURS—BRIGHTON.

Arriving at Brighton, the missionary visited several families, inviting them to a public meeting about to be held on the Stein, where addresses were delivered at two o'clock, &c.—a considerable number, all of whom were very attentive.

A RE-SIGNATURE—GRATITUDE.

The missionary called upon a man, who, though once a drunkard, had become a teetotaler and an advocate, but had broken his pledge. He was grateful to think he was not quite deserted, and that a person from London should take the trouble to call upon him; he signed the pledge, and three of his children. His wife is ill, she promised to sign shortly.*

J. H. DONALDSON.

BILLINGSGATE AND TOWER.—No. VIII.

A RE-SIGNATURE.

On appealing to a number of labouring men upon the necessity of sober habits, a working man observed, that he had been a teetotaler for five years, and was then comfortable and happy; but during a time of excitement he broke his pledge. All his family are still teetotalers. The missionary advised him to retrace his steps, that he might recover his former privileges; he then signed.

MICHAEL AND HIS WIFE; OR, THE CHALLENGE ACCEPTED.

Seeing a sailor (who was then sober) in company with several drunkards, the missionary spoke to him, and requested him to go home and not to keep bad company. An aged man came up and said, that is my son, he has come off a long voyage, and we have been having a drop together. The missionary told them they had better be teetotalers. I was a teetotaler once, replied the old man, but unfortunately I broke my pledge, and have had no luck since. You must sign again, said the missionary. Well, I think so too—what (do you say, mistress, (turning to his wife). I'll join when you do, Michael, replied the wife. Then here goes, and I hope to keep it, I have no more drink after to-day; they both signed the pledge. The son declined.

A COLLEGE EDUCATION NO PROOF AGAINST DRUNKENNESS.

A minister of the gospel from the country called upon the missionary and requested him to inquire into the particulars of a young man who was brought up at College, and was an officer in the army, but who had for some time been a regular drunkard. He stated that his friends had done all they could to make him sober, and were now tired of helping him; but that if he could be persuaded

* Her being ill, we should have thought was the stronger reason for her signing then.—SUPERINTENDENT.

to adopt teetotalism, they might then* be induced to assist him. The missionary called upon him, and after some conversation, he appeared humbled on account of his former conduct, and was thankful for the trouble which was taken to try and restore him to his former position in society; he signed the pledge, and has to the present hour proved faithful. Could not some means be devised to find temporary employment for new converts, until regular situations were found for them?

J. H. DONALDSON.

PORTMAN MARKET.—No. IX.

A PROVIDENTIAL VISIT, AND ANOTHER PROOF OF THE IMPORTANCE OF MISSIONARY LABOUR.

G—R—, through drink became reduced and embarrassed in his circumstances; he in consequence made up his mind to dispose of his business, and had determined to do so on the evening of the missionary's visit. After a short conversation, he said, that he was convinced that nothing would preserve him but total abstinence; he then signed the pledge; a sister immediately followed. He has kept his business, remains firm, and a brother who was also a drunkard has followed their example.

ABILITY TO READ AND WRITE NO SECURITY.

P. S. B— of Little G— street, has long earned a good living, but hitherto squandered it on drink; he has deprived himself of all decent clothing, and has often had no other lodging than a damp cellar. He would have been well provided for, if it had not been for his drinking habits. He can read and write well, and acknowledged that his scholarship was an aggravation of his folly; he signed the pledge.

AN APPROPRIATE USE OF TEETOTAL SAVINGS BY A LITTLE GIRL.

A little girl, whose signature the missionary obtained a few weeks ago, was re-visited; she had kept her pledge, and her mother (as an encouragement) has allowed her a penny-a-day (the cost of the beer,) which she has saved, and entered a club, under the management of some friends of the poor in the neighbourhood. At Christmas she will receive the amount deposited, to be laid out on articles of clothing, or in any other way the parents may see most to her advantage.

THE CONTRAST.

When H— of R— Place, was for two years a teetotaler, his wages were beneficially expended, and his family were comfortable; but he broke his pledge, and since then, he brings home very little money, and his wife is compelled to go out to work, to provide something for the family. One of the children, who signed when the father did, remains firm, and another has now signed.†

ANYTHING BUT SIGN.

R— K— has been a drunkard to the misery of her family. When the missionary called, she listened attentively, and then said, she would give abstinence a trial. She accordingly signed; her husband was much pleased at her doing so, and gave a penny for a card, but would not sign himself;‡ because in his trade of hawking he had often to go to public-houses.

TESTIMONY OF A MINISTER.

Conversing with a minister on total abstinence, he remarked, that he sometimes takes wine after preaching, but not invariably, and that experience assures him that,

* The friends are now (through the missionary) assisting him.—SUPERINTENDENT.

† Is the wife trying what she can do to reclaim her husband by abstaining herself?—*Ibid.*

‡ Then he will soon have his misery to return. Let him read a Hawker's Testimony, No. 23, Chronicle, for May, p. 307.—*Ibid.*

abstinence from that indulgence is decidedly preferable, he being always better when he does not take it.

W. DRUMMOND.

BANKSIDE, SOUTHWARK.—No. X.

DRINK—THE THEATRE, AND RUIN.

G. H., a young man, (a shoe-maker by trade,) was met with on a re-visit to a reformed drunkard. *Drink and the theatre has brought him to ruin.* He there became acquainted with a young woman, a dancer at low concerts, and of loose morals. At length they were married. They lived unhappily, and she has now left him; he signed the pledge. The missionary then exhorted him to avoid bad company, to flee the theatre, and to follow his trade. He has been visited and remains firm.

DRINKING-CUSTOMS NOT INSUPERABLE.

C., an Irish labourer, was asked by the missionary if there were any teetotalers working where he was employed.

C. Yes; there is one.

M. How does he manage when fines and footings are paid?

C. He gets on very well; he takes no part in them.

M. Then he saves that expense?

C. Yes.

M. Will you sign the pledge and try teetotalism for yourself?

C. I am not prepared for that quite yet; has K. signed?

M. Yes; and so has F., (referring to two young men who that morning had taken the pledge).

C. Indeed! they are both companions of mine. Will you call upon me on Sunday morning, when I shall be better able to tell you about it?

The missionary called accordingly, when C. (with evident pleasure) said, that his two companions had continued firm to their pledge; and as he was satisfied he could do without drink, he would sign too.

The missionary in parting gave him suitable advice and several useful tracts to distribute in the country where he was going the next morning to work.

TEETOTALISM, A DIFFUSIVE AND NOT A SELFISH PRINCIPLE.

A young man, named K. L., came into a house where the missionary was visiting, and on being spoken to on the subject of teetotalism, declared his intention of leaving off his drinking-habits, as he was confident they were doing him no good; he then signed the pledge. Afterwards he begged the missionary would call on a companion of his who had expressed a desire to be a teetotaler. The missionary called and found him at home; and on his being made acquainted with the object of the visit, confessed he was a drunkard, but was tired of the drinking system: he had recently received severe injuries from drunken frays (his face giving evidence of the fact); he then signed, thanking both the missionary and his friend.

THEY LIKE THE TRACTS BUT NOT THE PLEDGE.

A woman, living in P— Place, said that a person living in E— Street, who was visited on Sunday, had brought a tract the missionary had left to show her; when she expressed a desire for it, it was "such a nice one," but the owner would not part with it on any account. She then entreated the missionary to give her one like it, as she wanted it particularly for her son, who is a sailor; not one of the women would sign.

THE DRUNKEN WIFE, OR NO FIRE, NO FOOD, AND NO HOUSE SWEEPED.

Visited a hawker in E— Street, who, contrary to his usual custom, kept the missionary at the door. After some conversation relative to his own drinking-habits, he

said his greatest trouble was his wife. Often when he came home he found the door locked, no fire, no food prepared, no house swept, and his wife at the public-house "blind drunk." This often led him to drink; he was quite tired of it, and unless an alteration took place in his wife's habits, he should either leave her, or in his excitement do her some serious mischief. The wife at this moment came in: she was much disfigured from blows and falls received while intoxicated: she had had her nose broken, her two eyes were black, and her cheek was bruised and discoloured. The missionary went in and sat down; her husband apologizing for not asking him in before, saying, he was ashamed on account of his wife having the day before stripped the place of almost everything to pledge for drink. The wife acknowledged her fault, and appeared to feel the evil and the danger of the course she was pursuing; after some further conversation, she signed the pledge.* She has been visited and continues firm.

J. S. WARREN.

SOMERS TOWN.—No. XI.

THE DRUNKEN WIFE—THE STATION-HOUSE, AND THE MISSIONARY.

J. M., a drunkard, the wife of a sober, industrious man, who has been some time a teetotaler, having taken the pledge, especially for his wife's sake, but in vain, she having gone on from bad to worse, neglecting her family, stripping them of everything, to satisfy her unnatural cravings for drink. In her last drunken fit, being very abusive, she was given in charge to the police, taken to the station, and locked up for the night, where the missionary found her on the following morning; after a conversation of some length, she was induced to sign the pledge. The missionary has re-visited her several times, and found her firm.

A GROUP OF WOMEN—ONE WISE.

On addressing a group of women, opposite a gin-shop, (the landlord standing at the door) all, except one, railing at the system, taking the old ground (it is only fit for the drunkard); the missionary finding it impossible to induce them to give the subject a dispassionate hearing, appealed to the one before alluded to, as to her view of the subject; who promptly replied, and confirming the missionary's statement, by saying, that none think of becoming drunkards, when they first commence drinking, but are led into it insensibly, and often against their own resolutions; therefore, I think with you, that it is the safest side not to drink any; she then cheerfully signed the pledge.

BROKEN LIMBS DO NOT CURE DRUNKENNESS.

On introducing teetotalism to a poor destitute looking woman, in nearly an empty garret: she replied, I wish my husband had been a teetotaler months ago, then he would not have had both his legs broken, which occurred in a drunken quarrel, in consequence of which, he was a long time in Middlesex Hospital; while there, he made many resolutions against drinking; but on coming out, his old companions got hold of him, and he again became a drunkard. On the missionary inquiring if she herself was practising total abstinence, she said no; but it was seldom she tasted any. After a little conversation, she signed, wishing the missionary to call on her husband the next Sunday, which he did, and found him at home. He lamented his past conduct, listened attentively to the remarks made by the missionary, and finally signed the pledge.

* Query, whether the husband's chief trouble did not arise from there being "no fire, no food prepared, nor house swept." He will soon have his "wife troubling him" again, if he does not himself sign the pledge. Let him also read the "Testimony of a Hawker," in the May number.—SUPERINTENDENT.

STREET LABOURS—THE CHURCH—DRINK—AND
TEETOTALISM—A CHRISTIAN WOMAN.

W. R. was met by the missionary in the street, in a state of intoxication, was once in respectable circumstances, and a member of a *Christian Church, but fell, through drink* and was consequently expelled: he has now been a drunkard for the last twelve years. In tears, he asked the missionary to call at his house, adding, my wife will be glad to see you, she is a Christian; I wish I was like her. The missionary (after having disposed of another case) called, and found a very intelligent pious woman; after reasoning and praying with her on the subject of teetotalism, was desired to call again. The missionary called, and after an affecting interview with her and her husband, they both signed the pledge, *the wife overcome with joy at the thought of her husband giving up the drink.*

MODERATE-DRINKING WOMEN, SHOULD NOT GO
INTO A GIN-SHOP TO DRINK CIDER.

On the missionary passing a gin-shop, his attention was arrested by a scuffle between three women, one a drunkard, and the other two moderate drinkers. The party who was drunk was attempting to drag one of the other women (who appeared quite respectable) back into the gin-shop, from which they had a few minutes before emerged. After some considerable labour, the missionary was enabled to extricate her from the grasp of the drunken woman, and to persuade her, with the other individual, who was her friend, to leave the place. The friend stated, that they had both come from Kentish Town, and were going to the City, and feeling thirsty, they went into the above gin-shop, and ordered a glass of cider; as soon as they were seated, the drunken woman referred to, sat down by their side, and began to profess great friendship for her new companion; and to show her esteem further, insisted on treating her with some liquor, which had such an immediate effect upon her, that her friend suspected there was something wrong, and persuaded her to go outside, where the missionary found them as described. After a lengthened conversation, the two moderate-drinkers signed the pledge, and expressed themselves thankful.

A GROUP—THE YOUNG—DRINK—DEGRADATION
AND MISERY.

Addressing a group, and giving a tract to a respectable young man, amongst them; he remarked, it is quite true, what you have said, *young as I am*, I have felt the degradation and misery connected with drink, and it has, moreover, made my home wretched; he signed the pledge.

W. CLARIDGE.

MISCELLANEOUS.

IS THE USE OF INTOXICATING DRINKS ALWAYS MORALLY WRONG?—To tell men in all circumstances, that they are doing what is morally wrong, or sinful, in using intoxicating beverages, is felt to be a fallacy, and in many cases excites prejudice to further inquiry, or provokes dissent; it must do harm, but can, I conceive, do no good. Rational men change their conduct, not from blind denunciation, or harsh names being applied to them, by, it may be, earnest and zealous, yet mistaken advocates,—but from conviction. They require that REASONS and PERSUASIVES shall be supplied to their intellectual and moral nature. Let us then, be content with a true but firm and fearless declaration of the duty of inquiry, and the obligations of a corresponding practice—and with showing WHY teetotalism is good, and drinking bad. Then, and not before, shall we have shown the world, not that it *is*, but why it would become,

morally wrong in men to drink. That a practice which is *proved* to be physically wrong, cannot be morally right, is a proposition which all will admit to be true.—*Dr. F. R. Lees.*

THE CIRCASSIANS.—A writer in *Colburn's Monthly Magazine*, (Walter d'Arcy, Esq.,) in describing the manners and customs of these renowned mountaineers, observes—“In their food the Circassians are very temperate, even in their own homes, where they might be expected to indulge themselves a little. *Wine is seldom drank, and spirituous liquors almost entirely avoided.*”

THE HABIT OF DRINKING.—The habit of drinking is rarely acquired from the mere gratification offered by it to the palate, or the pleasures of intoxication. It is the creature of conventional usages. Working men invited each other to drink at markets and fairs, as the higher classes of England formerly did at their tables, because it was the custom, and a sign of hospitality and good fellowship. The custom is now destroyed; intoxication no longer receives the countenance of opinion—drinking as a vice must henceforth be individual, it cannot be national.—*Westminster Review.*

WHAT IS A DRUNKARD?—A drunkard is an annoyance of modesty, the trouble of civility, the caterpillar of industry, the tunnel of wealth, the alehouse benefactor, the beggar's companion, the constable's trouble, the woe of his wife, the scoff of his neighbour, his own shame, a walking swill-tub, the picture of a beast, the monster of a man.—*Dr. Dodd.*

THE WINE GLASS.

Who hath woe? Who hath sorrow!
Who hath contention? Who
hath wounds without cause?
Who hath redness of eyes?
They that tarry long at the
wine! They that go to
seek mixed wine! Look
not thou upon the
wine when it is red,
when it giveth its
colour in the
CUP;
when it
moveth itself
aright;
AT
the last
it biteth like a
serpent, and stingeth like an adder.

NOTICES.

TO THE TEMPERANCE SOCIETIES IN SURREY
AND SUSSEX.

MR. WILLIAM GAWTHORP having been appointed the agent of the National Temperance Society, for Surrey and Sussex, the members and officers of the various societies in these counties, are respectfully and earnestly solicited, to afford Mr. Gawthorp all the assistance in their power in promoting the object he has in view, viz., the holding of public meetings, reviving old societies, and forming new ones, organizing county associations, &c.

TO COUNTRY SOCIETIES GENERALLY.

We have pleasure in announcing that the Committee have engaged the services of Mr. JOSEPH REED WILSON, whose name will be familiar to the leading friends of the Bible Society and Sunday School Union, as an Honorary Agent on behalf of this Society.

The necessary preparations for the efficient organization of new Societies, and the assistance of those which already exist will be commenced forthwith.

We hope to give further particulars in our next.

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NOTICES TO CORRESPONDENTS.

Received, William Hewett—R. W. Vanderkiste—Robert Bulman—Thomas Hudson's Statistics of the Temperance Societies in Essex, in our next.—Received for Review, *The Principles of Teetotalism briefly stated, &c.* by Rev. S. Minton, A.M.

Reviews of *Archdeacon Jeffrey's Sermon, the Ipswich Price Tracts, &c.*, are in type, but are unavoidably postponed.

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14	1	11	0	0	15	7	0	8	0
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30	2	5	11	1	3	2	0	11	10
40	3	1	6	1	11	3	0	15	11

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The National TEMPERANCE CHRONICLE.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

No. 28.]

OCTOBER, 1845.

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£2000 FUND.

Contributions to the amount of £750 for the £2000 Fund, for 1845-6, have been already announced.

The Committee would however desire to draw attention to the fact, that £1250 remain to be made up.

Donations therefore, of any sums, from £5. and upwards, will be gratefully received.

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THE SUNDAY TRAFFIC IN STRONG DRINK.

The *National Temperance Advocate* for September, contains an able Address to the members of the British Legislature on the subject which heads this article. That Address produces statistical evidence of the good results which followed the passing of the Act commanding the closing of public-houses in London and Liverpool, during part of the Sabbath-day; and then proceeds to reply to one or two objections against the proposed alteration of that law.*

The form of petition, with other information, will be found in another part of the *Chronicle*.

For ourselves, we cannot conceive of any argument against the entire closing of drinking houses on Sunday, which has not equal weight when urged against the partial system at present adopted.

We are disposed to grant, that some apparently strong objections might be presented against an attempt to interdict the licensing of places to sell intoxicating liquors at all; but we are unable to suppose, that the suggested extension of the "Improvement Act," will be opposed by any individuals who can lay legitimate claim to the characters of Patriots, Philanthropists, or Christians.

That a vast amount of evil still exists, arising from Sunday-drinking, no one can deny; and that good has resulted from the closing of public-houses in London, Liverpool, and Manchester, certain hours on the Sabbath, all must admit: we would, therefore, simply ask—*Why should not all mere public-houses and beer-shops, in all the cities, towns, villages, and hamlets of the kingdom, be closed during the whole of the Sabbath?* Is an experiment which has succeeded so well among the inhabitants of towns, not worth trying among the inhabitants of villages? Or, are our villages so sober and pure, that such a legislative enactment is uncalled-for?

It is unnecessary to adduce proof to the contrary. Sunday, alas! is regarded by masses of our rural population, only as a day, on which they are at liberty to run to a greater excess of riot than on the other six days of the week. The beer-shop is more frequented than the sanctuary; there, vice and profanity abound; there, the young are taught to sit in the seat of the scornful, and to hear the Sacred Name blasphemed and treated with contempt. Beer-shops are moral pest-houses every day; on the Sabbath they are pre-eminently the receptacles and fomentors of all that is disgraceful and vile. It is our solemn conviction, that legislative interference is as much needed for our rural districts, as for our larger and more populous towns.

This question is not one merely of temperance; it is one of morals, and demands, therefore, the consideration of all the friends of humanity. But

* The Act referred to was passed in the year 1839, and originally included only the metropolis, but was afterwards extended to Liverpool and Manchester.

though not solely a temperance question, we are nevertheless persuaded, that if anything practical is to be effected, the supporters of the total abstinence cause must do it.

No small demonstration has been made already. Several hundreds of petitions having the signatures of nearly 200,000 persons were presented to the House of Commons during the past session; but their object was two-fold, and in this consisted their weakness.

Let the present movement be directed to one object. Others will follow in the wake. The subject of Sunday-trafficking in strong drink must precede. Let our aim be undivided, and we doubt not, that it will be successful.

The two hundred thousand signatures, which were the result of previous exertions animate us to renewed activity. The season, too, is opportune; winter (the best part of the year for engaging in this work) is approaching—parliament will not probably assemble till about the beginning of February, so that full three months are allowed us. **THE PERIOD FOR ACTION HAS ARRIVED:** let us seize the opportunity. Let every Society and every Committee act, and act promptly. Let not the effort be confined to England—let it extend to Scotland and to Ireland. Let the Editors of all temperance publications write vigorously upon the subject;—let temperance advocates speak forcibly upon it;—let Ministers of all sects and denominations urge upon the members of their churches to stay the awful Sabbath desecration;—let the Editors of all newspapers and periodicals—religious, literary, and political, lay the matter impartially before their readers; and let all true lovers of mankind throw the weight of their signatures into the scale.

Let us agitate and agitate the question—and agitate it among all classes in the community; so that when the legislature does again assemble, thousands of petitions, supported by *not less than Half-a-Million* of signatures may attest the Will of the people. Let the spring of 1846 be a period most illustrious in the annals of temperance.

When the cry of triumph comes, as we earnestly trust and expect it will—that groggeries and rum-stores are legally annihilated in the Empire State of the American Union, (the city of New York excepted);—may a shout be raised in return, which shall roll from John O'Groat's to Land's End, and from Malin's Head to Cape Clear—which shall be wafted over the blue waves of the Atlantic—resound along the shores of the Western Hemisphere—and be heard in the distant wilds of Oregon and Texas; and may that shout be this—**THE SUNDAY TRAFFIC in intoxicating liquors has been WHOLLY ABOLISHED in the United Kingdom, by the exertions of the friends of Temperance and Universal Philanthropy!**

LEGACIES AND DRINK.

It is a melancholy fact, that habits of dissipation and intemperance prevail so extensively among our working population. Not only are their earnings expended in strong drink, but money unexpectedly acquired, instead of being applied to useful purposes, is very often squandered, wasted, yea, worse than wasted, in the public-house and gin-shop. The bounty of friends in the form of LEGACIES is sometimes foolishly and madly made the means of pandering to a depraved and degrading appetite. The two following recent cases, selected from among numerous others of the same kind, will bear ample witness to the truth of this assertion:—

"A man, named Alfred Sawyer, a coal-porter, residing in Gravel-lane, Southwark, in passing along High-street, Borough, in a state of intoxication, suddenly reeled and fell into the road, when a carrier's cart went over him, and fractured both his legs. Sawyer, within the last few days, has received a legacy of £100, and since that time, himself and wife have been continually intoxicated. After the accident, he would not allow himself to be taken to the hospital, saying he was a gentleman, and could afford to be nursed at home."

"A man, named Thomas Pasfield, a porter, was brought before the Lord Mayor, charged with having cut his own throat in a fit of drunkenness, or rather of *madness, the result of drunken habits.* The prisoner, it appeared, had been left a legacy of £60 or £70 by a relative a short time ago, and had never been sober down to the time at which he made the attack upon his own life, on the 7th of last July. His female child, a poor half-starved wretched-looking creature, aged about four years, had been dragging out a miserable existence with him in tatters in a garret in the neighbourhood of Tower-street. The prisoner, upon being asked what account he could give of himself, replied that he had been completely unconscious of what had happened; that he had some disagreement with a female relation, which put him out of sorts, and he *took drink to get rid of the trouble; but what further took place he really could not say.* He was remanded for further examination."

DRUNKENNESS NOT CONFINED TO THE POOR.

We have endeavoured, on several occasions, by extracting cases which have appeared in the public papers, to shew the fallacy of supposing that our national vice is *confined* to the poorer classes. Our readers will perceive by the following fact, that an Alderman does not always escape, even though he be an Alderman of the second commercial town in the Empire, and a member of the *Town Council*, and of the *EDUCATION COMMITTEE!* "On Thursday week," says the *Liverpool Mercury*, "Mr. Alderman R. S. Crook, a member of the Town Council, and of the Education Committee, was charged with being drunk on Wednesday evening, and assaulting police officer No. 271. He was fined ten shillings and costs."

TEMPERANCE MISSION IN FRANCE.

JAMES BALFOUR'S JOURNAL.

(Continued from last Chronicle.)

Friday, August 1st.—Engaged during the day in visiting the English vessels at Rouen; obtained the use of one, in which to hold a meeting on the afternoon of the Sabbath-day; spoke to one group, and at night, held a meeting at Eauplét; one signature.

Saturday, 2nd.—Visited the workmen on the line, also paid a second visit to the shipping, and found the undermentioned vessels sailing on teetotal principles.

The *Isabel*, of South Shields, Captain Drummond, three years.

The *Bethesda*, of Sunderland, Captain Jenner, three years.

The *Industry*, of Wales, Captain Hugh Jones, three years.

The *Victoria*, of South Shields, Captain Whittles, seven years.

Sunday, 3rd.—Held a meeting on the quarter-deck of the *Elizabeth* of Whitby, granted by the owner, Mrs. White; three persons signed the pledge, one of whom had been engaged in the sale of strong drink, but who pledged himself to discontinue the traffic. The meeting was well attended, and at the conclusion, a vote of thanks was passed to the owner of the vessel, for its use. In the evening, I met a few friends at Eauplét.

Monday, 4th.—Went by the Seine to Havre, and from thence to Harfleur; visited several families and spoke to several groups; held a meeting at night, which was well attended; 21 signatures were obtained, among them were several drunkards.

Tuesday, 5th.—Engaged in visiting the English families, also several English ships, among which, tracts were distributed, and gratefully received; held a second meeting at night, when six signed.

Wednesday, 6th.—Visited thirty English families, at Mirville, spoke to the workmen on the line, after which, held a meeting in the carpenter's shop; four persons signed the pledge.

Thursday, 7th.—Visited the whole of the British and American ships, 29 in number, at Havre; found several teetotalers on board, and in no case was the information in the tracts received with any other feeling than pleasure. At night, held the first temperance meeting at the Bethel Chapel, which was well attended; at the conclusion, five persons signed, one a lady, aged 73 years.

Friday, 8th.—At Pavilly; visited and spoke to several families and groups; held a meeting at night, in the English preaching-room; six signed the pledge.

Saturday, 9th.—Held a meeting in Wood's Brick Yard, near Barentin, when 18 persons signed the pledge, led on by the Contractor, Mr. Wood, and the whole of his family.

Sunday, 10th. Malaunay.—Visited the whole of the cottages of the British workmen; also held a meeting in the cottage of Mr. Matthews, the result of which, was seven signatures.

Monday, 11th. Rouen.—Spoke to several groups and visited ships; at night, held a meeting at Sotteville; three signed.

Tuesday, 12th.—Spoke to several groups on the railway; at night held a meeting in the English preaching-room, near Traversière; two signatures.

Wednesday, 13th.—Attended a meeting at Chartereux; the attendance good.

Thursday, 14th.—Meeting at Pavilly; four signed.

Friday, 15th.—The friends at Wood's brick-yard, near Barentin, being desirous of displaying their respect to our principles, resolved to have a festival. They accordingly made ample provision for the occasion; the workmen were assembled with their families; a room formerly occupied as a Caffé, was used for the purpose; it was decorated with flowers and evergreens; and after a plentiful supply of the good creatures of God, an excellent meeting was held, which was addressed by Mr. Mack and the missionary; two persons signed the pledge; at the conclusion, a vote of

thanks was moved and seconded by two ladies, to the Committee of the National Temperance Society, and another to the Missionary.

Saturday, 16th, Malaunay.—Second meeting; three persons signed.

Sunday, 17th, Rouen.—Held a meeting by the kind permission of T. Brassey, Esq., under one of the railway tunnels; it was well attended by both English and French; two persons signed the pledge. At night, met a few friends at Sotteville.

Monday, 18th, Rouen.—Visited several English ships, held a meeting at Eaplét; one signed.

Tuesday, 19th.—Was on the road to Malaunay and Mirville, to hold a meeting, but was prevented by the dreadful hurricane and tempest, which overthrew the factories, and spread around death in every form of horror.

Wednesday, 20th, Harfleur.—Visited several families, held a meeting at night; four signatures.

Thursday, 21st, Havre.—Visited the English and American ships, and held the last meeting in France, at the Seamen's Chapel, when the Rev. E. E. Adams, of the American Church, signed the pledge, giving as a reason, that he felt bound to set an example to his people. The friends there, considered the signature of this respected gentleman a great acquisition.

ABSTRACT.

Residence in France, seven weeks.	
Meetings attended and addresses given....	37
Visits to ships.....	53
Signatures; adults, moderate.....	100
Ditto drunkards.....	57
Ditto children under 13 years.....	11

Families, houses, and groups were visited, in all the eleven towns which formed the district, extending over 60 miles.

In quitting the scene of labour for my native land, I felt deeply thankful for the measure of success granted. Truly nothing could be worse than the moral condition of the English workmen on the French railroad. Receiving ample wages, varying from 4s. to 10s. a-day, according to strength and skill, their means are expended in the purchase of brandy; and the consequence is, that the hospitals and the prisons are full, and the gend'armes are constantly employed on the line, in keeping order among the English workmen. Their morals are worse than those of the French, for they have all the contempt for the Sabbath which belongs to that nation, and all the grossness which habits of intemperance produce.

Nearly all the sub-contractors and many English women are employed in vending spirits, in little shops, which they call Cafés, though coffee is a beverage seldom known in them.

Hopeless as this state of things appears, I am bound to say, that among the very worst people, I was heard with attention, and the tracts received with kindness; and some of the most depraved, signed the pledge.

It is gratifying to state, that there are some honourable exceptions to the general demoralization; a few staunch north-country teetotallers and eminently pious Christians, who are instant in season and out of season, to spread the knowledge of our principles, and to reclaim their wretched country people, who are disgracing our national character among the French.

Some of the Irishmen on the line, were staunch to the pledge they had taken of Father Mathew, and gave a good example to others.

[We hope to give Mr. Donaldson's Journal in our next.]

FOREIGN INTELLIGENCE.

INDIA.

A medical gentleman, lately arrived from the East Indies, in conversation with a member of the Executive Committee of the National Temperance Society, stated from his own personal observation, that the mortality in the hospitals of Calcutta was only 2 per cent. among total abstainers, while it was 10 per cent. among those who drank alcoholic liquors! This fact is peculiarly valuable at the present time, when the cholera is raging so extensively in India.

In a letter, we have recently received from Mr. G. Drago, Aqueduct Serjeant, Poona, near Bombay, an encouraging statement is given of the progress of temperance in the Indian army. The society of H. M. 22nd regiment at Poona, numbers 100 members. This is immediately after a harassing campaign of nearly seven months in the southern Mah-ratta country. The following passage affords proof however of the fact, that the effects of strong drink are the same in all quarters of the world.

"A petition to government," says Mr. Drago, "is in course of preparation for signature, beseeching that some energetic measures may be adopted to prevent the awful desecration of the Sabbath, now common on the island (Bombay). Hotels and taverns, where music and inducements of the most vicious kinds to intemperance are kept up through the whole of Sunday, are the chief resorts of 'sailors and soldiers upon leave,' and the most disgusting and demoralizing scenes are frequently enacted, disgraceful to the character of our nation. Many of these taverns are kept by Europeans, and have European musicians, &c.; and it may be readily conceived, how seriously this must injure the fair-fame of our Christian creed in a land of idolatry. Cannot a Brahmin, or a Parsee, who knows not the distinction between a real and nominal Christian, turn upon us and say, 'Would you propagate a faith that produces such results as these?'"

ARCOT.

Left Wing H. M. 57th Regimental Society.—On the march, the thermometer averaged 100° from 6 A. M. to 6 P. M. in tent, yet the teetotallers marched with ease, pitching their tents and performing fatigue-duties in camp with alacrity and cheerfulness.

Major Randolph, the commanding officer, paid the hire of a bandy which went in advance every evening, in order to have coffee and biscuit in readiness on arrival of the wing in the morning. The society has a commodious reading and coffee-room inside the barracks. Strength 80.

The half-yearly inspection took place on the 23rd ultimo, when Sir Major-General, E. K. Williams, K.C.B. and K.C.T. and S., commanding the centre division, visited our coffee-room; he was delighted with its appearance, and was pleased to express his approbation of the constitution, the publications on the reading table, and the object of the Association.

The Roman Catholics in the Wing have formed a branch society, and opened a reading-room, where coffee, &c., are furnished to members. Strength 38.

SIAM.

In an interesting letter, dated Bangkok, from the Rev. J. Caswell to the Rev. J. Marsh, Corres. Secretary of American Temperance Union, the writer gives

the following melancholy picture of the effects of strong drink on the Siamese people.

"Ten years since, a drunken man was a rare sight here, except among the Indo-Portuguese. But since then, the enemy has come in like a flood, and now, drunken Siamese are exceedingly common,—so much so, that I much dread meeting a large company, even for the purpose of preaching the gospel to them, being almost sure to find a number in the different stages of intoxication; and I therefore fix my hour for preaching in the bazaar at 9 A. M., although I should be sure of having three or four times as many in the afternoon. There are thirty or more distilleries in the kingdom, all conducted by China-men. The owners of these distilleries pay an immense sum of money to the King for the privilege they enjoy, and it is for their interest to make and sell as much as they can. Thus the evil is rapidly and constantly increasing."

There is, however, some hope. Mr. Caswell remarks—"All the mission families are frequently visited by priests and noblemen who might be easily interested in the subject of temperance, had we but the right means. The priests are forbidden the use of intoxicating drinks, but most of them spend but a short time in the priesthood, say from one to five years. Could they be thoroughly enlightened while in the priesthood, we might hope much for them when they leave it."

PERSIA.

GREAT EFFECTS OF DR. SEWALL'S PLATES.

Oroomiah, Persia.

Letter from Rev. A. H. Wright to the Cor. Soc. of the American Temperance Union.

MY DEAR SIR,—In looking over some recent numbers of the *Union*, I noticed several communications from various parts of the world in relation to the drawings of the human stomach by Dr. Sewall, illustrating the pathology of Drunkenness. As those drawings, in their mammoth form were sent to us a year or more ago, and have been standing in my room since that time, where they have been exhibited to large numbers of people, both Mussulmans and Christians, I have had a good opportunity to witness their effect upon observers, and would add my testimony to their usefulness.

You may be aware, that this province is one of the richest and most fertile in Persia, and abounds in vineyards, which furnish grapes, raisins, *doshap* (a syrup like molasses), *arak* (a kind of strong drink), and last, but by no means least, *wine*. Wine being abundant, it is of course cheap. Enough can be bought for two or three cents, to make several persons very happy, if not very drunk. It is used almost universally by the Christian population, and very many of the Mussulmans transgress the law of their own prophet, and drink, not only habitually, but to great excess. The Jews also do the same, and more on their sabbath than on another day. As a consequence of this excessive use of wine, sickness, destitution, suffering and death, are common. In this state of things, one part of our missionary work is to set forth the evils of intemperance, and to urge upon the people the adoption of temperance principles, and to act upon them.

The mammoth plates have done, and are doing a good work. They are eloquent preachers of temperance, and in this distant land are useful missionaries. They are so large as to attract the attention of every one that comes into the room, and are so marked and distinct as to excite an

interest. Persians from almost all parts of the country have seen them. Sometimes large companies have been called together, and seemed deeply interested in looking at them; and I have often noticed the countenance of some habitual drinker overcast with anxiety, as he observed the gradation of disease, ending in death; and in a multitude of cases they have exclaimed,—"I'll drink no more." How many have acted out their resolution, the Searcher of hearts only knows.

Mussulmans true in their faith and practice, often exclaim in looking at the plates, "You see how wise our Prophet was, to make the use of wine unlawful to his followers. The poor Nestorians especially, at this season of the year, are steeped in wine. They are oppressed by the Mussulmans, but more by intemperance. The friends of temperance have an immense work to do before they can say, 'our work is done.' They need to gird up the loins of their minds and make ready for a long warfare. Most truly yours,

A. H. WRIGHT.

HONG KONG.

"A medical friend has just called, to whom I read my remarks respecting the state of health during this season and last. I am happy to say, he entirely concurs with them, and says the mortality this year (apart from the army) is not above the same rate in Europe; and as he has a large practice none can know better. Among the causes of sickness, he thinks intemperance holds a prominent place, and unfortunately his opinion is but too well-founded. The number of low tipping-houses is large, and spirits are very cheap. Every day people may be seen reeling about under a burning sun, scarce able to stand, and the result is all attributed to the climate. Parties of from 50 to 100, are occasionally allowed to land from the ships in the harbour, with leave of absence for two days, during which they are not an hour sober; and in all probability, the great mortality in the army has some connexion with the same cause."—*A letter from Hong Kong, descriptive of that colony, by a Resident.*

"It appears from the above letter, that much sickness has prevailed, and indeed still exists in Hong Kong, though not to so great an extent. It also appears, that one of the chief causes of sickness—namely, intemperance, is in some degree removeable, and the effects of this evil are so frightful in so hot a climate, that there can be no doubt strenuous exertions ought to be made to abate it. To this painful subject the attention of all who take an interest in the well-being of our colonial fellow-subjects, and especially of those invaluable societies formed in this country for the promotion of temperance, is most earnestly requested. Surely, some means could be devised by them for the extension of their principles in that part of the world."—*Additional particulars respecting Hong Kong.*

THE JAMAICA RAILWAY.

"The Jamaica Railway was fully expected to be opened on the 1st of October. Not one of the English labourers had died, which was attributed to their abstaining entirely from drinking rum."—*Patriot, September 11th.*

GERMANY.

[Extracts from a letter from the REV. D. SELING, (the Father Mathew of Germany) to E. C. Delavan, Esq.]

"I have preached within eighteen months, besides before sundry assemblies in Protestant sections of

the country, in sixty-four Catholic churches; in consequence of which, 20,000 men, over 20,000 women, and more than 20,000 scholars took the pledge of total abstinence from distilled ardent drinks, and with the prospect for these sixty-four parishes that there the aim of the societies may soon be entirely obtained. The number of societies in Germany increased within eighteen months, from 450 up to 730, and probably yet more, not including in this estimate, Upper Silesia and Posna. In Upper Silesia, where the evil was not less great than formerly in Ireland, began about one year ago the father Stephen Bezazawski, first timidly, and with a view to try, as he writes to me, to follow my example; and his trial succeeded so well, that already 300,000 men and women have taken the pledge, partly through him, partly through other clergymen. By Upper Silesia has the Grand Dukedom of Posna been so electrized, that there the entire Catholic clergy rose for it, like one man, preaching from all pulpits the abstinence, and already 100,000 have given their pledge. The number of Catholic parishes visited by me has now increased to seventy, and where I have not merely preached, but also taken pledges from the people, and the number of those that took the pledge from me, amount to 70,000. In Hildesheim, grew the already established society from the number of 1000 members to 3100. I received then further invitations from fifteen pastors of sundry townships, and from the cities of Brunswick, Bückeberg and Hameln. From Upper Silesia and Posna, we have most cheering news, as you may see by our April number of the *Gazette*. We have now 125 separate medical opinions, and a general one signed by 1055 German physicians, which receives still more names. The German Temperance Societies will hold their second General Convention in this year, probably at Berlin. The temperance cause becomes ever more universally and zealously advocated in Germany."

We are indebted to a biographical notice of Mr. Seling, given to Mr. Delavan by Mr. Rolker, a German merchant of New York, for the following interesting particulars respecting the German Temperance Reformer:—

"Mr. Seling is now a man of nearly fifty years of age. He is the son of a farmer in the neighbourhood of Osnabrück, and was sent by his parents—who had not the means to give him an education—when very young, to his uncle in Holland. He received there a good education, and attended the counting-room of his uncle, until Napoleon's invasion, when he was obliged to join the army. He was kept, however, in the expedition-bureau of the general as a secretary, with the title of sergeant. After peace was restored, a place as Lieutenant was offered to him, which he refused, in order to study at a University, and to prepare himself to receive the orders as clergyman. He went to Munster, and studied there under the, afterwards, celebrated Professor Hermes, whose philosophical system in theology he still embraces. After finishing his regular course in theology, he received the orders as clergyman in the Catholic Diocese of Osnabrück, and was engaged as a teacher in the college of the city, where he first introduced the study of the Greek language. He remained as a teacher about five years, when he was promoted to the place of chaplain in St. John's Church, which he still holds. In that capacity he profited of the opportunity to labour for the community at large, and in general. His aim was constantly the amelioration of the condition of the working-classes, and he established most successfully an association for flax-spinning, which gave employment to the poor, and principally to their children; besides

that they were instilled with industrious habits. As soon as the temperance flag was raised, he became the zealous advocate of it, first, in the city of Osnabrück. His achievements are the more brilliant, as he lives in a community half Protestant, half Catholic, and he has won by his deportment, the love and esteem of both persuasions; a task, which but few have Christian love enough to solve. His activity, however, keeps pace with his enthusiasm, and his love for mankind is indeed exemplary. In Osnabrück, one has established his birth-day almost as a festival-day for all the citizens, which speaks best how much he is esteemed and loved."

SCOTLAND.

The following particulars are taken from the *Sixth Annual Report of the WESTERN SCOTTISH TEMPERANCE UNION*, as printed in the *Journal of the "Union,"* for September.—Returns have been received from seventy-four societies, whose localities include a population of 600,000. The number of members is taken at 40,000. Fifty-five societies report the addition of upwards of 10,000 members, since May 1st of last year; and the return of violated pledges, within the same period, amounts to 1815 in forty-seven societies, equal to 1 in 4 of the members added. Forty-one societies have amongst them 933 reclaimed individuals. Of the ministers of religion within the sphere of the societies, 1 in 8 are members; of medical men, but 1 in 40. The number of shops where intoxicating liquors are sold, is as 2 to 3 where they are not sold, as reported by fifty-eight societies, exclusive of Glasgow. Only twenty-three societies state the number of those who have abandoned the traffic, averaging 5 for each society; twenty-five societies report 53 coffee-houses; fifty-nine report 1038 public meetings during the year; forty societies are assisted by 204 of their members in the public advocacy of their principles; upwards of 140,000 tracts have been circulated by fifty-five societies; and fifty-seven societies report an expenditure of £963 during the year now closed. Forty-two societies are stated to be progressing, sixteen stationary, and thirteen declining.

AGENTS' REPORTS.

R. GAMBLE.—BERKHAMSTEAD.

During the last two months, I have lectured twice at Ivinghoe, twice at Langley and Wingrave, also at Redbourn, Two Waters, Eaton Bray, Nash Mills, Downley, and other villages. The cause is progressing; and the temperance festivals have been the best attended, and the most respectable I have ever witnessed. Hartwell Park, West Wycombe Park, and St. Albans, were amongst the number; the latter admitted two thousand persons by ticket. At Nash Mills, the meetings are patronized by E. Longman, Esq., and his lady, who are most anxious for their workmen to join a temperance society. There are several teetotalers in the mills, some of eight or nine years' standing, who fully prove by their conduct, the fallacy of teetotalism lowering wages. Some few weeks since, two of their workmen lost three days' work to attend a fair; when they returned, they were discharged, but the wife of one, and the mother of the other, went to the proprietor to beg them in work again. They were received, but at reduced wages. I have let the working men know this far and wide. Our park-festivals have done much towards decreasing the attendance at village-fairs and feasts; quantities of young people of both sexes attend them; and

in my visitations among the cottagers, I have been told that they like our *teetotal* *fairs* much the best. My attention has been of late, much directed to the workmen on the Wendover Branch of the Canal, several hundred of whom spend their money in that drink which unfits them for the enjoyments of social life. Tracts have been received by them, and more civility manifested than could be expected from them. I have paid them several visits, and received signatures. A much better feeling exists among farmers and others who employ the labouring poor—numerous instances have come to my knowledge, where *money* has been given instead of beer, both in the hay and corn-harvest. There are some villages, where my visits are looked for almost as regularly as their travelling tradesmen; and numbers are now acting upon those principles, which some time since they despised. I am now at Banwell, engaged for four weeks in the country—will write you an account thereof.

W. G. PEACE.—CORNWALL.

I have now laboured in this association *twelve months*, and am re-engaged for another *quarter*; and during my agency in this county, I have seen sufficient to warrant my reporting, that upon the whole, teetotalism never stood higher in the opinion of the thinking part of the community, or bid more fair to accomplish its important designs. At St. Ives, the cause is in a thriving and healthy state, though we have had to contend with a noisy opposition from those engaged in the traffic. During the last six weeks, one, and often two meetings have been regularly held, at which some two or three thousand persons have attended, and listened to the addresses delivered; as a consequence numerous signatures have been taken, and a fresh impetus to the cause imparted. Hayle Society is still keeping its high position, and infusing its spirit of genuine sobriety into the homes and families of the town. Camborne is steadily progressing, and its committee are actively engaged in agitating the principle. Tuckingmill, Truro, Redruth, and Penzance, are doing well, and good results are expected from the coming winter's campaign. During the past twelvemonth, I have taken at the meetings held, near 2000 signatures, and delivered 330 lectures, to audiences, comprising men of all grades and positions in society; and thus cheered by a retrospect of the past, I am encouraged to go forward, and trust, that the future will be still more successful.

The temperance societies in this county, have received a fresh impetus from the assistance of Mr. J. Passmore Edwards, who has travelled in the north of England, and lectured in most of the large manufacturing towns upon the temperance principles. He has lately returned for a short time, to visit his native county. He has lectured at Truro, Camborne, Redruth, St. Agnes, Hayle, Blackwater, and Penzance, at which places, the greatest interest has been excited, from his being the son of a *brewer*. His object is to expand the mind and elevate the intellect. In his lectures, he portrays teetotalism as a great moral and intellectual renovator, augmenting the happiness and welfare of the million.

EVAN DAVIES—FLINTSHIRE.

I have received several drawings from Dr. Lees of Leeds, illustrating the dreadful effects of alcohol on the human system. My lectures on the temperance cause are well attended, and many sign the pledge.

Since I last wrote, I have been at Alltmyled,

Dyserth, Llandudno, and Colwyn, and expect shortly to lecture in Newmarket.

I may venture to state a few facts—our public-houses in general are great snares and dreadful nuisances. The Sabbath is most awfully profaned; it being the regular market-day of all the mean public-houses. The use of merely persuasive means is out of the question: publicans and drunkards cannot bear any light upon the subject, they will neither read nor attend lectures; nor, indeed can they bear the gospel, even where it is honestly, fully, and faithfully preached.

What is to be done? Can our friends in England give us any advice? Can any new regulations respecting public-houses be prepared before the next meeting of parliament? Can you, Mr. Editor, or any of your correspondents, take this matter into consideration?

WILLIAM EDWARDS—CENTRAL ASSOCIATION.

Having been engaged by the Central Association for the last four months, I send you a brief account of my labours during the above period. I gave lectures at about 100 meetings, several of them tea-festivals, many of them were well attended, and the results have been very pleasing; about 493 signatures were taken, amongst whom were some of the most notorious drunkards. From the time I left home until my return, I travelled 1323 miles, visited many families, and gave away a very great number of tracts, with which I was amply supplied by that benevolent gentleman, G. S. Kenrick, Esq.

SURREY AND SUSSEX.

WILLIAM GAWTHORP'S JOURNAL.

Having been appointed by the National Temperance Society, to labour in the great cause of temperance, in the counties of Surrey and Sussex, I beg, through the medium of the *Chronicle*, to inform the temperance public concerning the success of my mission.

The object of my efforts in this district, is the formation of an organised association, similar to those established in other parts of the country. All the temperance friends in both counties are delighted at the prospect; and not only go, but enter heartily into the business of bringing it about, especially that devoted friend of the cause, Dr. Ferrier of Worthing, who is busily engaged collecting funds for that purpose.

The season of the year has been rather unfavourable for my commencement. The district is pre-eminently agricultural, and the people have been engaged in harvesting; yet, notwithstanding, we have had some meetings of a deeply interesting character. I have given public lectures at the following places, Croydon, Dorking, Kingston, Crawley, Horsham, East Grinstead, Lindfield, Cuckfield, Lewes, and Worthing. I have visited a great number of places in addition to those mentioned, to make arrangements, &c., &c., and am now arranging to give a lecture every evening. It would be very agreeable to give some details of circumstances that have occurred, and particulars of the meetings which have been held, but I prefer deferring doing so for my subsequent reports, and send you this as an introduction.

I would say to the temperance friends in both counties, lend us your unwearied and devoted energies for the next few months, in this glorious work, and we must succeed. It is true, obstacles are great, the enemy is strong, but truth, humanity

and the well-being of our country, are on our side ; we are seeking to elevate the mass, to remove England's direst curse, and if we are faithful, we shall accomplish our object.

THE METROPOLIS.

Several meetings of more than ordinary interest have been held in the metropolis, during the past month ; one in the Temperance Hall, Carlisle Street, Marylebone, for the formation of a Temperance Loan Tract Society.

On Sunday the 21st, the Annual Sermon to teetotalers was preached by the Rev. J. Burns, in Enon Chapel, Portman Market. An able and earnest discourse was delivered to a very numerous assembly, from Eph. v. 11. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." A collection was made in behalf of the Temperance Mission, amounting to £4. 0s. 6d.

A neat commodious chapel in Cole Street, Trinity Square, has, we are glad to learn, been taken for the advocacy of Temperance.

As the connexion between Temperance and Sunday School Tuition, is a subject of vital importance, the following information we are sure, will be read with much pleasure :—

JURSTON STREET SUNDAY SCHOOL.

(ONE OF THE SURREY CHAPEL SCHOOLS.)

Teachers' Meeting, July 29th, 1845.

"This meeting being of opinion, that the great extent to which the practice of indulging the appetite for strong drinks is carried in the vicinity of Jurston-street Sunday-school, tends very much to 'impair,' and in some instances, to 'NEUTRALIZE' the labours of the teachers, feels it therefore its duty to call the attention of the 'elder scholars and their parents,' to the subject of temperance, by holding occasional meetings in the school-room."

Dear Sir,—Having moved the above resolution, which I am happy to say was carried cheerfully and *unanimously*. I have thought by inserting it in the *Chronicle*, other persons might be induced to go and do likewise.—T. P. A.

P. S. Our superintendent and several teachers have become teetotalers. My two little boys are also teetotalers.

CENTRAL CRIMINAL COURT.

(Extract of the Common Sergeant's charge to the grand jury.)

"The Middlesex list contained no less than twelve cases of cutting and wounding ; an offence which, he regretted to observe, was greatly increasing, not only within the jurisdiction of this court, but in almost every part of the country. It would be found that the majority of these offences resulted from drunkenness."—*Times, August 19th, 1845.*

PROVINCIAL INTELLIGENCE.

WHITEHAVEN.

DR. GRINDROD'S LECTURES.

(From the *Whitehaven Herald*.)

R. B. GRINDROD, Esq., LL.D., the esteemed and talented author of the celebrated prize essay, "Bacchus," commenced a series of lectures at the Theatre Royal, in this town, on Monday evening last, on the Physiological effects of alcohol on the human system, which, for soundness of argument, and deep pathological knowledge, have never been surpassed. Upwards of one hundred valuable

and beautifully executed Physiological and Pathological drawings decorated the platform. Our attention was powerfully arrested by a clinical representation of a female drunkard in the last stage of dropsy—a gigantic drawing of the venous and arterial systems—an excellent painting of the intestinal canal, the head of a child suffering under hydrocephalus, and a number of drawings of the human stomach—some representing the healthy state, and others diseased by alcoholic stimuli. We also noticed several representations of the abdominal viscera, the brain and other parts of the human frame, which must have been got up by an artist skilful in his profession. The great obstacle to the elucidation of these subjects, to mixed audiences has hitherto been found in the technical phraseology in which the science is shrouded ; but to our surprise and admiration, these lectures were rendered so plain and intelligible by the learned doctor, that the meanest capacity could understand and appreciate them.

We understand that within the last twelve months no less than *forty thousand* persons have taken the pledge after the delivery of these lectures, including clergymen, ministers of various denominations, gentlemen of the legal faculty, and members of the medical profession. In Macclesfield alone, out of 30,000 inhabitants, not less than 4000 enrolled themselves members of the Teetotal Abstinence Association. The mass of evidence brought forward on these evenings, illustrated as they were by expensive and beautifully executed drawings, produced a deep and thrilling sensation on the minds of his hearers. At the conclusion of every Lecture the Doctor courted inquiry, like a man who would have given himself to purchase their consent to his doctrines. A few questions were put in writing, a mode of interrogating proposed by the doctor himself, to which answers were immediately given, and that with a tact and readiness which evinced much professional skill, and an urbanity of manner that marked the Christian, the gentleman and the scholar. Up to Wednesday evening the number of pledges made in this town by adult and juvenile persons of both sexes amount to about 700.

EAST GRINSTEAD.

We feel much obliged to the National Society, for sending Mr. Gathorp to lecture in this small and drinking town—it was the thing we needed. Mr. G. visited us on the 28th ult., and gave us a lecture in Zion Chapel, The Rev. W. Robinson, minister of the chapel, occupying the chair ; two other neighbouring ministers were also present. This was the first lecture ever delivered in this place of worship, on thorough temperance principles ; and although considerable prejudice existed in the minds of our religious friends against teetotalism, it is highly gratifying to know, that M. Gathorp's lecture gave general satisfaction. Should he pay us another visit, I believe the same place of worship will be at his service ; and I confidently expect a much larger attendance, both from the inhabitants of the town generally, and also from the religious public.

THOMAS CRAMP, Secretary.

SHEERNESS TEETOTAL SOCIETY.

September the 8th, Mr. Thomas Hudson delivered a lecture to a very respectable and attentive meeting of the friends of Temperance, on the evils arising from the use of intoxicating drinks, urging all present to show their love for their fellow-creatures, and sign the pledge.

THE NATIONAL TEMPERANCE CHRONICLE.

STATISTICS OF TEMPERANCE SOCIETIES IN ESSEX.

57

(To the Editor of the *National Chronicle*.)

SIR,—During my stay in the County of Essex, I endeavoured to glean statistics of different kinds, which I had designed, ere this, for insertion in the *National Chronicle*, but regret to state, that the promised assistance from some quarters has not been rendered; otherwise, a fuller return than the one now made, might have been furnished. The important towns of Cambridge,

Chelmsford, Colchester, Romford, Brentwood, and some others, are for this reason not included in the list now presented. This is the more to be regretted, as such a document was intended to give in a tabular form, a species of information, interesting at least, to the lover of facts. Yours respectfully,

THOMAS HUDSON.

Place.	Population.	Places for the sale of Intoxicating Drinks.	Members of Temperance Society.	Reformed.	Bakers.	Butchers.	Breweries.	Maltings.	Medical Men.	Medical Men Ab-stainers.	Schools.		Ministers.	Ministers Abstainers.	Churches.	Chapels.	Proportion of the Population Ab-stainers.
											Public.	Private.					
Saffron Walden ...	5111	40	70	11	14	7	1	29	6	...	6	7	9	4	1	7	1 in 73
Linton	1898	17	32	4	6	5	1	2	2	...	1	1	2	...	1	1	1, " 58
Ashdon	1164	5	3	1	2	3	...	...	...	...	1	2	2	...	1	1	388
Great Abingdon ...	358	1	1	1	...	2	...	...	...	...	1	1	1	...	1	1	358
Little Abingdon ...	277	1	...	...	...	1	...	...	...	...	1	1	1	...	1	...	...
Wadstock	490	3	...	...	...	...	...	...	...	...	1	1	1	...	1	1	...
Littlebury	822	4	2	...	1	1	...	1	...	...	1	...	1	...	1	...	1, " 411
Wimbish	983	3	...	...	...	...	...	1	...	...	1	...	1	...	1	...	...
Radwinter	915	4	...	...	...	...	...	...	...	...	...	1	1	...	1	...	...
Newport	813	9	2	...	2	2	...	1	2	...	2	2	2	...	1	1	1, " 103
Dunmow	2792	15	...	...	5	3	2	4	2	...	4	9	3	1	2	3	...
Halstead	5710	32	150	25	14	6	2	4	4	...	8	6	11	2	2	6	1, " 38
Maldon	3967	23	184	15	...	...	3	1	4	...	4	12	8	1	2	4	1, " 21
Prittlewell and Southend ...	2339	13	15	3	8	5	1	...	2	...	3	3	3	...	2	2	1, " 155
Rochford	1722	8	...	...	4	3	1	1	3	...	2	4	3	...	1	2	...
Leigh	1271	7	1	1	4	3	...	2	...	...	1	2	3	...	1	1	1, " 1271
Raleigh	1651	6	...	...	3	3	...	1	2	...	3	2	2	...	1	1	...
Hadleigh	366	3	...	...	1	1	...	...	1	...	1	2	...	...	1	...	...
Great Wakering ...	860	4	...	...	5	3	1	...	1	...	1	2	2	...	1	1	...
Stebbing	1458	7	25	3	3	2	1	8	1	...	1	5	2	...	1	1	1, " 58
Witham	3158	18	31*	2	8	6	...	2	5	...	5	6	5	...	2	3	1, " 60
Brightlingsea	2055	9	200	15	5	3	...	1	2	1	1	6	4	1	2	3	1, " 10
Coggeshall	3851	16	...	...	10	5	2	2	4	...	4	4	...	...	1	4	...
Great Chesterford...	917	8	30	6	4	1	2	2	...	...	2	2	...	...	1	1	1, " 30
Bedden	979	5	25	3	1	...	1	1	...	...	1	2	...	...	1	1	1, " 40
Bishops Stortford and Hockerill...}	4681	45	150	20	8	10	3	40	5	...	4	8	6	...	1	4	1, " 31

* Not pledged

ECCLES WAKES.

[In a communication which accompanied the following interesting information, our correspondent, Mr. Carpenter, states, "We have lately set on foot a Temperance Institute, at Besses-o'-th'-Barn, near Manchester. We rent two large rooms in an unoccupied warehouse. We have day, night, and Sunday-schools; teetotal meetings once a-week; lectures on Natural History, Science, &c., once a-week, with exhibitions of the Magic Lantern, or some amusing reading at the close; a reading-room supplied with books, newspapers, and periodicals, and a religious service on Sunday evenings, supplied by preachers of all denominations.]

In order to supply a counter attraction to the above demoralizing amusements, a Temperance Tea-Party was held, September 1st, in the Patricroft School Room, kindly lent for the purpose, by the Association Methodists. After tea, a public meeting was held in the Chapel, at which Holbrook Gaskell, Esq., presided. After a few introductory remarks, he called on Mr. P. P. Carpenter to give

a brief statement of the object and views of the teetotalers.

The Rev. J. MARTINEAU of Liverpool, then addressed the meeting, much as follows:—"Being only a novice in teetotalism, and not a pledged member of the society, I feel that some apology is needed for my addressing you; and that like the catechumens in the early church, I ought rather to be a hearer in the porch, than a speaker on the platform. My excuse must be my sympathy with a movement which is doing so much good, a good, much wanted in our present state of society. Mr. Carpenter has complained of the influential classes keeping aloof from the movement, and the complaint is deserved to some large extent: but the blame is not all on one side. In reading the temperance periodicals, which must be regarded as the organs of the body, I have seen with pain a superstitious abhorrence manifested towards the substance, Alcohol, instead of directing that abhorrence towards the moral vice in the mind of the drinker. You cannot persuade old persons who have used these liquors with moderation all their lives, that there is anything in them so very horrid. I admit, that as a cure for enormous

evils, teetotalism is necessary; so that for years I have adopted the practice in my own person and family. But others are driven away by such language. The feeling of superstitious dread of the substance itself, has led to physiological exaggeration respecting its effects. It is dangerous to make such statements, when persons see their neighbours taking it, and living for 70 or 80 years; and yet I believe fully, that its use is mischievous rather than beneficial, and that every one would be better if he totally abstained. Again, there have been exaggerations as to the language of Scripture on this subject, which are greatly to be lamented, because they lead to bad feeling.

"Thus much I have said in the way of friendly hint to the teetotalers, and apology for the sober members of society, who, I believe would come over in numbers, if more temperate language were generally used. Now as to the evils arising from intemperance, no language can overstate or over estimate its horrors. Mr. Carpenter said, truly, that it was not an evil to be grappled with by legislative enactments. The teetotalers are quite right in saying, that it is a canker eating into the moral heart of society, and in erecting a separate and distinct agency to grapple with this one evil. Till you can reach a man's conscience, and make his will incline to better things, coercive means will fail. The teetotalers are right in not despairing of their object; there is nothing chimerical in their expectation of converting multitudes now sunk in vice to a sober course of life. Every man has a secret self-reproach, when he commits an intemperate action; he feels that it is below a man. You can then excite his remorse, and by that principle which God has implanted in the heart of every man, you will have the power to raise him to a better life. I go a step further. The teetotalers are quite right in saying to every man, who is liable to guilty excess, that he must go the whole length of total abstinence. To diminish the quantity inch by inch, is utterly hopeless and ridiculous. They must throw aside whatever sets temptation to work; else, in nine instances out of ten, they must fail. It follows, that the old Temperance [Moderation] Societies, must in the nature of things, fail of their object. I go one step further. I also believe with you, that that is the proper and true course. But you should do so on the true principle. If we say to drunkards, 'you must stop but I won't,' then they will be all banded together, into a drunkard's society; this brands them—at once they stick a bad character on their own back, which is more than we can expect to be done, especially by those who are not yet in a moral state, and are incapable of performing a severe penance. Therefore, I think that those disposed to aid, should aid; and say, 'we, also, in order to help you, will totally abstain.' But it should be done avowedly for this purpose; not on the ground that moderate-drinkers have been previously committing sin. But no moderate-drinker can say, that it is his duty to drink. He is quite at liberty to give it up. He should say, I give this up, in order to help my weak brother. This is a sound principle; and there is no other on which the enforcement of teetotalism on sober men can be based. But this principle *does* convince me powerfully. I would therefore suggest to our chairman, that he would do well if he could make the sacrifice, and bear the weight of his character and condition, to the respectability of the society. It is a little sacrifice. It is perfectly absurd to stick so much at throwing it aside. Persons would be better in health, clearer in mind, and almost all the functions of life, on which physical enjoyment depends, would go on as well, or better. And even were it otherwise, *that man is a poor philanthropist and Christian, who will not even let down a little of health, to raise others to a better condition.* Teetotalism, therefore, is right for the sober; and if it were based on right principles, and not propped up with wrong ones, I doubt not that a great number of persons would be brought over; though I, for one, do not like the pledge.—Mr. Carpenter has said

what is only true, when he declared that something more than teetotalism must be adopted. We cannot carry on anything on negative principles. It is of the utmost consequence, in drawing men from vicious pleasures, that you should provide that refreshment which man requires. We must combine plans for amusement and instruction. When men drink, it is seldom for that alone; various accompaniments are ingeniously and artificially thrown around; many have not a cottage, with ordinary comforts. The middle classes have a separate kitchen, a room for the children, and a parlour to ask a friend in. But a poor man cannot do this: the children are in the way, the kitchen in disorder, and the fire wanting perhaps for cookery; so that the attraction of a fire, and a few cosy companions at a public-house, are very great. We must provide the same attractions, without the admixture of anything immoral. When these wakes were first established, there were the old manly sports. Why should we not have teetotal cricket-clubs, &c. We must convert men, as Mr. C. observed, to the whole of temperance, the moral administration of the whole life, as well as the particular tendency to drink. Thus far, I heartily sympathize with the temperance movement. I have freely stated my difficulties—it is right that we should understand each other; and since my hints have been given with good temper, I hope they will be received in good part. I am enrolled in the practice of teetotalers, though not in their society, and most heartily do I wish them God speed."

The meeting was also addressed by Messrs. Mason, Seddon, Norcliffe, &c. The chairman in his concluding observations stated, that if turning the key on his wine cellar, were the only sacrifice to make, in order to become a teetotaler, he should not hesitate one instant; but though he had been brought up with habits of abstinence, he did not wish to become implicated in the opinions of any body of men. He belonged as much to the teetotal society, as to any other society, political or religious.

P. P. C.

LINCOLNSHIRE.

The *Lincoln Mercury* states, "The peaceable conduct of the numerous gangs of Irish harvest-men who have passed through Stamford during the last month on their road to the fens, has been remarked with much satisfaction. Although it is computed that nearly 3000 of these strangers have trudged through the town (the majority remaining in the suburbs for at least one night, and many in a penniless condition,) not a single case of serious disturbance had been complained of. We are informed, that most of these Irish labourers are teetotalers, some from necessity; but the greater portion are disciples of Father Mathew, of whom they speak with the utmost reverence."

Compendium of Facts.

MALT.—37,856,131 bushels of malt, charged duty, were made from 5th July, 1844, to 5th July, 1845.

SIR EDWARD LYTTON BULWER has contributed an article to *Colburn's New Monthly Magazine*, detailing the benefits he has derived from the "Cold Water" treatment.

DR GRINDROD has been lecturing with great success in Doncaster and Whitehaven. About 2000 persons have signed the pledge.

IN LIVERPOOL there are 1309 publicans, and 700 beer-sellers.

THE MANCHESTER GUARDIAN states, that there have been no less than 11 cases of suicide in that town in 13 weeks, and that the greater part of them have arisen from that kind of insanity which is produced by excessive drinking.

STOCKPORT.—Mr. Bradley (of the firm of Fernley & Co., cotton-manufacturers,) presented the Annual Memorial of the Temperance Society to the Mayor at the Police Court. The Memorial had reference to the closing of public-houses on the Sabbath-day.

THE HOLDERNESS Temperance Union is composed of nine societies, which mutually contribute to the support of an agent who combines the travelling agent with the missionary.

THERE ARE, it is stated, in connexion with the Kent Union, not less than thirty societies, embracing about one thousand reformed drunkards.

THE KILMARNOCK Teetotalers had a pleasure trip on the 2nd of August to the Island of Arran, when nearly 600 persons embraced the opportunity of viewing the splendid scenery.

IN TRURO, 300 drunkards have been reclaimed from intemperance; 100 of whom are now members of Christian churches.

PRUSSIA.—The King of Prussia has given orders to allow the soldiers to receive instead of their daily rations of brandy, the value of the same in money. The soldiers have returned thanks.

THE GRAND ARMY.—The number of Temperance Societies in the United States is estimated at ten thousand, with four millions of members.

GOVERNOR M'DOWALL of Virginia, has signed the pledge. His guests, however numerous or exalted, great or fashionable, find on his table no beverage stronger than pure water.

ONE THOUSAND Alumni of Union College, and guests—Governors, Judges, Lawyers, Divines, Physicians, Agriculturists, and princely Merchants—sat down to the great dinner at Schenectady on the 25th ult., without any intoxicating drinks.

THE GRAND JURY of Wyandott county, Ohio, have indicted every tavern keeper, but one in the county, for selling liquor without license. The court over which Judge Bower presides, has agreed to grant licenses to keep taverns, only on condition that spirituous, vinous, and malt-liquors shall not be sold.

IN BAINBRIDGE, Indiana, the people are talking of having a general jubilee, on account of the success of the cause of temperance, and the total annihilation of drunkenness in that place.

A Savings' Bank has been incorporated at Jersey City, having now in deposit more than fourteen thousand dollars, made principally by reformed drunkards.

THE TEMPERANCE PROCESSION at Lowell, Massachusetts, was three-quarters of a mile long, numbering about 20,000 persons.

The Clergy of Hudson, New York, have all recently preached temperance sermons, and taken up collections for the County Society.

In Livingston, New York, where formerly were sold 50 hogsheds of rum and 40 barrels of whiskey, only 50 gallons of rum and 54 gallons of whiskey have been sold the past year. One-fifth of the voters are members of the Temperance Society.

and impressed with the fact exhibited by the metropolitan and other police reports—viz. that drunkenness prevails more on Sundays than on any other day of the week—implore your honourable [if to the Lords, right honourable] house immediately to take this subject into your serious consideration, and to adopt measures calculated to diminish these great evils.

“And your petitioners having ascertained that there has been a decrease of nearly 50 per cent. in the convictions for drunkenness occurring in London on Sundays, since the introduction of the Metropolitan Improvement Act in the year 1839, one clause of which, enforces the closing of public-houses from 12 o'clock on Saturday night until 1 o'clock on Sunday, pray your honourable [or right honourable] house immediately to pass a law for greatly restricting or entirely prohibiting the sale of intoxicating liquors on that day.

“And your petitioners will ever pray, &c.”

N.B.—A copy of the petition, and all necessary instructions, will be sent to nearly every town and village in Great Britain. When this work has been completed, an announcement to that effect will appear in this and other temperance periodicals; and any parties not having received the necessary documents, will be supplied on making application to the Secretary of the British Association, 3, Low Ousegate, York.

DR. CAMPBELL.

A sterling article appeared in the *Christian Witness* for September, on the *Present Prospects of the total abstinence cause, and the means of its advancement.*

We cordially recommend that article to the impartial attention of the ministers and members of all Christian denominations. We feel sorry that want of space prevents us giving more than the following short extract:—

“The [temperance] question, we regret to say, is not yet by any means fully before the public mind. Much has been written, most ably written upon it; but the mass, even of the faithful, have not given it a careful and candid perusal. Comparatively few have yet made a serious study of it. Even among the more intelligent classes, the distributors of knowledge, and the guides of opinion, by most it is still viewed as one of the many well-meant vagaries by which the face of society is from time to time diversified or disturbed, and the minds of the multitude amused or misled. All such have yet to learn, that the subject is really second to none within the whole range of the encyclopaedia of human knowledge. It touches society at all points, from the heart to the extremities. From the monarch on the throne to the captive in the dungeon, all are deeply concerned in it. It involves the highest questions of legislation, jurisprudence, political economy, morals, and religion, both at home and in foreign climes—in a word the temporal weal and the eternal destiny of countless millions, living and to be born, of the human race. From experience we can testify that, once fairly embarked in, it is one of the most exciting subjects that can occupy an intelligent creature; the farther the student advances, the more intensely he becomes interested, till at length it absorbs almost every other subject of an uninspired character. We earnestly invite our readers, especially our ministerial readers, to make the experiment.”

SUNDAY TRAFFIC IN STRONG DRINK.

PETITION !! PETITION !!

Form of PETITION.

(From the *National Temperance Advocate*.)

“The petition of the undersigned inhabitants of the county of _____ and its immediate neighbourhood,

“Sheweth,—That your petitioners, deeply deploring the prevalence and evils of drunkenness,

TEETOTALISM AND HEALTH.

"A statement of the sickness amongst the men employed at Bury Farm, Enfield.

"From Michaelmas, 1839, to Michaelmas, 1840, drinking allowed and encouraged, 13 men had 19 weeks' sickness;—From Michaelmas, 1840, to Michaelmas, 1841, drinking discouraged or disallowed, 13 men had 5 weeks' sickness;—being in the proportion of 380 weeks when drinking was allowed and encouraged, to 100 weeks when drinking was discouraged or disallowed.

"The following shows the different proportions of sickness between the beer-drinkers and the teetotalers, from Michaelmas, 1840, to Michaelmas, 1842.

"Nine beer drinkers, and 2 for six months had 10 weeks' sickness;—3 teetotalers had one week's sickness; being in the proportion of 316 weeks amongst the beer drinkers, to 100 weeks amongst the same number of teetotalers.

"The above statement shows that every teetotaler belonging to a sick club along with beer drinkers, and paying 2s. a month, could secure the same benefit to himself, by paying 7½d. a-month! the difference of 1s. 4½d. a-month being required to pay for the greater amount of sickness among the beer drinkers."—M. M. MONRO.

National Temperance Society.

GREAT MISSION MOVEMENT.

The whole of the metropolis having been laid out into districts, each under the care of an accredited missionary, the Committee are desirous of extending a similar system to the country at large.

Mr. JOSEPH REED WILSON, well known as a promoter of Sunday-schools, having offered his services as an honorary Agent, the Committee have gladly acceded to the proposition.

Mr. Wilson's great experience in working kindred institutions, renders him peculiarly adapted to enter upon this important undertaking; and the Committee hail his proffered services to promote the cause of temperance, as a providential opening; more especially at the present time, when there appears an increased desire, on the part of the Christian public, for information; and it is to be hoped a corresponding wish to extend the practice of total abstinence. It must be obvious, that the combined and harmonious effort of all Christians is indispensable to the uprooting of the drinking-system, and to the changing of our intemperate nation into a sober one. Has the time for this "effort" arrived? "The time," says an able advocate of our cause, "is fully come, when every man in England, who makes the slightest claim to sense, to piety, or to patriotism, must turn his attention to the subject."

The Committee have now only to invite the prompt and steady co-operation of the committees and members of the various temperance societies, in the places which Mr. Wilson may visit. They confidently expect a cordial reception for their agent, and trust, wherever he may be, that the friends of sobriety will support him by their labours, their counsels, and their prayers.

The grand and simple object of the undertaking, is to supply the entire population of the kingdom with information on the advantages of abstaining from all intoxicating liquors by means of the choicest publications on the subject in way of loan, to each family, and through the agency of teetotalers of consistent and moral conduct.

Several of the provincial Societies have already adopted the proposition to a certain extent, although not precisely in the way at present contemplated.

The limits of the present article do not admit of more than a very brief outline of the organization proposed, the details being left for future development, as the plan may be carried into operation. There is nothing novel in the scheme proposed, it being similar to that adopted, and in successful operation, in connexion with the Missionary, Bible and Tract Societies throughout the kingdom.

It is proposed to divide every town containing 2000 inhabitants into districts of fifty families each. To each of these districts, one or more visitors or tract distributors will be appointed, for the purpose of exchanging the tracts weekly, either by one person taking the whole weekly, or two persons visiting 25 families each. To these 50 families, 60 loan tracts, all different, will be furnished, to supply any that may be lost or destroyed; consequently, each of the families in a district will be supplied with a fresh tract every week for a twelvemonth.

It is proposed that each Society shall raise the necessary funds, over which it shall have the entire control. To meet the incidental expenses, the tract distributors shall endeavour to collect from each pledged teetotaler in his district, who can afford it, one penny per week; and from any other friends who may be disposed, such contributions as they may feel inclined to make—such sums to be paid over to the Treasurer at stated periods.

The funds thus raised, it is conceived, will be fully adequate to the demands of the Society, for the payment of the loan tracts, the books and tickets necessary; and when practicable, for the rent and furnishing of a room, as a place of meeting for the members, and a Temperance Reading Room, and the formation of Libraries of religious, moral, and entertaining publications, as well as of temperance and other periodicals. Any surplus funds, when these local objects have been accomplished, may be transmitted to the County Association, for the support of new Societies. It would be proposed, that the Treasurer and Secretary of each Society be *ex officio* members of the County Committee for the time being.

In return for such assistance, the Association, when practicable, engages to send a deputation of one or more persons to attend the meetings of each of the Societies in the Union, to address the meetings and encourage the parties in their benevolent exertions. At such meetings, the attendance of all persons within the limits of each Society will be invited by the tract distributors in their weekly visits.

By the adoption of the above plans, it is hoped, that the zeal of all devoted tee-totalers, male and female, will be called forth into active operation—each distributor will become a temperance missionary in his or her district; and will, by the Divine blessing, diffuse information, and employ personal influence, in promoting the cause of temperance in every family in the kingdom.

These Societies, when properly organized, will, it is hoped, also hold quarterly meetings of

members for the purposes of friendly intercourse and encouragement; at which the tickets of those who have maintained their pledge, will be certified by the signature of the Secretary on the back—new members will be proposed and received, details of the labours of the distributors will be given, and statistical information afforded.

An annual Report of each Society should be sent to the County Committee, to be embodied in their general Report; and a copy of it, with the most recent statistical information, will be transmitted to the London Society.

With regard to the terms of connexion of the Association and their affiliated Societies with the National Society, they are embodied in the fourth Rule, which states, that "Every county (or larger district Association,) shall be at liberty to elect two corresponding members who shall be duly qualified by the third Rule, viz., an annual subscription of One Guinea, or a donation of Ten Guineas, shall be entitled to attend and vote at the annual meeting of the Parent Society." In addition to the above, the Societies and Associations will be entitled to purchase the publications of the Society, and other requisites, at a reduction of 25 per cent. for ready money.

No charge is intended to be made by the travelling agent for his services or support, when visiting or organizing Societies; but any surplus funds that may accumulate after defraying local expenses, will be thankfully received by the National Society to the furtherance of the cause at home and abroad.

A sub-committee has been appointed to select the most approved tracts and publications of the Society, as well as those of the provincial institutions throughout the kingdom, to be done up into loan sets, with the necessary books and apparatus for the management of Societies and Associations, which will be sold at their Depository on the lowest possible terms.

When these preliminary arrangements have been made, Mr. Wilson intends, with the approbation of the Committee to commence his mission in the north; and to proceed southward as there may be openings, or encouragement given by the Provincial Societies to avail themselves of his services.

Should the plan proposed succeed, and encouragement be given by the Provincial Societies, an increase of agency may be required, for the support of which, it is hoped the requisite means will be afforded by the liberality of the friends of temperance throughout the kingdom.

So gigantic an undertaking will require the resources and energies of all the friends of the cause, and of all professing Christians and Christian ministers.

The Chronicle.

Our readers will perceive, that 8 additional pages have been added to the CHRONICLE, for this month. The Committee have determined upon this step, owing to the great press of important matter, and in order that they might present to the friends of the Temperance cause, throughout the kingdom, a programme of the objects contemplated by the GREAT MISSION MOVEMENT.

We would embrace this opportunity of urging upon our Subscribers, and the members of the Society, the importance of extending the circulation of the CHRONICLE.

The present position of the Temperance Reformation is one of peculiar interest. Town Missions, following the example set in the Metropolis are

starting in many of our largest provincial towns:—an extensive and active agitation on the Sunday traffic in strong drink, is commencing:—the Committee of the National Society have entered upon a plan of advertising in the principal religious periodicals of the day, and are endeavouring to carry into effect a scheme of National Organization, which has only been delayed for want of the necessary means. We appeal therefore, without hesitation, to our friends, for increased support, both to the Society, and to this publication, which is its organ; and as the CHRONICLE is sent monthly, to a large number of distinguished individuals, in various parts of the country, subscriptions will be thankfully received in aid of the gratuitous circulation.*

THE PRESS.

The plan of inserting articles in the form of Advertisements, in the chief religious Periodicals of the day, has been commenced this month.

An article from the pen of the Rev. W. R. Baker, will be found in a prominent position in the *Christian Witness* for October.

The extent to which this important effort may be carried, must, of course, depend upon the amount of support it receives.

The following Subscriptions have been already announced:—

John Cassell	£5 5 0
William Cash	5 5 0
Joseph Eaton	5 5 0

REVIEWS.

ALCOHOLIC WINES.

Extracts from a Sermon by the Venerable Archdeacon Jeffreys.

We have generally avoided introducing questions of a physiological and controversial character, from a conviction that the strength of the Temperance movement must rest upon the Scriptural basis of moral expediency, as laid down by the Apostolic text, which has always been our motto. A pamphlet, however, which has just appeared under the above title, with notes, by "W. C. WALTERS, Esq., M.V., Barrister-at-Law, and late Fellow of Jesus College, Cambridge," is so interesting, and so fair in its mode of treating the subject, that we cannot avoid recommending it to the serious attention of our readers; simply premising, that whether they rise from its perusal with conviction or not, the *main ground* of abstaining from intoxicating liquors remains unshaken.

"Before we enter upon our argument," says the Archdeacon in his Sermon, "I would clear the way, by observing, that it is a common notion in England that unfermented wines will not keep, that they will soon ferment and spoil. This is a popular error, grounded on ignorance of the subject, and is the exact reverse of the real truth; for the unfermented wines of the ancients were the *only* wines that would keep. All the fermented wines of the ancients *speedily became sour*, and the art of distillation being unknown, they had no distilled spirits to preserve them. It was for this reason that fermented wines were, for the most part, looked upon as spoilt wines, by the ancients; they were of little value because they would not keep; and it became an important object to make unfermented wines, and

* Orders for single stamped copies, 2s. per annum, can be sent by letter, postage stamps enclosed, to the office, 39, Moor-gate Street, and larger orders to the publishers, 65, Paternoster Row.

thus to prevent the vinous fermentation, so that it might almost be said they would keep for ever.

"And first, we shall lay before you what Dr. Ure, one of the most celebrated chemists of the present day, states in his Dictionary of the Arts, respecting fermentation. He states that there are *three* things essential to fermentation, without which the *vinous* fermentation, or the formation of intoxicating spirit, cannot possibly take place. The *first*, he mentions is the presence of gluten, or, as it is called in proper language, yeast or barn. But Dr. Ure states, that gluten being an insoluble substance, may be separated by its subsiding, or still better, by the *filter*, and that, if it be totally separated, the vinous fermentation is impossible.

"Now, before we proceed to the *second* thing mentioned by Dr. Ure, as essential to fermentation, let us pause here and attend to what Pliny says respecting the preparation of the most *highly valued* wines in his day. He says,—'That is the most useful wine, whose strength is utterly broken or destroyed by the *filter*.' And Plutarch, in his 'Symposium,' has the following words:—'Wine is rendered old or feeble in strength when it is frequently *filtered*. By this percolation through the filter, the strength of the wine is taken away *without any injury to its pleasing flavour*, and the spirit being thus excluded, the *wine neither inflames the head, nor infects the mind and the passions*.'

"This process of filtration would have a two-fold effect upon the ancient wines. Chemistry informs us that the presence of gluten or yeast is absolutely necessary to the vinous fermentation, and that if it be totally separated by the filter, the vinous fermentation is utterly impossible. Hence, all *further* fermentation would be prevented; and if in any slight degree it had *already* taken place, then by constantly passing through the filter, drop by drop, 'toties totiesque,' again and again, the last particle of spirit, if there were any, would evaporate into the liquid air.

"But it is time we proceed to the next expedient resorted to by the ancients to preserve their wines; for although the separation of the yeast by the filter would prevent the *vinous* fermentation and the formation of spirit, it would *by no means prevent the acetous fermentation*, or the formation of vinegar. To prevent this, according to Plutarch, Pliny, and Columella, they had recourse to another expedient, to explain which, I must now call your attention to the second statement of Dr. Ure on the article of fermentation. He there states, that if the saccharine matter be *very thick or concentrated*, it will not ferment; that in order to ferment, the sugar requires the presence of the watery particles in the grape.

"Now Plutarch, Pliny, and Columella state, that in making the wines of their day, it was customary to evaporate the watery particles of the grape, by boiling their wines, and thus to concentrate them into a thick syrup. And even if the pure grape-juice, or *virgin wine*, as it was termed, had, through neglect or mismanagement, been allowed to form the smallest portion of spirit previous to boiling, is it not clear that the process of boiling for hours, in order to evaporate the water, would first evaporate every particle of spirit?—for spirit evaporates at a far lower temperature than water boils. And when once the wine was concentrated into a thick syrup, the formation of any spirit afterwards is contrary to the laws of nature.

"Nor are we to suppose that the art of making the wines mentioned by Plutarch, Pliny, and Columella, is lost in the present day. These unfermented wines, or rich syrups of the grape, are still made in Italy [and France] in large quantities, and the only reason they are not sent to England is, *because they do not suit the English taste for strong drinks*, and the brandied standard of the English market.

"The third thing mentioned by Dr. Ure, as essential to fermentation, is the free access of the air,—a *free vent*

to allow the escape of carbonic acid gas formed by the process of fermentation. Now Pliny, Varro, and Columella, give very particular directions, to put these boiled wines or syrups immediately into *leathern bottles* [or into jars] and to seal up the mouth with strong gypsum or cement, to prevent the access of the air. This will totally prevent the fermentation if the wines be previously filtered, and the interior of the leathern bottles perfectly clean. But it is well known that *if the fermentation once commences*, then *if a free vent be not allowed*, it *will burst*, not leathern bottles only, but the strongest casks that can be made of wood and iron.

We have only room for two short extracts from the notes appended to the Archdeacon's Sermon:—

"But, assuming that it could be proved that pure alcoholic wine was lawfully drunk, that would not justify our brandied wines, nor our drugged ales and porter. This is too much overlooked. But the Bible is not a mere book of precepts, but of principles; and not only the voice of revelation, but our reason teaches that man should do nothing to injure his body. Now we have the strong testimony of a great majority of our medical men, that the habitual use of alcoholic beverages is not merely unnecessary, but hurtful to our bodies; and thus we have the injunction of the Bible against them. Again, neither the Old nor the New Testament expressly condemns the system of slavery that was then in use; and this we know was sometimes urged against Wilberforce and his fellow-philanthropists. But what was the conclusive answer? The great principle of Love, the new commandment, that is written as with a sun-beam, in every page of the Gospel revelation, emphatically condemns the horrid system that prevailed in our colonies, and that generated so much cruelty in Africa and on its coasts.

"But I judge no man; only let every one be fully persuaded in his own mind, first, that alcoholic liquors are not hurtful to his body, which God hath commanded him not to destroy, nor a hindrance to his advancement in a spiritual course; and, secondly, that his example is not a snare to many who do not possess the same moderation and self-control as himself. We should remember Luther's definition of drunkenness: 'He that will say or do anything after drinking, that he would not have said or done before, is intoxicated;' and it has been well observed, that the Gospel is not satisfied with periodical austerities, or with abstinence on this day or that, but that the purity and sobriety that it enjoins must be ever maintained."

GENERAL SCRIPTURE READING; or a Plan for the perusal of the entire Scriptures once every year, &c.; intended for private study, family worship, bible and singing classes, temperance, missionary, and other meetings:—By a CLERGYMAN. HOULSTON & STONE-MAN: London.

The Pamphlet which bears the above title, is from the pen of the Rev. P. PENSON, A. M., Vicar of St. Oswald's, Durham, who is well known in the North as a firm and prominent friend of the Temperance cause. It mainly consists of a Tabular Index for the reading of the whole of the Scriptures once a year, and deserves a very extensive circulation. There is a preface of eight pages, containing numerous judicious remarks. Speaking on the subject of reading the Scriptures at Temperance and other public meetings, the author observes—

"It is hoped that the system here proposed will be found useful on such occasions. It will supersede the precariousness of selection. It will promote sympathy of feeling and unity of action among the members of the various associations. Thus it will appear evident to all, the grand movements now going on in favour of temperance and other moral reformations are in perfect unison with the spirit of the

bible, and that the friends of those movements are quite willing to have their proceedings tried by the test of Scripture, and placed under the sanction of its hallowed influences. It will be seen that Scriptural knowledge and spiritual improvement are advancing simultaneously with the moral renovations of society."

SUNDAY-SCHOOL CHILDREN.—*A Tract for Sunday-School children on the histories and benefits of the Teetotal system.*—(A Prize Essay.)

We have read this Tract with much pleasure, and think it calculated to interest and instruct the children of our Sabbath-schools. Its forcible and yet simple style renders it well adapted for the members of the important class to whom it is addressed. The good which would result from the placing of a tract like the present in the hands of every child in our metropolitan and provincial Sabbath-schools, would be incalculable.

AN AFFECTIONATE APPEAL TO SUNDAY-SCHOOL TEACHERS (*Prize Essay.*) 12 pages, Ipswich New Series, 49.

DR. CAMPBELL in the communication which was read at Exeter Hall, after paying a just tribute of respect to the labours of the 200,000 teachers who are scattered through the land, made the following remark—"These teachers are at a time of life and in a state of mind highly favourable to the entertainment of the question, as a subject of inquiry; and I feel confident, that with the bulk of them, that inquiry wisely prosecuted, would infallibly issue in the adoption of the temperance principle."

The tract before us is designed to lead to this inquiry. The author briefly refers to the nature and extent of the influence exerted by Sunday-school Teachers; then gives several reasons why they should embrace the temperance cause; and closes with an earnest appeal for their co-operation in the great work. From this closing appeal we extract the following paragraph—

"By all the momentous interests involved or affected, we beg you to turn 'with full purpose of heart' towards the great temperance reformation. It has had the help of Him who knoweth all things, it has been furthered by His blessing, it has been irradiated by the sunshine of His smile; why then should you, as the professed servants of the King of kings, hold back from the cause or shrink from advancing its interests? 'Is the servant greater than his Lord?' Your influence is a precious talent; employ it to the benefit of your fellow-beings, and to the praise of your 'Father who is in heaven.' Consider the subject in the privacy of your closet, ponder the question upon your knees. Will you pray that Sunday-schools may be filled? Remember that strong drink keeps thousands from attending. Will you pray that useful teachers may multiply? Remember that strong drink hinders the number from increasing. Will you pray that your instruction may be blessed to the good of your children? Remember that strong drink prevents this in instances at once fearfully and fatally numerous. Then pray for divine guidance, and we will be satisfied with the result, if you will practise by your life and conversation the lessons you have learned."

THE CHRISTIAN TEMPERANCE SABBATH-SCHOOL MAGAZINE, &c.—London: J. Evans, 4, Snow Hill. Hayle: J. Williams, Market Square.

An interesting monthly periodical, combining religious and temperance instruction. It deserves a more extensive circulation than we believe it at present enjoys.

AN APPEAL TO THE PIOUS IN FAVOUR OF TOTAL-ABSTINENCE, &c. By R. TABRAHAM. London:—Houlston & Stoneman, 65, Paternoster Row.

This is a very powerful appeal. In a series of propositions the author proves by the clearest evidence, that the "use, gift, sale and manufacture" of intoxicating drink, "is an evil, is contrary to love and should be abandoned." The following is a fair specimen of the effective, but also kind and affectionate manner in which the argument is conducted. Addressing "the ministers of Christ"—

"We admit the exhausting nature of your studies, public duties, ministerial cares and awful responsibilities, the opinions, pursuits and tempers of large masses of men—your accumulated difficulties:—but dear Brethren, look at the world in ruin through strong drink, the tens of thousands saved by abstinence, the simplicity of the plan, the influence of your example and advocacy, the perfect ease with which these might be rendered, the love to man which you profess and the heroism of so many in your holy office, in the earlier days of this noble enterprise. Do you hesitate, your fears arise, your difficulties grow, does your courage fail, and custom urge her claims? What, you shrink from the cross? Ah! see your self-denied Master, witness his death, think of souls, hear the apostle 'it is good not to drink wine;' yea, hear Christ exclaim 'thou shalt love' thy neighbour as thyself.' See that pious, useful, laborious, eloquent minister of Christ, tasting, excited, guilty, fallen, deserted, lost! O abstain! Sign the pledge, advocate the cause, escape from ruin, rise in usefulness, save souls, and praise redeeming love in heaven."

PHILOSOPHY OF THE TEMPERANCE REFORMATION; or, the relations of Alcohol and the Human Organism, chemically, aphysiologically and psychologically considered. By RUSSELL T. TRALL, M.D. London:—Britain, Paternoster Row. Worksop: W. White, and sold by all Booksellers.

The present is a remarkably cheap edition of the essay to which the premium of 100 dollars was awarded by the General Temperance Council of New York. Every temperance advocate should make himself conversant with the truths it contains.

CHRISTIAN EXPEDIENCY. An Address delivered by DR. C. H. LOVELL.

We have read this valuable tract with much pleasure. The question is argued upon the immovable basis of truth; and the author has wisely avoided the temptation to depart from the sound but beaten track, for the sake of novelty. He says:—"The object of this address is not to prove the lawfulness or unlawfulness, but the expediency, of abstaining from alcoholic drinks, and here expediency is duty. A Christian should look around him, and when he beholds so great an amount of poverty, crime, debauchery, disease, insanity, infidelity; so great a disregard of all religion, and so many places consecrated to religious worship, comparatively empty, he asks himself, what is the principal cause of all this? and after he has ascertained the cause to be that which I have no hesitation in saying it is, viz., the drinking-customs of this country, 'he should deny himself of things even lawful.' Let me repeat it, expediency here is a positive duty."

In his appeal to Sunday-school teachers, we cordially sympathise, and trust it may be extensively heard and responded to. "To the young men who are now filling the honourable situations of Sunday-school teachers—to the young men belonging to the different Christian associations, and to all who

profess the name of Christian, we appeal, to abstain from all alcoholic drinks, and by so doing, be assured you will best advance the interests of science, of literature, and religion. When the people shall become a *reading people*, a thoughtful and considering people, the greatest barrier to human improvement will be removed, and the way prepared for them to become a *religious and devoted people*. Above all, it is the influence of your example, that will hasten the arrival of that day when temperance, truth, holiness, and justice, shall be spread over the earth."

THE PRINCIPLES OF TEETOTALISM *briefly stated; with an answer to some common objections:* by REV. S. MINTON, A.M., Incumbent of Penk-hull, Stafford. London: Houlston and Stoneman.

The noble stand which is being taken in defence of the temperance cause, by an increasing number of clergymen of the Established Church, affords room for great congratulation. May their example soon be followed by many more of their brethren. We have perused the interesting pamphlet before us, and beg to recommend it as containing a brief, but clear and explicit statement of the principles of teetotalism, and a successful refutation of the common objections which are urged against that system.

We wish it a very wide circulation.

A CRITERION OF PROSPERITY.

A man of much travel and observation, and of eminent genius, the celebrated Goldsmith, nearly a century ago, penned the following remarks:—"In the towns and countries I have seen, I never saw a city or village yet, whose miseries were not in proportion to the number of its public-houses. In Rotterdam, you may go through eight or ten streets without finding a public-house. In Antwerp, almost every second house seems an ale-house. In the one city all wears the appearance of happiness and affluence; in the other —." But we need not proceed with the description for our readers have only to look at New York.—*New York Organ.*

CLERICAL WINE-DRINKING IN ENGLAND.

In Dr. Durbin's *Observations in Europe*, we find the following:—"I do not recollect ever to have preached a sermon in England, without being offered a glass of wine afterwards in the vestry. Wine was frequently distributed in conference during its active season. The temperance movement has not taken hold of our brethren in England; and they see wine-drinking, not as we do — but as we did twenty years ago."

MALT LIQUORS.

Professor Brande, in an article on malt liquors, describes the manner in which they are adulterated in the beer-shops and public-houses, and some of the breweries, of London. The English are remarkably fond of malt liquor; it serves many of them for meat and drink, and lodging also. It must be a racy, piquant, and nutritive article of diet, if what the professor says is true. He tells us that green vitriol is used to make the beer frothy, treacle to sweeten it, coculus indicus to intoxicate, pepper to sharpen it, grains of paradise to warm it, and salt to prevent its quenching thirst. One of the most common, and at the same time most pernicious narcotic additions, is tobacco, which, being licensed at the publican's, is not, like the other articles, tangible by the officers. This is not, it is said, an exaggerated account of

the composition of the trash, which, under various seductive names, is pumped up from under-ground laboratories, and retailed at the bar and tap; and this it is which the labourer, because perchance it is stimulating and stupifying, considers as strengthening and comforting.—*From the New York Organ.*

QUEEN CHRISTINA.

The famous Christina of Sweden tells us, amongst the recollections of her childhood, that she had an extreme dislike to beer and wine, and that the Queen Dowager, her mother, would not suffer her to drink water. She consequently suffered severely from thirst; and one day being detected in taking some rose-water from her mother's toilette, she was severely whipped, which had the effect of making her a confirmed water-drinker for the rest of her life.—*Mrs. Jameson's Female Sovereigns.*

THE ONE GREAT OBSTACLE.

"Nor should I omit mentioning the Indian settlements founded by the Rev. Mr. Cockran at the lower extremity of the colony. He has provided school-masters for the native children, and built places of worship where he regularly officiates. He has constructed a windmill for the Indians, assists them in erecting their wooden-houses, and with his own hands sets them the example of industry. At the other extremity of the colony, M. Belcour, one of the Roman Catholic priests, with untiring zeal, conducts a location of Saulteaux Indians on a smaller scale: I wish I could add, that the improvement of the aborigines is commensurate to those beneficent cares. But unhappily the experience of Canada, of the United States, of California, in short, of all parts of North America, where the experiment of ameliorating the character of the Indian tribes by civilization has been tried, is renewed at Red River. *Nothing can overcome their insatiable desire for intoxicating liquors;* and though they are here excluded from the use of spirits, and the settlers are fined when detected in supplying them with ale, yet, from the great extent of the colony, they too often contrive to gratify that debasing inclination, to which they are ready to sacrifice everything they possess."—*Simpson's Narrative of Discoveries in North America from 1836-39.*

A PHYSICIAN'S ADVICE.

In an article on *Health and Preservation*, published in *Lloyd's Weekly Newspaper*, J. H. YEOMAN, Esq. M.D., says—

"Let him, (the working man) thoroughly ventilate his house, open the windows daily, and allow the pure breath of heaven to drive out all that is noxious:—let him take his children, whenever practicable, to the parks, to the still unclosed land and sweet lanes, which are yet to be found within walking distance of the metropolis:—let those who have the means, avail themselves of the short and cheap trips, which railways and steam-boats now afford; and they will be more invigorated in mind and body; they will become better members of society, than if this outlay of money and time had been wasted in gin, beer, and tobacco."

A FALLING KINGDOM.—The following toast was given at a festival in Massachusetts.—"King Alcohol—He falls when his subjects attempt to support him, and they fall when he attempts to support them."

METROPOLITAN MISSION.

STATISTICAL RETURN FROM AUGUST 1ST TO SEPTEMBER 1ST, 1845.

Visits paid to persons and places.	DISTRICTS.											Visits.
	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	
	South Lambeth.	Bednal Green.	St. Giles's.	Camberwell and Peckham.	East Smithfield.	North East Westminster.	Pickle Herring and Shad Thames.	Billingsgate and Tower.	Portman Market.	Bankside, Southwark.	Somers Town.	
Street Labours. { Drunkards accompanied home . . . }	—	—	—	5	1	1	12	2	—	—	1	22
{ Drunkards spoken to . . . }	5	17	—	33	38	36	34	10	2	7	48	230
{ Gentlemen's servants . . . }	2	1	—	8	21	—	18	12	22	1	18	103
{ Drivers . . . }	—	—	—	—	—	—	16	4	—	—	—	20
{ Groups . . . }	4	34	—	60	200	67	130	25	18	18	120	676
{ Cab Stands . . . }	1	2	—	2	23	2	24	4	10	1	14	83
Drunkards visited . . .	2	13	—	18	—	13	—	—	2	—	17	65
Families . . .	57	250	—	122	28	138	—	—	293	188	291	1367
Long Rooms . . .	—	—	—	—	—	—	—	—	—	—	—	—
Lodging Houses . . .	—	1	—	—	—	9	22	10	1	—	—	43
Workhouses . . .	—	—	—	1	—	—	3	1	—	—	2	7
Day Schools . . .	—	3	—	6	—	1	6	—	4	—	7	27
Infant do. . .	—	—	—	1	—	1	—	—	—	—	—	2
Sunday do. . .	—	2	—	2	—	—	2	1	2	—	—	9
Markets . . .	—	—	—	—	5	—	8	2	1	—	—	16
Railway Stations . . .	—	—	—	—	—	—	4	—	1	—	3	8
Police do. . .	—	—	—	—	4	1	15	—	1	—	—	21
Do. Courts . . .	—	—	—	—	—	—	4	—	1	—	1	6
Barracks . . .	—	1	—	—	2	—	—	1	—	—	—	4
Jails . . .	—	—	—	—	—	—	—	—	—	—	—	—
Factories . . .	1	—	—	—	5	1	54	4	7	11	35	118
Stables . . .	1	1	—	—	13	—	—	—	3	1	15	34
Wharfs . . .	—	2	—	—	24	—	60	12	2	—	10	110
Docks . . .	—	—	—	—	—	—	—	—	—	—	—	—
Shipping . . .	—	—	—	—	39	—	34	6	2	—	—	81
Hospitals and Asylums . . .	—	—	—	—	—	—	—	—	—	—	4	4
Other places . . .	4	1	—	2	—	—	25	8	5	—	—	45
Re-visits to persons & families	34	133	—	114	155	229	69	12	21	55	108	930
Visits	111	461	—	374	558	499	540	114	398	282	694	4031
RESULTS.												
Signatures. { Drunkards . . . }	—	2	—	4	12	18	4	2	1	3	6	52
{ Others . . . }	2	19	—	12	8	13	2	2	3	8	41	110
Re-signatures. { Drunkards . . . }	—	4	—	1	5	2	4	2	—	2	2	22
{ Others . . . }	2	2	—	1	4	4	10	1	—	3	—	27
												211
Persons who cannot read. { Age 5 to 15 . . . }	36	42	—	52	—	80	—	—	121	67	104	502
{ „ 15 to 60 . . . }	17	62	—	27	—	46	—	—	57	12	68	289
{ 60 and above . . . }	2	9	—	10	—	1	—	—	5	1	10	38
												829
Families without Bibles . . .	9	3	—	17	—	53	—	—	50	18	66	216
Persons not attending public worship . . .	12	285	—	—	—	206	—	—	143	22	41	709
Persons induced to attend { Temp. meetings . . . }	—	11	—	8	—	—	30	12	3	4	2	60
{ Day Schools . . . }	—	—	—	2	—	—	—	—	—	—	1	3
{ Infant do. . . }	—	—	—	3	—	—	—	—	—	—	6	9
{ Sunday do. . . }	—	—	—	2	—	—	—	—	2	—	—	4
Drunkards deceased . . .	—	—	—	—	—	—	—	—	—	—	—	—
Do. restored to Christian Churches . . .	—	1	—	2	—	4	4	2	2	1	—	16
Other beneficial results . . .	—	—	—	—	—	—	—	—	—	—	—	—
Tracts distributed . . .	225	500	—	354	800	510	950	140	415	300	579	4773
Hours employed . . .	66	143	—	160	148	164	142	36	160	100	150	1269

Districts Nos. 1 and 8 are visited one week in each month by the Missionaries of Nos. 10 and 7.

SUPERINTENDENT.

Missionary Chronicle.

METROPOLITAN MISSION.

SOUTH LAMBETH.—No. I.

(From August 1st to September 1st.)

THE PLEDGE-BOOK IN THE SHOP.

H. a reclaimed character, who keeps a pledge-book in his shop, said, that a drunkard, a few days previously, had come to the shop and signed the pledge; he requested the missionary to visit him. He was visited accordingly and greatly encouraged by his wife also signing the pledge. They had been members of a temperance society but had broken their pledge. They both mentioned with feelings of gratitude, the repeated visits made to them in years past, by the respected Superintendent of the Mission, and were much gratified at belonging once more to a society with which he was connected. They have been visited and remain firm.

A PRUDENT DRUNKARD.

At a coeprage in H— street, two of the men at work were teetotalers; one of them six years. The latter said, he had kept himself poor all his life time, by his intemperate habits, and had remained a bachelor because he never could keep a shilling in his pocket to provide for a different state; and moreover, that he saw so much of women drinking at the gin-shops, that he was afraid he might have a drinking wife, and so be worse off. He was thankful he ever had signed, and was now worth a hundred pounds.* He and his companion seconded the missionary's efforts to induce others present to sign; and succeeding with a young man, he said, "there, you have now done the best day's work in all your life."

J. S. WARREN.

BETHNAL GREEN.—No. II.

A POT-BOY SIGNS.

A pot-boy (almost a man) acknowledged that he had both seen and felt the evils of intemperance. After a conversation with the missionary, he signed the pledge, and said, that he would leave his situation as soon as he could procure another.

THE HUSBAND AND WIFE DETERMINED TO GO ONE WAY.

Calling upon J. K—, found him afflicted in body, and miserable in his mind, consequent on a life of drunkenness. He had (when the missionary visited him) been drinking for two days; after an explanation of the temperance principle, he said, I am determined to sign the pledge: he then signed, his wife following.

DRUNKENNESS ENTERS THE CHURCH—THREE

DRUNKEN BROTHERS.

Calling upon W. D—, he gave thanks to God that the missionary appeared upon such an errand. I am sure, said he, that God must have sent you; I have fallen from the Church of Christ through drink, and for several years have gone astray. He had been intoxicated for days, and was now suffering from its effects: he signed the pledge, saying, I hope this is the beginning of better days; his wife also signed. Now, said the man, I have two drunken brothers, I wish you would go and try to induce them to sign the pledge—one of whom had, a few weeks ago, through intemperance and cruelty, so frightened his son (a lad about ten years of age) that he drowned himself. The other brother has also led a drunken wicked life, and to-day, was without food. The missionary received the pledges of the three brothers, and two of their wives. They said they should not have had the courage to have gone to a temperance meeting to sign, and considered it a great favour of the missionary's calling upon them.

* The same prudent habit seems to accompany him still. We hope he does not, now he is reclaimed, think too highly of himself.—SUPERINTENDENT.

AN ANXIOUS WIFE'S WAY OF SHEWING HER LOVE.

J. C—, a drunkard, abstained from all intoxicating liquors for eleven weeks, but again fell into his old habits. A short time ago, he took home a piece of work for which he received ten shillings; on his return, he called at a public-house, and spent the whole of the money. On coming out, he turned down the wrong street, and lost his way; seating himself on the step of a door, a policeman desired him to move on, when he became troublesome, which ended in his being locked up all night, to the great anxiety and grief of his wife and family, who were fearful he had committed suicide. Teetotalism, he knew, was the safest ground: he therefore signed the pledge, but the wife declined.*

J. R. GUTTERIDGE.

CAMBERWELL AND PECKHAM.—No. IV.

TEETOTALISM BENEFICIAL FOR THE LANDLORD AND THE TRADESMAN.

Called upon G—, a piano-forte maker who had signed the pledge some time before. On seeing his wife, she said she would call her husband, who was then at work; on his coming in, he expressed great thankfulness that he had been enabled to keep the pledge, and in order to prove to the missionary its advantages he desired his wife to get him the rent book, and there, says he, (pointing to the different items,) I have paid my rent (which was behind) nine half crowns. I have bought my wife a new bonnet and a new pair of boots, and paid another bill of eight shillings, none of which would have been paid had I not been a teetotaler; seeing the happy results, the wife and son now signed.

A CHRISTIAN WOMAN SIGNS.

On calling at No. —, in F— place, Mrs. G—, a member of a Christian church, said, it would be a good thing if her lodger in the front room could be induced to sign, for he was a terrible drunkard. It was only on Monday night last, that he earned fourteen shillings, paid two out of ten he owed for rent, spending the remainder, and has been intoxicated ever since. On the missionary then proceeding to his room, he was out; his wife was at home, and readily signed the pledge. Mrs. G. also signed.

INCIDENTAL LABOURS—CAMBERWELL.

Attended the opening of the Camberwell Temperance Hall. Mr. Osborn presided; a good meeting, and at the close, six signatures were obtained.

CAMBERWELL FAIR.

Engaged (in company with missionaries Nos. 1, and 6,) in distributing tracts at Camberwell Fair, and received the addresses of two persons, on whom the missionary subsequently called.

CLAPHAM.

On Monday, the 11th, attended a meeting at Lark Hall-lane, Clapham, when William Sims, Esq. presided; a good meeting and two signatures were obtained.

RESCUE.

Not less than nine individuals in the neighbourhood of Wyndham-lane are now suffering various punishments, from one to twelve months' imprisonment, in consequence of being engaged in a rescue, arising from a drunken man making a disturbance on a Sunday afternoon.

RICHARD HODGSON.

EAST SMITHFIELD.—No. V.

THE SOLDIER AND HIS OLD ACQUAINTANCE.

A soldier in the Tower, said, that from the impossibility of his keeping himself sober, he wished he could refrain altogether from intoxicating drinks. To this end he had abstained for nearly two months, when an old acquaintance called to see him, and tempted him to break his resolution, by telling him that a little would never injure him. The missionary advised him to sign the pledge,

* What! not give up that which you expected had occasioned your husband to have committed suicide.—Here is love.—SUPERINTENDENT.

which would tend greatly to strengthen his resolution ; he then signed, remarking that he believed he should now be able to stand firm.

THE SAILOR (A TEETOTALER) AND HIS OLD SHIPMATE.

Having heard of a sailor who went by the name of drunken *old tar*, the missionary went in pursuit, and after many inquiries found him. He confessed to his having been a drunkard for years, and had many times been miraculously preserved from an untimely grave. Among other hair-breadth escapes, he related the following:—On returning from a voyage, being much the worse for liquor, and having to pass by a wet dock at night, fell in, and would have been drowned, but for the dock-master, who that night dreamed that a man had fallen into the dock ; he awoke in a fright, immediately got up, and found the old tar struggling for his life. With the assistance of a third party his life was saved. He said he had been a *teetotaler* for a considerable time, but had broke his pledge, having met with an *old shipmate*, he was tempted to drink, and never ceased till he spent every penny that he had saved when a *teetotaler*.* He was entreated to try again, to which, after some consideration, he consented : his wife also signed. They have been visited several times and remain firm, and now regularly attend a place of worship.

THE PUMP.

Observed a man taking a drink of water at the *pump*, and congratulating him upon the refreshing draught, he said that it was poor stuff to subsist on, and asked the missionary for relief. Suspecting the cause of his distress, he was asked if it was not strong drink. The man admitted that drink had to do with it, and that he was discharged from his last situation through drunkenness. After much conversation, he was induced to sign the pledge. On turning round, the missionary saw another individual standing near, who proved to be a companion of the former. The missionary then told him what his friend had done, and desired him to follow his example. The latter, in a dejected state of mind, said that he also had lost his situation through drink, and was reduced to the utmost destitution ; that he had been formerly a person of property, and was personally known in his prosperity to J— T— J—, Esq. of N—h, but had lost all through drink, and has since been working as a labouring man for the brother of the former, at W— H—. The first man said, that only a few minutes before meeting with the missionary, the second man had determined to throw himself over London-bridge. After a word of encouragement, the "second man," also signed.

THE RELIGIOUS TRACT DISTRIBUTOR'S METHOD OF TREATING TWO DRUNKARDS.

A female religious tract distributor came to the door of the missionary to leave a tract, when a drunken man and woman stopped, and asked for one, but *were refused*. The missionary then invited all the party into his house, when he addressed them on the subject of total abstinence. The man acknowledged the truth of the remarks, and very readily signed the pledge. The tract distributor appeared surprised at the conduct of the missionary, in taking his signature, and said, "she was sure the man did not know what he was doing." He, however, soon convinced her to the contrary, by replying, I am sure that I do, for you would not give me a tract when I asked you for it. The woman here signed, stating that she had pawned above £50 worth of goods for drink. The missionary then requested the tract distributor to follow up the work which he had commenced, by visiting them at their houses, which she promised to do.

THE TOWER BARRACKS, EIGHT MORE SOLDIERS SIGNED.

Visited the Spurr-room, Tower, and saw the teetotal soldiers, who, on a former visit, had signed the pledge, all of whom had stood firm. The missionary addressed

* Teetotal sailors should avoid old shipmates.—SUPERINTENDENT.

several others who were assembled, and after showing them the benefits they might obtain by following the example of their comrades, *four more joined their ranks*.

On a subsequent visit, the missionary found several lying down suffering from intoxicating drink. One of them said, that drink had nearly been the death of him, and should be quite willing to give it up entirely ; he signed, three more following his example. The serjeant coming in, expressed his astonishment at one of them (a great drunkard) signing the pledge, when the man replied, "Why, do not you think I need to be a teetotaler?" to which the serjeant assented, and then related an interesting anecdote of a man whom he knew, who after living for many years a life of intemperance and depravity, signed the pledge, and to the astonishment of all who knew him he became quite a changed character, and attained to considerable property.*

CAB-STAND—A WAITER AT A TAVERN ASSISTS THE MISSIONARY—TWO CABMEN SIGN.

Visited a cab-stand, when a number of cabmen surrounded the missionary, among them was a *waiter from the opposite tavern*, who said, he thought it very little use introducing anything of the kind to them, as it was reckoned the worst stand in London. But if, said he, you can get that man, referring to the one whom the missionary was addressing, to sign the pledge, you will gain a greater victory than ever Nelson did. Yes ; remarked another, he is the greatest drunkard I ever knew. The missionary then asked if it was true what had been said of him, when he replied in the affirmative, and said it was time he made some alteration, as he had lost several situations through drunkenness. To the surprise of every one present, he then asked for the book and signed the pledge, remarking, that in a few months he should be able to purchase a cab of his own with the money saved from the public-house. Another cabman, who had been listening attentively to the conversation, on observing what had been done, quietly took the book and followed his example.

KEEPING THE PLEDGE—TESTIMONY—NEW CLOCK, NEW CHAIRS, AND NEW BIBLE.

Re-visited W. W., who said *we have kept our pledge*, and are beginning to realise its benefits, shewing the missionary a *new clock, a half-dozen new chairs, and a pair of candlesticks*. He said he was also *subscribing for a new bible*, and never was so comfortable, having also *plenty of work*. The missionary then visited the next room, and on entering, the man said, I have promised you many times that I would adopt your principle ; but if I only keep promising, I shall never do it. I will now sign the pledge, his wife following his example.

A POLICEMAN DANCING THE POLKA.

Saw two policemen, one of whom was amusing himself by *dancing*. On the missionary coming up, the man said to him, what do you think of *my polka*. The missionary replied, the best he ever saw was the teetotal polka, and producing his pledge-book offered to teach him the first step. The other policeman remarked, he might do worse than sign the pledge ; his looks will tell you he drinks, see what a sickly appearance he has. The other (in continuation) said, that he knew an individual who was once rich, but through drink became poor. A friend obtained for him a situation as superintendent of police, but from the same cause was dismissed, and was now a miserable outcast.* The polka man signed, has since been visited and stands firm.

W. STONEMAN.

* Why did not the serjeant himself sign?—SUPERINTENDENT.

† The other day a teetotaler overtook a policeman, No. —, in the street, reeling drunk:—The teetotaler advised him forthwith to sign the pledge.—"Ah, (says he) I will go home and go to bed." Wherein do such as these differ from the "Charleys" of old? As a body, we believe, they are sober, many having adopted the principle; and the Commissioners have only to say, they will engage no others in future, and the whole corps would soon become teetotalized.—*Ibid*.

WESTMINSTER, NORTH-EAST.—No. VI.

STREET LABOURS—THE LIBERAL LANDLADY—THE BAR-MAID SIGNS.

Addressed a group standing by the door of the *King's Head* public-house, in C— street. A tailor, whose appearance gave strong evidence of his being a drunkard, said, he was now out of employ through drink: he signed the pledge, and was followed by a young man a carpenter.

During the operation, the landlady of the public-house came to the door, listening; on being asked if she would become a teetotaler, she declined; but immediately after, the *bar-maid* came to the door, and calling to the missionary, asked if she might sign the pledge; certainly, if you wish it. 'It is my wish, for I spend a great deal of money, and though I live in a public-house, my mistress will not hinder my being a teetotaler.' *she signed.*

A CONCISE HISTORY OF A SUNDAY-SCHOOL TEACHER.

Visited the police-station, in New-way. Upon a tract being given to J. V., a young man 20 years of age, he said, drink is the cause of your seeing me here; eighteen months ago, I left the town of ——— where for several years I was a member of the Wesleyan Society, and a *Sunday-school teacher*, and came to London, when I fell in with company that enticed me to the public-house, which soon led to my being a drunkard. Three months ago, being at the public-house, and having spent all my money, I then agreed with my companion to go home and take a pair of my master's boots to pawn, which I afterwards sold, and spent the money, and for which I was apprehended, *tried at the Old Bailey, and sentenced to three months in Newgate.* I came out yesterday morning, and am now come to the police-station to obtain a few things the police took from me when I was apprehended. The missionary advised him at once to sign the pledge. He signed, remarking, that if he had but been a teetotaler, it would have kept him from *prison and disgrace*, and preserved his peace of mind: he then signed.

THE WELL-EDUCATED FEMALE.

On entering a house in D— lane, a female, with dishevelled hair, and distorted countenance, was seated on the threshold, to whom the missionary gave a tract. Taking it, she said, I will read it; my mother, who is now in heaven, gave me a *good education*.* She was then asked to sign the pledge; gazing, she exclaimed, I am a lost woman! She then moved away to the foot of the stairs, and again sat down—weeping and wringing her hands, she cried, *oh! drink has been my ruin*; and I have no friend in the world to speak to me for my good. I have been drinking for the last three weeks, and my heart now feels as though it was on fire. Yesterday, I sold my cap to get more drink—I am now meditating my destruction by cutting my throat, for I am a lost woman! She again wept. The missionary endeavoured to shew her there was yet hope, if she would take the necessary steps for her deliverance; she signed.

A GROUP—THE PUBLIC-HOUSE MODE OF SHAKING HANDS AMONG FEMALES.

Passing along C—P— street, a group of females sitting at a door, called the missionary. One of them, J. C—, who had been visited several times, and urged to become a teetotaler, asked him to allow her to sign the pledge, adding, that she wished she had taken the missionary's advice before, for yesterday, she pawned her shawl and boots, and spent all the money. While at the public-house, *one of her friends, professing to shake hands, stole her marriage-ring from her finger*: she signed.

THE REVIEW—A REGULAR ENGAGEMENT.

Another of the same group, a mother of three children, having a dreadful bruised face and black eye, said, she yesterday accompanied her husband to the Park, to see

the review; thinking they must have a drop of beer to help them on, went to the public-house, and both became intoxicated. On arriving at home, they had a regular engagement, the wife getting the worst of it. She said that her husband had plenty of work, but they spent all they got, including the assistance the pawn-shop rendered them besides: she signed.

LODGING-HOUSE SCENES AND CUSTOMS.

M. M—, a great drunkard, the wife of a blind man. The husband gets his living by begging, and is led through the streets by a little dog. They are both living in one of those lodging-houses in which are herded together young and old, male and female, consisting of beggars, pedlars, scavengers, navigators, street-singers, public-house actors, thieves, bad women, married and unmarried, the ignorant, and those that are better taught; many of the latter would be glad to move to better lodgings if they had the means, and others who choose it as the best place for concealing and prosecuting their various schemes of vice, which is here to be seen in all its forms; drinking, swearing, gambling, lying, and thieving, is the *rule*; truth, integrity, and sobriety, the *exception*. It is not uncommon for gin to be brought in by the landlord or landlady of the house, and retailed out to the company, taking care to lay on a good per centage for themselves. In order to elude the vigilance of the exciseman, the spirit is conveyed into the house in the tea-pot. There is no difference made here between Sundays and other days, and the doors are open all night. They sleep three or four in a bed, indiscriminately, the beds scarcely fit for pigs to lie on, and frequently twenty or more in a room. The rooms are exceeding dirty, abounding with vermin, and emitting an effluvia almost unsupportable. The missionary, in some instances, has succeeded in getting the keepers of these houses and some of their lodgers to sign the pledge. In such cases, the houses become *greatly improved*: the blind beggar man's wife signed the pledge.

THE TEN PRINTERS—FOUR SIGNATURES IN A LODGING-HOUSE.

J. B—, one of a group of ten printers, from Lancashire, *professedly* seeking employment, living at present in a lodging-house, signed the pledge, and were followed by three others of the same party.*

TESTIMONY—HAD TRIED DRINKING AND FOUND IT TO BE RUINOUS.

T. H—, in C— Court, on being asked to sign the pledge, said, that he was quite willing, for he *had tried drinking and found it to be ruinous*. He had spent £170 in seventeen months, and had lost a situation where he earned three pounds ten shillings per week. He had been offered £1400 and a good shop of work, to give up drinking, but to no purpose. Had a house well furnished, but all is sold, and his clothes gone to the pawn-shop, and is now without a change of raiment: he signed the pledge.

THE POCKET MONEY.

His wife being present, confirmed the truth of her husband's statement, and said, that the parents of both were religious, and wished to have seen them do better; but she had acquired a love for the drink very early, was accustomed to spend the *pocket-money allowed by her parents, in drink*, so that she became a drunkard at the age of fourteen, and had continued so till the present time, a period of eighteen years, being now thirty-two. When out drinking, and had spent all her money, she would go home, at one time take the knives and forks, tea-cups and spoons, at another her own clothes, (even to her pocket) her child's clothes, and either sell or pawn them to get more drink: she signed. E. W. a young

* These "printers" are very old acquaintances, pensioners on the *mistaken charity of the public*. However, the pledge will do them no harm, and we are sure that the missionary gave them nothing else.—SUPERINTENDENT.

† When children are at home, and everything necessary found them, the propriety of giving them *money to spend*, is questionable.—*Ibid.*

* We are afraid that total abstinence did not form any part of this "good education."—SUPERINTENDENT.

present, who had also suffered much from drinking, and all three on a re-visit were found firm.

BUT YOU CAN GET A SHILLING ON IT.
 Knocking at the door of W. B.—, the missionary's son was arrested by a female voice exclaiming, in a ve manner—"No; I will not take my apron, it is ave to cover me from the world." A man's voice y, said, "*but you can get a shilling on it*, and I most dead for a half-pint of beer." The female gain replied, "but I will not—I will *not* take it." e, then," said the man, "take the body of the you have." "No; I will not," replied the woman, I take *neither*." At this moment the missionary d the room, (which sent forth a most disagreeable which presented the appearance of a dungeon; orjority of the squares in the window being of wood, remainder were broken, against these the shutters closed to keep out the wind. The husband was upon some old rags, as a substitute for a bed, and presented the appearance of a confirmed drunkard. The wife had an infant at the breast and two other n at her side; she looked on the missionary as she ned, "I am miserable, and drink is the cause." ed, that she and her husband had been drinking, ery thing they had was either sold or pawned,* hey were now without bread for themselves and children. The pledge-book was then presented to when the wife signed. The husband declined, by e, he was too ill, having eaten nothing for some and must have a little *more* beer *before* he could ything.

FRANCIS COLLINS.

SMOKE HERRING AND SHAD THAMES.—
 No. VII.

THE DOUBTFUL RECONCILIATION.
 A tradesman, a teetotaler, called upon the missionary requested him to come and see his drunken wife, (also a teetotaler,) who had threatened to sell the ure, to break up her home and leave him. The onary went, succeeded in preventing a sale of the ure, and reconciled her to her husband. They shook e; she would not again sign, but promised *not* to e to excess.

A GROUP—TESTIMONY.
 Addressing a group, a man said, it is now two years I took the pledge, and I am now in very comfort-circumstances. My wife has been a teetotaler six e. His wife, who was present, exclaimed, yes; *we* *happy now, Sir*.

TESTIMONY—AM ABLE TO DO WITHOUT STRONG DRINK.

I have tried the principle since I last saw you, said an ly man, (who had been a steward and leader in the eyan Society,) and *am able to do without strong* e. I feel my health improved already. "Well," the missionary, "you have fallen through moderate ing, your only remedy and means of safety is, the ion of the total abstinence principle." I will sign the old man, and rejoin the Society, and hope it will ed both for body and soul; he then signed.

A WIFE'S RESOLUTION.
 Two men, greatly intoxicated, were asked to sign the e; I was once a teetotaler, said one of them, and mpoyer tells me, that if I do not become sober he discharge me and take on inferior hands. I intend n you sometime. Then do so at once, said the mis- ry, you cannot have a better opportunity; he took ook, and after making some observations to a man, (who was witness to the whole,) signed the

awn-shops, like beer-shops, were, no doubt, in days orance, intended as a *boon* to the working-classes; but long experience, finding that they produce evil, and *only* t would be an act of wisdom and benevolence, if the ature would (as in the case of the Income Tax) exempt on its operations, whose income does not amount to per annum.—SUPERINTENDENT.

pledge. The missionary called at his residence, and informed his wife what her husband had done—she said he is now sober, and at his work, and "I am resolved to keep him company."^{*}

THE LOCAL PREACHER RESTORED TO HIS RIGHT MIND.

Conversing with several persons upon the importance of good example, a young man, a local preacher, said—when in the country I was a teetotaler, an advocate also, and zealous for the cause. I have taken many a drunkard to the meeting, and obtained his signature. You must come amongst us again, said the missionary, as a religious man and a local preacher, your example will have much influence; he signed the pledge. Another Wesleyan who had gone back signed again.

J. H. DONALDSON.

PORTMAN MARKET.—No. IX.

DRUNKEN FAMILIES—FIRST FAMILY—NOT ONE GOOD OUT OF FIFTEEN.

Visiting a family in B— place was informed by the mother, that she had *fifteen children*, and there was *not one good among them; the father and several of the children were drunkards*. Addressing one of the sons, he said that he had been robbed of twelve shillings (the whole of his week's wages) at a public-house, on the Sunday night previous. He was asked if that did not teach him a lesson? He replied, "No; and that nothing would make him give over drinking."

SECOND FAMILY.

Visiting in P— Place, a wife and a mother, who abstains herself, informed the missionary, that her husband and four sons were drunkards, and that a fifth son died a short time ago, through drunkenness.

THE DRUNKARD DOES NOT LIVE TO HIMSELF.

M. F—, residing in Little C— Street, has suffered so severely in her circumstances, through the intemperance of *others*, that having lost all her property, she is now dependent on her son for a livelihood; she signed the pledge.

SUNDAY LABOURS—A NEIGHBOUR.

Meeting with a drunkard on Sunday morning, and advising him to sign the pledge, a moderate-drinking neighbour standing by, remarked, that if he did, he was certain he would not keep it. Notwithstanding this announcement, he was not deterred from signing; adding, that he hoped he should keep it.

TESTIMONY—FIRST TESTIMONY.

A shopkeeper observed to the missionary, that he has tried teetotalism for some time, and finds that it has brought him more credit, more money, and more comfort.

SECOND TESTIMONY.

Visiting the wife of a labourer, in C— street, she said, that after she became a teetotaler, she soon saved money enough to buy a pig, and that the one pig has increased to four.†

W. DRUMMOND.

BANKSIDE, SOUTHWARK.—No. X.

IT MUST be banished from the land.

TESTIMONY—RE-SIGNATURES.

J. H. and his wife were consistent teetotalers for several years, but were tempted to break their pledge. The husband acknowledged they could do *well without* intoxicating liquors. He had occasionally *abstained for weeks*, then spending all he could get. They begged the missionary to call the next day, (as they wished a little time to consider the subject). On being visited (as requested) they both signed.

A SUNDAY SCHOLAR.

On visiting several fallen females in a room in U—

* But when?—SUPERINTENDENT.

† We hope that neither the shopkeeper, nor the wife of the labourer, will forget the cause, that has, under God, thus blessed them. But as they have "freely received, they will *freely* give."—Matt. x. 8.

G— Street, observed one of them (A. S., quite a young woman) much the worse for liquor. She had been brought up in a Sunday School: she was well instructed in the scriptures: she showed the missionary a hymn book, which she had carefully preserved, but now both she and her companions make a mock of its contents. After considerable conversation with the whole party, A. S. expressed a wish to sign the pledge, to which the missionary gladly assented. She then directed him to another person in the house who was also addicted to drinking. The case of this young woman shows the necessity of teetotalism, forming part of a Sunday School education.

THE GOOD (EXPERIMENTAL) ADVICE OF A DRUNKARD—TWO COOPERS SIGN.

The husband of A. B. was a drunkard, and had separated from his wife. He was a cooper by trade; the wife went with the missionary and pointed out the cooperage where her husband worked. There were two men at work, (one of whom was the husband,) and both acknowledged themselves drunkards. A week after the missionary again visited the cooperage, and found only one of the above-mentioned men, (not the husband,) and a stranger, (a young man) at work. The drunkard said, it would be an excellent thing for the "stranger" to sign before he acquired the bad habits of the London workmen. The "young man" said, he believed it would, for he was disgusted with what he had already seen; his fellow-workmen were sending or going out almost every half-hour for something to drink, and were often drunk in the shop. After some further conversation on the subject, both the drunkard and the young man signed the pledge. The absent drunkard was in prison for ill-treating his wife while intoxicated.

DRUNKARDS DO NOT LIVE TO THEMSELVES.

Went into a saddle-tree maker's shop, when J. S., pointing to another man who sat at work, said, "If you could but get him to sign the pledge, it would be little short of a miracle. He has wasted an immense sum in drink, and not only himself, but I and others are suffering through him." The man was spoken to but hesitated, on account of an engagement to form one of a party of pleasure the next Sunday. The missionary endeavoured to divert him from his purpose, and was seconded by J. S., who warmly pressed the subject, and said he would most willingly sign if his companion would. This well-timed proposal decided the case, and both signed. J. S. then expressed a wish that his son (a lad of 17 years) would sign, for while he earned a great deal of money he spent it mostly in beer. The lad was at length induced to follow his father's example.

J. S. WARREN.

SOMERS TOWN.—No. XI.

THE SAILOR—GROG—AND TOTAL ABSTINENCE.

On presenting a tract to a sailor, and speaking to him on the subject of total abstinence, he replied, by saying, I know it is a good thing; if I had been a teetotaler seven years ago, I might have had several hundred pounds in my pocket now; but I am off to China in a few days, and I don't think I can do without a little grog, when out at sea. The missionary told him there were sailors who had abstained, and who had kept their pledge; he said, well, I will try, and then signed.

TESTIMONY—DEMONSTRATION—AND CONVICTION.

C. S.—, who commenced his drunken career at the early age of fourteen, and has continued so up to the present time, a period of twenty years, refused to sign; but another individual, living under the same roof, and who also was a great drunkard, signed. In the course of a fortnight, he became such an altered man as to force conviction on the mind of C. S., that on a re-visit, he acknowledged that Mr. B. was quite a new man since he became a teetotaler; and said, that he was now determined to try the principle for himself; he then signed.

WOMAN'S CURSE.

H. P.—, a woman of superior address, and who had

been well educated, said she was ruined by drink, been a drunkard nearly twenty years.* She had through a little estate, (worth three hundred pounds) within the last two years. A short time since, at home, with twenty sovereigns, and remained out spent all; she had now made up her mind to have with it for ever; she then signed.

INTOXICATING DRINK INFATUATING.

Had an affecting interview with Mrs. D., an ex-Christian, who signed the pledge, with a view to her infatuated husband, but who has hitherto gone from bad to worse. The missionary found her in distress, on account of the drunken habits of her husband. The missionary reasoned with him on the inevitable both to body and soul, that must follow his continuing his present course. He replied, (in a bitter tone,) if I feel determined to go to H—ll, what is that to or to any one else! †

A HUSBAND'S TESTIMONY.

M. O., a chair caner, able to earn high wages, but self and wife being both drunkards, they were reduced to great distress. The missionary, several weeks persuaded the husband to try teetotalism, but could not prevail on his wife then to follow his example; length the latter also signed. The missionary has visited them and found both adhering to the pledge. The husband confessed how comfortable he was, and he should never go back.

DRINKING CUSTOMS—CANNOT SELL MY SOOT.

On introducing teetotalism to a chimney-sweeper, it is an excellent system; I was once a tiler, and wish I could have stuck to it, but I was obliged to drink, as I could not sell my soot to the farmers out drinking with them.

CAB-STAND—TESTIMONY—THE TEETOTAL.

J. W., who signed the pledge at the beginning of the year, said to the missionary, look here, (pointing to a new cab,) I bought this splendid cab the other day, which cost me fifty-five pounds. I paid twenty down going to pay ten to-morrow, and hope to pay the remaining twenty-five pounds in a few weeks. I have three cabs and seven horses, if I had kept up the teetotaling system, I should have had neither cab nor horse at this time.

INTOXICATING DRINK HAS NO RESPECT FOR RELIGION.

W. C., a mechanic of good talents and address once a member of a Baptist Church, but had fallen through drink, which stifled his convictions, seared his conscience, and hardened his heart to such an extent, as to lead him to make a mock at sin, and plunge into all kinds of iniquity, he found Satan to be a hard master, and to pay bad wages. For several years he endured horrors indescribable, which brought him to a state of frenzy, almost amounting to madness, shrill out for help, and declaring, in the most solemn manner, there were demons in the room, tearing him in pieces. In this state he would spring out of bed, rush out of room, and run about the house uttering the most frantic cries. For several nights he durst not sit in bed when it began to get dark, nor attempt to go to bed, would go out and walk about the streets all night day-light; after some serious conversation, with the missionary, and a promise of God to sanctify the awful dispensation to the both of body and soul, he signed the pledge, with his wife and son.

WILLIAM CLARKE.

* No doubt moderate-drinking formed part of the training of this individual. The day will come, and we trust soon, when total abstinence from all intoxicating drinks, will necessarily be included in a good education.—SUPERINTENDENT.

† We trust that the missionary is equally determined by God's grace, he shall not go to —. There are others we know, who have proceeded further than intimations they would do—they have actually attempted to lay hands upon themselves, yet have become consistent teetotalers and good Christians.—*Ibid.*

THE MEXICANS.

Their national drink is pulque, which Meyer, in his late work on Mexico, describes as like sour lemonade, improved by the addition of cream of tartar; while Kendall in his Santa Fé Expedition, says, "it had the flavour of stale small beer, mixed with sour milk." The former, however, tasted some sent from Puebla, which was delicious. It is made from the *maquey aloe*, or *Agave Americana*. By distillation, a strong liquor is made from pulque, called mescal, the intoxicating influence of which, tends much to the degradation of the lower classes in Mexico.—*Chambers' Edinburgh Journal*.

LAZARETTOS.—"I found nothing remarkable in the prisons of Constantinople, but that they were very still and quiet. I was at a loss to account for this, till I reflected, that the only beverage for the prisoners is water."—Extract from *An Account of the principal Lazarettos in Europe*, by Howard, the philanthropist.

ORIGINAL POETRY.

[We have been favoured with the following lines from a Gentleman in Herefordshire.]

WATER.

"*Ariston men udor*."—PINDAR.
 "Water is indeed the best drink."

Health dwells beside my flowing streams,
 And round me sheds her rosy beams,
 O, drink of me!

Drink deeply of my crystal flood,
 'Twill cleanse and purify thy blood,—
 Then, drink of me.

Alike of heaven and earth the daughter,
 The sons of earth have called me "Water."
 When I descend

From heaven, in kind refreshing showers,
 The grateful, dropping, fragrant flowers
 In homage bend.

Of from beneath this earth's cold breast,
 I rise in sparkling jewels drest,
 To spread around
 A generous, healthful, flowing feast
 For man and each inferior beast,
 And bless the ground.

Where'er my fertile footsteps tread,
 With sparkling green the earth is spread;
 Heaven's lovely bow
 Attends on each luxuriant shower,
 To tell my balmy healing power,
 Where'er I go.

The rivers are my silver bands;
 With wandering and liquid hands
 I mark their course:
 As in the clouds I sit above,
 Soft rising vapours speak their love
 For me their source.

Ocean is mine, my arms embrace
 This world and all the human race;
 I could o'erflow

Mankind in my revengeful clasp,
 And with one fierce tremendous grasp,
 'Whelm them in woe!

But mortals, unto you I've given,
 The simplest, richest boon of heaven—
 Then drink of me!

Gladness and health still make their home
 Where'er my balmy waters come,
 O drink of me!

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The National TEMPERANCE CHRONICLE.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

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THE PRESS.

When we name the Press, we make mention of an instrument, which has proved itself to be more potent than all the dread machinery of war. Among no people has its power been more felt than among our own, and considered as a whole, among no other people has it maintained a more dignified and honourable character. No mind, therefore, of very extraordinary ability, was required to perceive, that it was pre-eminently desirable to enlist the services of this mighty engine in favour of the cause of Temperance. But with us, as with all popular governments, the Press is, to a very great extent, dependent upon the people. Society acts upon the Press, and the Press re-acts upon Society. It is the people who impart to it that power which we behold it exerting, in our day, to such an astonishing extent; and, unfortunately, at the introduction of the Temperance Reform, the people were ad-

verse to the "new-fangled" doctrine. The Press, therefore, was adverse too, and siding with the multitude, it took little pains to hide its hatred and its scorn.

It was in the face of this twofold opposition, that the men of 1834-5 laboured and toiled; they toiled manfully and bravely, and success to some small degree, soon crowned their efforts. A Temperance Press was established—tracts were printed and widely scattered—and publications devoted to the special advocacy of total abstinence sprang up in every direction. An effect was thus produced, but inasmuch as the range of influence was limited, the effect was limited also. The masses were untouched—but the movement progressed; and the cloud, not larger than a man's hand so increased, that it soon enveloped the three kingdoms. Then, public attention was aroused, and public curiosity excited: a portion of the Press—the public-house portion—became angry; the other portion

kept silence. Neither silence nor anger could, however, arrest the great Reform: a crisis was evidently approaching—that crisis has come. The Press is awakening—that portion which was mute, is mute no longer; while that portion which scoffed and raged, is becoming more “beautifully less.” The Press feels that it wants light upon the subject, and is willing to receive it. Five weekly newspapers have admitted articles in favour of Temperance into their columns—some of them as leaders—and are ready to do so again; one, has frequently given engravings of great temperance celebrations, and another has lately re-published our last Annual Report.

Neither is the religious Press asleep, although we grieve to say, it has been so too long. Several of the most influential periodicals have resolved not to publish advertisements of intoxicating liquors; and one, (we need not name it)—the most widely circulated among the Dissenting body, has come forward avowedly and unreservedly in defence of that great cause which is intimately connected with the religious regeneration of mankind. An example so noble, will not—cannot, be lost. We know the editors of several others to be teetotalers, and a more numerous class still, are “extremely favourable.” Is the literary press silent? To this interrogation, we gladly reply in the negative. Men of letters are beginning to see that the temperance cause is not one in which the illiterate alone can be engaged with advantage. The false glare which distinguished names have thrown around the wine glass, is swiftly vanishing away. Literary Journals and Magazines are changing condemnation into praise. It will not, we are sure, be deemed invidious to mention, with particular approbation, the services which the Messrs. Chambers of Edinburgh, have rendered the cause of sobriety, through the medium of their numerous valuable publications. *The United Service Gazette* has often dwelt on the advantages of abstinence in the army and navy. An article by Sir Edward Bulwer Lytton, appeared in the September number of *Colburn's New Monthly Magazine*, setting forth in glowing terms the virtues of pure cold water; and still more recently, we were delighted to behold in *Tait's Edinburgh Magazine*, an Essay “On the Temperance Movement” itself, from the pen of Mr. De Quincy, who is one of the first scholars of the age.

These things augur well—they are bright and cheering omens—we accept them as pledges of more general and cordial support—we hail them as instalments of a debt which the religious, literary, and political press owe to the Total Abstinence Reform. We have said that the action of the people and the press is mutual; the people influence the press, and the press the people; let us then influence BOTH; let us act upon the people by the press, and upon the press by the people. Success

will then be no longer uncertain, and if this object engage our warmest exertions, success will be deserved.

The Press of Great Britain has done much for the people: it has defended their rights, often proved a bulwark to their liberties, and elevated them in the scale of mental and moral excellence; but for no act will it deserve better of posterity, and, by no act will it encircle itself with more unfading glory, than by heartily uniting to forward the Temperance Movement, and by thus aiding to annihilate Intemperance, which has been cursing man for four thousand years, rendering him diseased in body, blighted in mind, and polluted in soul—unfitting him to perform his duty as a creature to his God, or as a citizen to his country—making his life miserable, and excluding him from all hope of enjoying a state of bliss hereafter!

TAIT'S MAGAZINE AND TEMPERANCE.

REMARKS ON AN ARTICLE BY MR. DE QUINCY, (THE ENGLISH OPIUM EATER,) IN TAIT'S MAGAZINE FOR OCTOBER.

It is our intention to present our readers with a digest of—and some observations upon—an article which appeared in *Tait's Edinburgh Magazine* for last month, entitled “The Temperance Movement of Modern Times,” written by Mr. De Quincy, the profound Greek scholar, better known as the “English Opium-Eater.”

The article opens thus—

“The most remarkable instance of a combined movement in society, which history, perhaps, will be summoned to notice, is that which, in our own days, has applied itself to the abatement of intemperance. Naturally, or by any direct process, the machinery set in motion would seem irrelevant to the object: if one hundred men unite to elevate the standard of temperance, they can do this with effect only by improvements in their own separate cases: each individual, for such an effort of self-conquest, can draw upon no resources but his own. One member in a combination of one hundred, when running a race, can hope for no co-operation from his ninety-nine associates. And yet, by a secondary action, such combinations are found eminently successful. Having obtained from every confederate a pledge, in some shape or other, that he will give them his support, thenceforwards they bring the passions of shame and self-esteem to bear upon each member's personal perseverance. Not only they keep alive and continually refresh in his thoughts the general purpose, which else might fade; but they also point the action of public contempt and of self-contempt at any defaulter much more potently, and with more acknowledged right to do so, when they use this influence under a license, volunteered, and signed, and sealed, by the man's own hand. They first conciliate his countenance through his intellectual perceptions of what is right; and next they sustain it through his conscience, (the strongest of his internal forces,) and even through the weakest of his human sensibilities. That revolution, therefore, which no combination of men can further by abating the original impulse of temptations, they often accomplish happily by maturing the secondary energies of resistance.

“Already in their earliest stage, these temperance movements had obtained, both at home and abroad, a national range of grandeur. More than ten years ago, when M. de Tocqueville was resident in the United States, the principal American Society counted two hundred and seventy thousand members: and in one single

* *The Weekly Evangelist*, a religious newspaper just established, announces itself to be “among the warmest friends of the Temperance cause.”

state (Pennsylvania) the annual diminution in the use of spirits had very soon reached half a million of gallons. Now a machinery must be so far good which accomplishes its end: the means are meritorious for so much as they effect. Even to strengthen a feeble resolution by the aid of other infirmities, such as shame or the very servility and cowardice of deference to public opinion, becomes prudent and laudable in the service of so great a cause. Nay, sometimes to make public profession of self-distrust by assuming the coercion of public pledges, may become an expression of frank courage, or even of noble principle, not fearing the shame of confession when it can aid the powers of victorious resistance. Yet still, so far as it is possible, every man sighs for a still higher victory over himself: a victory not tainted by bribes, and won from no impulses but those inspired by his own higher nature, and his own mysterious force of will; powers that in no man were ever fully developed."

The design of "the pledge" is here hardly fairly stated. There can be no objection to every man's striving to attain this "higher victory;" when his inward resolution shall be as binding to him as a written declaration; but constituted as society is, the pledge acts a *quietus* upon the well-meant, but mistaken, and oftentimes, troublesome importunity of friends to partake of the flowing bowl. Again, even though a pledge may not be necessary for us, it may be essential to the safety of the reclaimed drunkard, whose confidence is wavering, and who possesses but little strength of mind; and shall we hesitate to subscribe a "pledge," not perhaps for our own sakes, but as an example and an encouragement to our weaker brethren?*

"This being so, it is well that from time to time every man should throw out any hints that have occurred to his experience,—suggesting such as may be new, renewing such as may be old, towards the encouragement or the information of persons engaged in so great a struggle. * * *

"I make no scruple, therefore, of speaking as from a station of high experience and of most watchful attention, which never remitted even under sufferings that were at times absolutely frantic.

"I. The first hint is one that has been often offered, viz. the diminution of the particular liquor used, by the introduction into each glass of some inert substance, ascertained in bulk, and equally increasing in amount from day to day. But this plan has often been intercepted by an accident: shot, or sometimes bullets, were the substances nearest at hand; and an objection arose from too scrupulous a caution of chemistry as to the action upon lead of the vinous acid. Yet all objection of this kind might be removed at once, by using beads in a case where small decrements were wanted, and marbles, if it were thought advisable to use larger. Once for all, however, in cases deeply rooted, no advances ought ever to be made but by small stages: for the effect, which is insensible at first, by the tenth, twelfth, or fifteenth day, generally accumulates unenormably under any bolder deductions."

To these assertions of the learned writer, we offer a respectful, but most energetic opposition. The question at issue is based on a plain matter of fact, and facts have long ago placed it beyond dispute. Thousands and tens of thousands of the victims of intemperance have tried the experiment of at once totally abstaining, and they *have succeeded*. Their testimony is on record:—we have heard it from the lips, and read it in the written statements of many. Supported as we feel ourselves to be by myriads of living witnesses, who have all passed through the severe and fiery ordeal, we would, with

all deference to the author, materially alter the last sentence in the previous quotation, and say, "Once for all, in cases however deeply rooted, no advances ought to be made by small degrees; for the effect which is sensible at first, will gradually abate, and if the abstinence plan is persevered in, will at length totally expire." We feel sorry that Mr. De Quincy has not stopped "to illustrate this point" more at length, particularly as he immediately adds,

"Certain it is, that by an error of this nature at the outset, most natural to human impatience under exquisite suffering, too generally the trial is abruptly brought to an end through the crisis of a passionate relapse."

The writer continues—

"II. Another object, and one to which the gladiator matched in single duel with intemperance, must direct a religious vigilance, is the *digestibility* of his food: it must be digestible not only by its original qualities, but also by its culinary preparation."

To this subject, which certainly is worthy of the especial attention of all whose constitutions are impaired by the use of alcoholic potations—a considerable space is allotted. Respecting indigestion it is stated—

"If cases so endless even of suicide, in every generation, are virtually traceable to this main root, much more must it be able to shake and undermine the yet palpitating frame of the poor fugitive from intemperance; since indigestion in every mode and variety of its changes irresistibly upholds the temptation to that form of excitement which, though one foremost cause of indigestion, is yet unhappily its sole immediate palliation."

The importance of *exercise* then passes under consideration, forming matter for the third division, in which the writer's own experience is lengthily and somewhat amusingly detailed.

"IV. I counsel the patient not to make the mistake of supposing that his amendment will necessarily proceed continuously, or by equal increments, because this, which is a common notion, will certainly lead to dangerous disappointments.

"V. I counsel the patient frequently to call back before his thoughts—when suffering sorrowful collapses, that seem unmerited by anything done or neglected—that such, and far worse, perhaps, must have been his experience, and with no reversion of hope behind, had he persisted in his intemperate indulgences: these also suffer their own collapses, and (so far as things not co-present can be compared) by many degrees more shocking to the general instincts.

"VI. I exhort him to believe, that no movement on his own part, not the smallest conceivable, towards the restoration of his healthy state, can by possibility perish."

The VII. caution has reference to the mode by which the patient may test the amount of his advance.

"VIII. Another important caution is, not to confound with the evil of intemperance any other natural effects of debility from advanced years."

The IX. caution has reference to those whose health has become fully re-established, such persons being wisely counselled never to have recourse to stimulants in seasons of depression, or to "drive dull care away."

"As the occasional craving does really arise in most men, it is well to notice it; and chiefly for the purpose of saying, that this dangerous feeling wears off by degrees; and oftentimes for long periods it intermits so entirely as to be even displaced by a profound disgust to all modes of artificial stimulation. At those times I have remarked that the pleasurable condition of health does not seem weakened by its want of centralization. It seems to form a thousand centres. This it is well to know; because there are many who would resist effectually, if they were aware of any natural change going on silently in

* "They here said to the drunkard, we will wean you off by degrees from your intemperate habits; and thus with the best intentions, they here contributed to the drunkard's ruin."—DR. EDGAR.

"He who attempts a gradual or partial eradication of an evil will never succeed."—PROFESSOR DWIGHT.

favour of their own efforts, such as would finally ratify the success. Towards such a result they would gladly contribute by waiting and forbearing; whilst, under dependency as to this result, they might more easily yield to some chance temptation."

The following observations furnish material for reflection as presenting a philosophical view of the physical causes which have contributed to the sobriety and intemperance of nations.

"Two great races of men, our own in a two-headed form—British and American, and, secondly, the Russian, are those which, like rising deluges, already reveal their mission to overflow the earth. Both these races, partly through climate, or through derivation of blood, and partly through the contagion of habits inevitable to brothers of the same nation, are tainted carnally with the appetite for brandy, for slings, for juleps.

"But it is remarkable, that the whole *ancient* system of civilisation, all the miracles of Greece and Rome, Persia and Egypt, moved by the machinery of races that were *not* tainted with any such popular *marasmus*. The taste was slightly sowed, as an *artificial* taste, amongst luxurious individuals, but never ran through the labouring classes, through armies, through cities. The blood and the climate forbade it. In this earliest era of history, all the great races, consequently all the great empires, threw themselves, by accumulation, upon the genial climates of the south,—having, in fact, the magnificent lake of the Mediterranean for their general centre of evolutions. Round this lake, in zone of varying depth, towered the whole grandeur of the Pagan earth. But, in such climates, man is naturally temperate. He is so by physical coercion, and for the necessities of rest and coolness. The Spaniard, the Moor, or the Arab, has no merit in his temperance. The effort for *him*, would be to form the taste for alcohol. He has a vast fore-ground of disgust to traverse before he can reach a taste so remote and alien. No need for resistance in his will where nature resists on his behalf. Sherbet, shaddocks, grapes, these were innocent applications to thirst. And the great republic of antiquity said to her legionary sons:—'Soldier, if you thirst, there is the river;—Nile, suppose, or Ebro. Better drink there cannot be. Of this you may take at "discretion." Or, if you wait till the *impedimenta* come up, you may draw your ration of *Posca*. What was *posca*? It was, in fact, acidulated water; three parts of superfine water to one part of the very best vinegar. Nothing stronger did Rome, that awful mother, allow to her dearest children, *i. e.* her legions. Truest of blessings, that veiling itself in seeming sternness, drove away the wicked phantoms that haunt the couches of yet greater nations. 'The blessings of the evil genii, says an Eastern proverb, these are curses.' And the stern refusals of wisely loving mothers,—These are the mightiest of gifts.

"Now, on the other hand, our northern climates have universally the taste, latent if not developed, for powerful liquors. And through their blood, as also through the natural tendency of the imitative principle amongst compatriots, from these high latitudes the greatest of our modern nations propagate the contagion to their brothers, though colonizing warm climates. *And it is remarkable that our modern preparations of liquors, even when harmless in their earliest stages, are fitted, like stepping-stones, for making the transition to higher stages that are not harmless.* The weakest preparations from malt, lead, by graduated steps, to the strongest; until we arrive at the intoxicating porter of London, which, under its local name (so insidiously delusive) of 'beer,' diffuses the most extensive ravages."

In the concluding paragraph of this striking article, Mr. De Quincy, thus briefly, but powerfully depicts the adaptation of the Temperance Movement to the circumstances of the times.

"Under these marked circumstances of difference be-

tween the ruling races of antiquity and of our modern times, it now happens that the greatest era by far of human expansion is opening upon us. Two vast movements are hurrying into action by velocities continually accelerated—the great revolutionary movement from political causes concurring with the great physical movement in locomotion and social intercourse, from the gigantic (though still infant) powers of steam. No such Titan resources for modifying each other were ever before dreamed of by nations: and the next hundred years will have changed the face of the world. At the opening of such a crisis, had no third movement arisen of resistance to intemperate habits, there would have been ground for dependency as to the amelioration of the human race. But, as the case stands, the new principle of resistance nationally to bad habits, has arisen almost concurrently with the new powers of national intercourse; and henceforward by a change equally sudden and unlooked for, that new machinery, which would else most surely have multiplied the ruins of intoxication, has become the strongest agency for hastening its extirpation."

SIR E. BULWER LYTTON.

The celebrated novelist, better known by the name of BULWER, observes, in a letter to the secretary, "I agree on the main, in the principles of the Temperance Society, and heartily wish it success, as having already done much good, and being calculated to do much more."

TEMPERANCE MISSION IN FRANCE.

J. H. DONALDSON'S JOURNAL

is unavoidably deferred till next month, when it will be given complete.

IRELAND.

IMPORTANT LETTER FROM FATHER MATHEW.

The following statement having appeared in several of the public papers, we thought it right to inquire into the matter, and have much pleasure in publishing the subjoined satisfactory explanation. The statement in question was to this effect—

"Irish Temperance appears to be seriously on the decline in Mr. Mathew's own district. Seven hundred and eighty prisoners were committed to Cork Bridewell, during the month of September. Of this number, no fewer than 653 were drunkards. During the corresponding month of the past year, the number of drunkards committed to the same prison was 344; showing an increase of 309."

Mr. Mathew's letter is as follows.

Cork, Oct. 22nd, 1845.

MY DEAR MR. COMPTON,

On my return to Cork this morning, from a great Temperance meeting, near Blessington, in the county of Wicklow, I found your esteemed letter on my table. Before replying to it, allow me to state, that five years have elapsed since my first visit to the scene of last Sunday's labours, and that out of many thousands who at that time joined our Society, not five had violated the pledge. More than three thousand *new* members were enrolled, which is proof to demonstration, that our glorious movement is triumphantly progressing. It is true that 653 drunkards were committed during last September, but the statement was made with a view to damage our cause. If it had not proceeded from an enemy to Temperance, he would have qualified it by saying, that it was during the Cork Races, these and worse excesses

were perpetrated; and that the drunkards weekly taken up by the Police, are generally the same persons, and for the most part, prostitutes and their bullies. We have, at present, in Cork, ten thousand teetotalers more than we had last autumn. There is at present, in Ireland, a great increase of employment, and the shopkeepers, tradesmen, and labourers, who have not taken the pledge, are becoming deep drinkers.

The criterion by which to judge of the success of the movement, is to compare the whiskey and porter consumed in Ireland, in the years 1836-37, and part of 1838, with the consumption of the same articles in 1844 and 1845.

Drunkness, as a national sin, has been for ever banished from Ireland.

Our cause has a host of enemies, and I regret to say, that a great portion of the Press has ceased to support Teetotalism.

As I never depended upon the arm of the flesh, but upon the Lord, I am not discouraged. In the might of the great Jehovah, I proceed; and no matter who is against us, His right hand will complete the work. Pardon this long letter, but I wished to prevent you from being misled by partial prejudiced statements. Grateful for your unvarying goodness,

I am, dear Mr. Compton,
Yours affectionately,
THEOBALD MATHEW.

AGENTS' REPORTS.

R. GAMBLE.—SOMERSET.

Having lately returned from a tour, to advocate our cause, in the county of Somerset, I will now give an account of my labours.

Saturday, August 30th.—Gave an address to working-men in the Merchants' Tailors' Hall, Bristol; the meeting well attended; some signed.

Monday, September 1st.—Attended a festival in the Sydney Gardens, Bath, rather a thin affair, the teetotalers not united, no good can be expected in such cases. In the evening, addressed a large meeting at Bristol, Robert Charlton, Esq., in the chair. A working man spoke admirably; a good feeling seemed to pervade the people.

Tuesday, 2nd.—At Yatton, in the Association Methodist Chapel, assisted by Mr. Bishop, Jun., a farmer and zealous friend to temperance societies. Here the temperance people are active and doing good; the meeting rather small, owing to the harvest not being quite over.

Wednesday, 3rd.—Walked to Axbridge, distributed tracts in the villages on my way, witnessed much poverty among the cottages of the miners, near the Mendip Hills—one poor woman told me, with tears, that her husband earned a pound per week, but her family were almost naked, and her house a wretched hovel. Among these scenes of distress, I now and then found a neat-furnished cottage, with its little garden neatly kept up, and a happy group of rosy children playing in the sunshine, the effects of sobriety. At Axbridge, held a meeting in the British School Room, a few signed. Next day addressed the children of the school, the teacher is a staunch teetotaler.

Thursday.—In the Temperance Hall, at Banwell, the Rev. J. Turner, vicar, in the chair, who opened the meeting with an address of about half an hour: a chemist of the town, and a surgeon from a neighbouring village, both pledged members, were on the platform.

Friday, 5th.—Walked to Wedmore, on my way found several friends of the cause, and distributed tracts in the villages. Wedmore is a large village,

and has upwards of 200 working teetotalers; very many of the Wesleyans are amongst them. For some time the Society encountered the most violent opposition, but the Lord has enabled them to overcome it. The origin of this Society is most remarkable; two tradesmen of the village attended a teetotal meeting at Wells, and were convinced that it was right, still they kept on drinking for some months, at length they met one evening in a public-house, and after some conversation, one of them said to the other, "Do you think this will do much longer? Can we maintain our families at this rate? I mean to say those teetotalers at Wells were right, they have opened my eyes; now, if you will agree, we will give up the drinking system now;" the other agreed. They paid their reckoning, left their glasses full amid a house filled with company, went home, drew out a pledge and signed it; both stand firm to this day—one a plumber and glazier, the other a carpenter—both were drunkards and on the point of ruin. Six years has rolled by and both have a thriving trade, and each took me to see a row of houses they had built, as the fruits of sobriety. O! what a noble resolve. Two good meetings were held on Friday and Saturday evenings, (in a room fitted up by Mr. William Russell, the plumber before-mentioned,) which were continued till a late hour each night; several united with society.

Monday, Sept. 11th.—Went to Bridgewater, traversed the back streets and lanes with tracts during the afternoon; spoke to a large company of people on the quay at half-past five o'clock, was listened to with great attention. Adjourned to the public rooms at seven, where a meeting was held, the Rev. C. Carpenter in the chair—on the platform was a person of the most healthy appearance, who had driven a stage-coach for nearly forty years on teetotal principles—the meeting passed off well. Next morning rose early and delivered suitable tracts in sealed envelopes to respectable houses, just as the servants were opening the shutters. Proceeded to Taunton, distributed tracts in the courts and alleys, found many families who had severely suffered by the ravages of intemperance. At four o'clock, a tea meeting was held, at which about 200 sat down—at seven a public meeting commenced, at which Mr. Lovell presided. The town missionary spoke of much distress in the town caused by drink, your agent followed, and was succeeded by the Rev. Mr. Fanning, a Catholic Priest, who signed the pledge, amid much applause; but, another cheering scene awaited us, the Rev. Mr. Montgomery, a Unitarian minister, and a man of great influence in the town, arose at the bottom of the room, and asking for a pledge paper signed his name, and gave an address, in which he spoke in high terms of the temperance movement. The meeting closed in the most agreeable manner by many respectable persons taking the pledge. This meeting will be long remembered in Taunton.

Wednesday, 13th.—At Wellington, a meeting in the Town Hall, which was well filled, Silvanus Fox, Esq. in the chair. The cause is in a healthy state, and much good has been done.

Thursday, 14th.—At Milverton, visited many persons with tracts, inviting them to the meeting, accompanied by Henry Steele, Esq. The Friends' meeting house was well filled with a most quiet and attentive audience, who listened to a lengthened address—a good feeling was manifest among the people.

Friday, 15th.—At Ilminster, a small market-town, went to the house of the Rev. J. Weight, Independent minister, who has been for twenty years deprived of his natural sight, and fifteen

years an abstainer from strong drink; he entered that town in February last, as pastor of the Independent Church—he found the teetotal society extinct; only few were left who kept to the principle; he sent for some drunkards at different times to his house to talk with them, and commenced giving an address on the Wednesday evening in his chapel, by way of preparing for a more public meeting, and what is more remarkable, this dear servant of God has been instrumental in reclaiming six men from drunkenness in the few months he has resided in the town. The public meeting was a most excellent one, many highly respectable people attended—the lower part of the chapel was quite filled, and the most marked attention paid; at the close a great number of signatures were taken. I passed through the town a few days afterwards, and heard that the meeting had done much good.

Saturday, 16th.—Held another meeting at Taunton, the friends all active; after a lengthened address some respectable persons added their names. I must defer the rest of my Journal to a future time.

SURREY AND SUSSEX.

W. GAWTHORP'S JOURNAL.

1. Since my last report, I have been unusually busy preparing for a Delegates' Meeting to form an Association of those two counties. In a few days I hope to see this accomplished.

2. The tracts have been judiciously circulated, I have every reason to believe, having apportioned them to such places and to the care of individuals, where, in my judgment, they were most required.

3. I have also given public addresses at the following places, Kingston, Chertsey, Guildford, Dorking, and Croydon, in Surrey; and as follows, in Sussex—Crawley, East Grinstead, Arundel, Worthing, Brighton, Lewes, and Hastings. The meeting at Worthing is deserving of notice. A numerous signed requisition was presented to the High Constable, requesting him to call a public meeting in the Town Hall, for the purpose of taking into consideration the plans proposed by the National Temperance Society, for the suppression of intemperate drinking; to which request he readily complied, and a deeply interesting meeting was the consequence. After the meeting had been opened by the High Constable, the chair was taken by Thomas Compton, Esq., of Sompting Abbots, and the meeting was addressed by myself and our old friend in this good cause, H. N. Rickman, the well-known commercial traveller.—*Let other towns do likewise.*

We have recently had a very large and deeply attentive meeting in the Town Hall of Brighton, when I was ably supported by my estimable and talented friend, Mr. Thomas Hudson, the Agent for the Kent Association.

A Society has been formed, and bright prospects of success present themselves in the far-famed malting town of Kingston-upon-Thames. I have every reason for encouragement and hope.

A DELEGATES' MEETING will be held at Brighton, on WEDNESDAY, the 5th of NOVEMBER, at 12 o'clock at noon, for the purpose of forming an Association, to be composed of the various Temperance Societies in the counties of Surrey and Sussex, and for promoting more effectually the Temperance Reformation. A deputation is respectfully solicited from each Town and Society within the precincts of the above counties. Great expense is

necessarily increased in forming new Societies and organizing an Association; this is especially the case in reference to Surrey and Sussex.

The following contributions we have great pleasure in announcing, and shall be happy to see the number increased.

Donations can be forwarded to the Office, 39, Moorgate Street, or to J. C. Ferrier, Esq., M.D., Worthing, Sussex.

£ s. d.		£ s. d.	
Mrs. Thwaytes ..	6 6 0	Rev. John Sheal...	0 5 0
A. B.	5 0 0	H. Smart, Esq. ...	0 5 0
Dr. Ferrier.....	1 1 0	Mr. J. Edwards. .	0 5 0
T. Compton, Esq..	1 1 0	Mr. G. H. Smith...	0 5 0
T. H. Nugent, Esq.	1 0 0	Mrs. Guy	0 5 0
Mrs. Franks	1 0 0	Mrs. Mulock	0 5 0
Miss J. Byerley..	1 0 0	Mrs. Brandon ...	0 5 0
Arundel Society..	1 0 0	Elizabeth Bates...	0 5 0
Rev. J. Broadwood	0 10 0	Miss Baker.....	0 3 0
Rev. E. Vale	0 10 0	Mrs. Blake.....	0 2 6
John Lucas, Esq..	0 10 0	Mr. C. Smith.....	0 2 6
R. Watkins, Esq..	0 10 0	Mr. W. Patching..	0 2 6
G. Comber, Esq...	0 10 0	Mr. Hammond ...	0 2 6
Mr. E. Eustance .	0 10 0	Mr. Stanford	0 2 6
Mr. W. Carrety...	0 10 0		

NORWICH.

GREAT TEMPERANCE FESTIVAL.

The Eighth Anniversary took place in this city on Tuesday 14th, and Wednesday 15th of October. A great improvement in the mode of celebrating this occasion was adopted by the Committee; and instead of a public procession parading the streets as in past years, a Fancy Bazaar was held in the Corn Exchange, which was well sustained by the contributions of the ladies of the district, and afforded strong proof, that the principles of the Society were respected and espoused by a powerful body of friends. The admission was sixpence, returnable to the visitor in payment for his purchases. The hall was tastefully hung with flags and banners, bearing various mottos indicative of the necessity and advantage of *Temperance*. Some stalls were covered with books and fancy stationery, and all were superintended with great efficiency, which was especially evidenced by the persevering, and we can add, successful endeavours to effect sales.

A TEA PARTY was also announced in St. Andrew's Hall, and this was attended by about 900 persons, the admission being by tickets 1s. 6d. each. The sight was a splendid one, and the feast was not only of "good things" to please the palate, but more particularly "a feast of reason and a flow of soul." In the midst of the tea, the LORD BISHOP of the Diocese entered the hall, accompanied by the Rev. Thomas Clowes, the President, and were enthusiastically received by clapping of hands as they passed along the tables. Tea being over, and the tables cleared, his Lordship addressed the assembly from the upper end of the hall. In the course of his speech, he said, "I could wish that every enemy of Temperance Societies was in the place in which I now stand, and could see what I now behold; because I am persuaded the sight could do no harm, and I am sure this meeting is doing the Temperance Society much good. [Cheers] I am the friend of Temperance Societies. [Cheers.] I have been so for many years, and from all that I have seen, and heard, and read, I have found nothing to stagger the opinion I had formed of them."

Joseph John Gurney, Esq., was prevented from being present, owing to the sudden decease of his sister, Mrs. Fry, but sent a note of apology, enclosing a donation of £10 in aid of the Norfolk Agencies.

Rev. T. Clowes, sen., occupied the chair.

The speakers were Mr. Addleshaw, Dr. Lovell, and the Rev. T. J. Messer.

Extended reports of the speeches, &c., were given in the local papers.

HALSTED.

As our teetotal movements here have received much aid from the distribution of your increasingly interesting and valuable *Chronicle*, which is now making a bold effort to render its operations nationally beneficial, I embrace the present opportunity of sending a short account of a meeting we had on the 16th inst., when we had the gratification of listening to an impressive and convincing lecture, by Henry Vincent. He lucidly and forcibly proved, beyond contradiction, that true temperance was the most rational, certain, and sufficient means of securing to the millions those comforts, rights, social and political, which every true philanthropist and Christian are earnestly aiming to disseminate amongst them. His eloquent appeals were listened to with the deepest attention and interest, only broken by the bursts of approbation. This meeting was acknowledged by all to be the most respectable, interesting, convincing meeting our teetotal society had ever held.

B. SMITH, Treasurer.

MIDDLETON.

On Saturday, October 11th, the Wesleyan Association preaching-room, Market-place, Middleton, was crowded to excess, when Mr. David Morris, manufacturer of Manchester, delivered a lecture on the principles of abstaining from intoxicating drinks. At the conclusion of his address a collection was made amounting to £58. 4s., towards the expenses of erecting a new temperance hall at Middleton. [The above-named sum has since been made into £63.]

Compendium of Facts.

In GREAT BRITAIN, there are 10,442 persons, and in London, 1,274 persons employed in the manufacture of ale and beer.

In the METROPOLIS, there are 6,061 individuals keeping public-houses and beer-shops.

The FOLLOWING items are taken from the Civil List. Expended during the year ending July, 1845
 For Courts of Justice..... £559,782
 Police and Criminal Prosecutions .. 594,312
 For Houses of Correction..... 703,111

£1,857,205

Question—How much of this outlay of the Public Money, was caused by intemperance?

THERE ARE 2,695 brewers in the United Kingdom, and 86,234 licensed victuallers.

A UNION embracing the counties of Beds, Bucks, and Herts, has been formed. J. D. Bassett, Esq., of Leighton Buzzard, is the Treasurer, and Mr. J. Inwards the Secretary.

LICENSING.—A large number of applications for Licenses in Newcastle, having been made, a deputation from the Temperance Society waited upon the magistrates and presented a memorial against any fresh grants being given. The deputation was received with the utmost courtesy, and the result was, that out of 23 applications only one was granted; and one of the old ones having been refused, there was no increase for the year.

This is a noble example to the Committees of all Temperance Societies, to go and do likewise.

TEMPERANCE MISSIONS on the plan adopted in London, have been established in Newcastle, Rochdale, Hull, and other large provincial towns.

THE AMOUNT of Money expended in Bridgewater for intoxicating liquors, is computed at £26,000 yearly, nearly £500 weekly, or upwards of £70 daily. There are 46 public-houses, and 49 beer-shops. The population is 11,000.

A TOBACCO TEMPERANCE SOCIETY has been established in Spain.

BEER IN CALCUTTA.—“The prices even of the favourite brands, are quoted rather lower, and all are extremely difficult of Sale.”—*Times*, Oct. 3rd.

THE CHEROKEES.—In the late annual report of P. M. Butler, Esq., Cherokee Agent to the Commissioners of Indian Affairs, the following important information in reference to the progress of temperance in the Cherokee country, is contained. He states that the Cherokee Temperance Society was organized in 1836; that it has been steadily progressing, and that the signatures to the pledge numbered, at the date of his report, two thousand four hundred and seventy-three. He also states, that Lieut. Col. G. Loomis, in addition to doing much for the cause of Temperance in the interior of the Cherokee nation, has established a society among the soldiers, at Fort Gibson, which has produced the most happy and beneficial results.

Advertising Plan.

The plan of inserting articles as Advertisements in the most influential periodicals and magazines, seems to meet with general—we may say—with universal approbation. Some pecuniary support has been afforded; and that, of all support is the most acceptable and useful.

A friend in Caermarthen, had long been wishing to behold such a plan in operation, and on seeing the Advertisement in the *Christian Witness*, he immediately forwarded a donation of £1.

The following Subscriptions have been already promised:—

	£	s.	d.
British Hong Kong Tea Company, per J. Cassell	10	0	0
John Kaye, Esq., Dalton Hall, Huddersfield	10	10	0
Joseph Eaton, Esq.,	5	5	0
William Cash, Esq.,	5	5	0
William Janson, Jun., Esq.,	5	0	0
John Hull, Esq.,	1	0	0
William Haigh, Esq., Huddersfield.....	1	0	0
Joshua Kaye, Esq., „	1	0	0
William Barker, Esq., „	1	0	0
John Benson, Esq., „	0	10	0
— Willet, Esq., „	0	10	0
W. Blacklock, Esq., Manchester	1	1	0
Thomas Marsden, Temperance Hotel, Manchester	1	1	0
Friend at Caermarthen	1	0	0

The Sub-committee feel encouraged by this practical response to their appeal, and have been enabled thereby to make arrangements for the insertion of several articles in the principal religious periodicals for November; one in particular, bearing upon the failure in the potatoe crop, and the deficiency in the wheat crop, as connected with the worth of the precious grain in the manufacture of intoxicating liquors. It may be well to remind our friends, that it is not intended to restrict the plan to religious publications, but to extend it to those of a literary, scientific and miscellaneous character, as soon as sufficient funds have been collected.

AN EXAMPLE.

*Willingham, near Lewes,
Tenth Month 3rd, 1845.*

RESPECTED FRIEND,—I am not a member of the National Temperance Society, but I am very desirous that the Society may be blessed in its endeavours to the very full amount of their most anxious wishes. I am in receipt of the *Temperance Chronicle* monthly, for which I am obliged; as these and other publications must need pecuniary aid, I beg the Society's acceptance of a donation of ten pounds, which will be paid thee any time after the 6th instant, by thy, or any person for thee, calling at Williams, Deacon, and Co., my bankers. Molineux and Co., Lewes, will give orders for the same.

I am, respectfully,

JOHN RICKMAN.

National Temperance Society.

The majority of our readers are probably aware that a meeting of ministers and laymen was held in Liverpool, at the commencement of October, for the purpose of forming a "Union of the various Evangelical denominations of Christians."

At that meeting it was resolved, that in next June, a conference should assemble in London, at which, Representatives of the various sections of the Christian Church should attend from all parts of the globe.

The Committee of the National Society, having had its attention directed to this fact, a Sub-committee has been appointed to consider and report on the propriety of holding a

WORLD'S TEMPERANCE CONVENTION,
about the same time.

It would be useless to dilate on the importance and desirableness of such a Convention being held: it would indeed be in beautiful unison with the strenuous efforts which are in progress, or in contemplation, for the extension of the Temperance cause throughout our land.

The question of expense which would necessarily attend such a step, with other considerations, will come under the notice of the Sub-committee.

For the present, we forbear making any further remarks, but trust we shall be able in our next Number, to state the decision to which the Committee have arrived.

GREAT MISSION MOVEMENT.

Mr. WILSON has been hitherto detained in London in collecting and examining appropriate sets of town tracts, and as soon as the requisite documents have been completed, he will immediately set out on his visit to the North.

THE SUNDAY TRAFFIC IN STRONG DRINK.**PETITION MOVEMENT.**

We desire to direct the most earnest attention of the friends of temperance and philanthropy in the Metropolis, to the following announcement.

The Committee of the National Society have undertaken on superintending the getting up and distribution of Petitions from the Metropolitan Districts, against the Sunday-traffic in Strong Drink.

Any Temperance Society in London and its vicinity, will be supplied with two petitions—one to the Lords, and the other to the Commons, on application at the Office, 39, Moorgate Street, after the 10th inst.

When those first given are filled up, others can be immediately procured by a similar application.

London, alone, should present petitions, bearing, at the very lowest ONE HUNDRED THOUSAND SIGNATURES.

Let the zeal which was shown on a like previous occasion, be manifested again, only in a much greater degree.

Ministers of religion, who feel interested in this important movement, and who desire their congregations to have an opportunity of expressing their hostility to the disgraceful Sunday Traffic in strong drink, will also be cheerfully supplied with petitions.

FORM OF PETITION.

To the Honourable the Commons, [or to the Right Honourable Lords Spiritual and Temporal] of Great Britain and Ireland, in Parliament assembled,

THE HUMBLE PETITION OF
in the of
Sheweth,

That your Petitioners having ascertained that there has been a decrease of nearly 50 per cent. in the convictions for drunkenness, occurring in London, since the introduction of the Metropolitan Improvement Act, in the year 1839, one clause of which enforces the closing of Public Houses, from Twelve o'clock on Saturday night, until One o'clock on Sunday, pray your Honourable [or Right Honourable] house, immediately to pass a law for greatly restricting, or entirely prohibiting the sale of intoxicating liquors, on that day.

And your Petitioners further pray, that such law may embrace all public-houses and beer-shops, not only in the metropolis, but also throughout the whole country.

And your petitioners will ever pray, &c.

Several Peers and Members of the House of Commons, have been requested to present these Petitions; and we hope to give in our next, a list of those noblemen and gentlemen who have given their consent

In the meanwhile, we have much pleasure in publishing the following courteous reply, received from the Right Honourable Lord Cottenham formerly Lord Chancellor, and one of the greatest lawyers of the age.

Sir,—In answer to your letter of the 21st, I beg to assure you that I take a deep interest in the object of the Temperance Society, and shall be happy to present any Petitions to the House of Lords, in furtherance of the benevolent purpose of the Society.

have the honor to be,

Your obedient Servant,

(Signed)

COTTENHAM.

METROPOLITAN MISSION.

STATISTICAL RETURN FROM SEPTEMBER 1st TO OCTOBER 1st, 1845.

Visits paid to persons and places.		MISSIONARIES.										Visits.
		1	2	3	4	5	6	7	8	9	10	
		DISTRICTS.										
		1	5	9	13	17	21	25	29	33	37	Visits.
		2	6	10	14	18	22	26	30	34	38	
		3	7	11	15	19	23	27	31	35	39	
		4	8	12	16	20	24	28	32	36	40	
Street Labourers.	{ Drunkards accompa- nied home . . . }	1	—	3	—	5	—	7	5	—	—	21
	{ Drunkards spoken to. Gentlemen's servants.	13	27	33	—	48	25	21	—	46	41	254
	{ Drovers	7	3	15	—	19	10	43	9	57	2	165
	{ Groups	17	—	25	—	—	—	—	—	—	24	66
	{ Cab Stands	35	10	43	—	83	109	96	17	112	70	575
	{ Drunkards visited	4	5	19	—	6	4	27	1	30	11	107
	{ Families	8	19	5	—	34	6	22	1	3	19	117
	{ Long Rooms	365	336	262	—	339	299	201	351	395	360	2908
	{ Lodging Houses	3	—	8	—	8	4	5	—	—	2	30
	{ Workhouses	1	—	1	—	2	—	—	—	1	—	5
{ Day Schools	1	2	1	—	9	1	—	4	5	1	24	
{ Infant do.	—	1	2	—	5	—	—	—	1	2	11	
{ Sunday do.	—	1	—	—	3	1	—	5	—	—	10	
{ Markets	5	—	6	—	1	—	1	1	—	2	16	
{ Railway Stations	—	1	2	—	—	—	—	1	2	1	7	
{ Police do.	—	—	1	—	—	—	1	—	—	3	5	
{ Do. Courts	3	—	1	—	—	1	1	—	—	1	7	
{ Barracks	—	1	1	—	—	—	—	1	—	—	3	
{ Jails	—	—	—	—	—	—	—	—	—	—	—	
{ Factories	45	1	40	—	3	1	16	14	67	28	215	
{ Stables	3	1	5	—	—	3	10	13	21	3	59	
{ Wharfs	2	1	8	—	—	2	—	5	—	—	18	
{ Docks	—	—	1	—	—	—	—	—	—	—	1	
{ Shipping	9	—	17	—	—	2	5	—	3	—	36	
{ Hospitals and Asylums	2	—	1	—	—	1	—	—	4	1	9	
{ Other places	5	2	4	—	2	11	3	2	—	—	29	
{ Re-visits to persons & families	73	34	108	—	87	28	97	13	126	37	603	
{ Visits	602	446	612	—	654	508	559	443	773	608	Total	5301
RESULTS.												
Signatures.	{ Drunkards	4	5	17	—	9	12	13	6	7	3	76
	{ Others	12	9	16	—	11	18	20	7	59	10	162
Re-signatures.	{ Drunkards	2	2	3	—	7	2	5	—	—	2	23
	{ Others	1	—	12	—	5	3	—	—	—	4	25
		286										
Persons who cannot read.	{ Age 5 to 15	258	110	230	—	130	163	—	172	174	87	1324
	{ „ 15 to 60	35	65	18	—	102	122	—	88	123	—	553
	{ 60 and above	4	3	3	—	36	1	—	3	22	—	72
		1949										
Families without Bibles	—	—	—	—	68	73	—	—	92	—	233	
Persons not attending public worship	71	—	61	—	140	448	—	195	111	—	1026	
Persons induced to attend	{ Temp. meetings	5	10	7	—	16	20	—	14	—	72	
	{ Day Schools	—	—	—	—	9	3	—	3	—	15	
{ Infant do.	—	—	—	—	—	4	—	—	—	—	4	
{ Sunday do.	—	—	—	—	—	—	—	—	—	—	—	
{ Drunkards deceased	—	2	1	—	1	—	—	—	—	—	4	
{ Do. restored to Christian Churches	—	—	—	—	—	—	—	—	—	—	—	
{ Other beneficial results	—	1	—	—	2	4	3	—	—	—	10	
{ Tracts distributed	676	500	540	—	300	468	300	499	722	978	4983	
{ Hours employed	168	164	164	—	166	160	150	152	166	160	1450	

On a Mission to the Rouen and Havre Railway in France.

The Districts are visited alternately one week in each month.

SUPERINTENDENT.

METROPOLITAN MISSION.

From September 1st to October 1st, 1845.

DISTRICT No. I.—A drunken shoemaker admitted that most of the gin and beer was not fit to drink, but thought that Crowley's Alton ale was the best beverage he could take. The missionary recommended water as preferable. On the second visit he promised to try it; and on the third, he signed. Has been re-visited; is firm to his pledge, and his mental powers are evidently improving.

A drunken woman refused to sign herself, but directed the missionary to a drunken companion, a female, who did sign. And such was the beneficial change, that a neighbour not knowing the circumstance, "wondered what was the cause."

DISTRICT No. II.—A wife having a drunken husband, wished the missionary to see him, but not being able to do so on the week-day, called on the following Sunday morning, but did not succeed in obtaining his signature. "Well," said the benevolent moderate-drinking wife, "I will sign, and after awhile he may follow."

Sunday, the instant, a city-missionary and his wife signed. They had tried the principle some time with considerable improvement to their health. The missionary said, that he should in future carry a pledge-book with him, and do all he could to forward the cause in the locality where he laboured.

An old soldier waiting at the workhouse door to take his turn for relief, signed the pledge. When in the West Indies, in a state of drunkenness, he broke his collar-bone. An asthma, which now troubles him he attributed to his drunken habits.

DISTRICT No. III.—A drunken woman signed the pledge, and kept it some months, ("and was never so happy,") when she returned to her drunken habits. One day being thirsty, and aground for the needful, she was proceeding with an article to pawn, when she met an old acquaintance, who directed her where she could pawn it "without the old man seeing her." On reaching the pawn-shop door, she fell, and sprained her ankle. She was carried to the hospital where she remained a fortnight. She still felt the effects of the fall, and believed it was a judgment of God upon her; she signed again.

DISTRICT No. IV.—Mrs. — a teetotaler, a keeper of a lodging-house, acts out her principles among her lodgers, occasionally making a convert. A Scotch widow present said, she liked a drop of whiskey; and at any rate was determined not to sign till she was re-married. One of the lodgers signed.

Mrs. —, a grandmother, seventy-four years of age, for the sake of her grandchildren signed the pledge.

There is a court in A— street, that may be called drunken court, nearly all its inhabitants being drunkards. A mother with her infant by her side was lying in bed in the middle of the day, suffering from the effects of drink the previous evening. She seemed perfectly insensible to her degraded condition. She repeated the oft-told story, of teetotalers dying with ice in their stomachs. There were several other women pointed out, known as drunkards. An old drunken sailor (now a walking cutler) was living in a room, in the same court, not fit for a dog-kennel; he readily signed.

STREET LABOURS.—On returning from the labours of the day, the missionary met with a woman standing in the street, a frightful object. Her two eyes were black and swollen, her face bruised and discoloured, the effects of a thrashing by her husband when drunk. He once broke her nose with the poker. He has been a drunkard for twenty-six years. The wife declined signing then, proposing nevertheless to do it, when in the presence of her husband, hoping to influence him to sign. The missionary took her address and called the following Sunday, in company with missionary No. 5,

in whose district they both reside. The husband was not at home, the wife, notwithstanding, re-signed. They had both been teetotalers.

J. S. WARREN.

DISTRICT No. V.—Mrs. — deeply lamented her husband's breaking the pledge, for while he was a teetotaler, said she, *our house was a home indeed, kindness was his characteristic when sober, peace and comfort followed.* Now he drinks, it is the very opposite. The daughter a young woman about seventeen signed, but the mother would not.*

DISTRICT No. VI.—A wife, (a respectable woman) and family are suffering much through the intemperance of the husband. As he was difficult to be met with, the wife proposed to sign herself in order to induce him to embrace the system. She accordingly signed, her mother and sister following.

On Sunday morning according to promise, called upon J. J.—, who appeared ashamed for the missionary to see his miserable dwelling, and his seven starving children. He had been in better circumstances, but through intemperance had brought himself and family to ruin. Once being intoxicated a man met him in Ratcliff Highway, he professed to come from the same place, and to know him, and then under the pretence of taking it home to his wife, swindled him out of his purse, containing ten pounds. At another time he lost a box of jewellery. He signed the pledge, and his wife rejoicing, signed with him. He said that he would now train up his children in the principles of total abstinence, and when old enough they should sign too.

J. C.— had made several voyages to the East, and saved a little money, which with one hundred and eighty pounds, (being the sum for which he sold a legacy of four hundred pounds,) he had squandered away in trink. He is now without common necessaries, and with his wife and child are dependent upon the charity of his friends. He signed the pledge, to the great joy of a brother who signed about three months since.

C. W.— said, he had tried teetotalism for several months, but had foolishly broke his pledge, and has since been drinking, and losing both his time and money, knowing from experience that total abstinence was the best and safest ground, he resolved to try again; he then re-signed.

DISTRICT No. VII.—J. H.— was with difficulty prevailed upon to sign the pledge, stating that he was strictly moderate, and he thought a little porter necessary for him; but after three months' experience, declared that he was astonished at the difference in the improved state of his health, and that he is enabled to attend to his duties with more pleasure, and moreover from a conviction of its excellence is persuading his neighbours to adopt the system.

DISTRICT No. VIII.—Mrs. C.—, a Christian woman cheerfully signed the pledge with two of her children, she said, that Christian persons would do well to sign, adding, that "ye that are strong ought to bear the infirmities of them that are weak, and not to please ourselves, even as Christ also pleased not himself."

Calling upon J. D.—, he confessed that he had not been sober for the last six months; that he had gone to great lengths in intemperance, and that he was daily destroying his constitution with liquid fire. You see, (continued this young man,) that my face is bruised and mangled, and that I appear mean and emaciated. The missionary told him that the teetotal fire escape was at hand, of the advantage of which he might avail himself, and which under God's blessing might be the means of leading him to take *that step* by which he might escape everlasting fire. He then signed the pledge, as did also his wife.

* Here is inconsistency, and query whether her moderate drinking was not the occasion of her husband's breaking the pledge.—SUPERINTENDENT.

The missionary had no sooner made his appearance at No. — W — street, when a young man who had suffered severely from intoxicating liquors, on ascertaining the object of the visit, said, total abstinence is a good thing, I once tried it five weeks, and found it beneficial, but unfortunately broke my pledge; upon being urged to try again, he at first felt reluctance, but at length signed. This young man had fought two prize battles for fifty pounds each.

The missionary calling one Sunday morning upon an aged man and his wife, whom he saw a day or two before coming out of a public-house intoxicated, found the man ill in bed through drink, his wife was unwilling that *much* should be said to them, but at length they both signed the pledge; the missionary praying that through Divine assistance they might be enabled to keep it.

Was informed by the City Missionary of the district, of a notorious drunken woman, with whom a few days previously he saw three other drunken females; upon entering the room the missionaries found the poor creature then in liquor, and raging furiously. After much entreaty she signed the pledge, when the missionaries engaged in prayer.

J. R. GUTTERIDGE.

DISTRICT No. IX.—STREET LABOURS.—The missionary met a man in the street and gave him the *Great Delusion*; this brought on a conversation, in the course of which he said, he liked temperance very well, but would never be so weak-minded as to sign the pledge of total abstinence. At length he proceeded to make admissions, and then confessions, acknowledging that he had just spent eighteen-pence (all he had) at the public-house, and had now to go without his dinner. He stated that he could earn from forty shillings to fifty shillings per week, but was not one penny the better, as he spent it all in drink; however, I now see I have been acting the *fool's part*, and will sign.

On entering a room in R — Lane, found four tailors at work. After some conversation one of them acknowledged that he spent on the average ten shillings per week in drink. The missionary explained to them the principle of total abstinence, and among other things, pointed out the advantage of investing their surplus earnings in provident and building institutions, into the constitution of which societies they made many minute inquiries. All four signed. As the missionary was leaving, a young woman entered, when, by the assistance of his four new converts, she was persuaded to add her name to the list.

DISTRICT No. X.—STREET LABOURS.—The missionary went up to a stall bearing the inscription, "Temperance Castle, ginger and spiced cordials, lemonade," &c.; addressed the owner, (who was no teetotaler) urging him to sign the pledge, and thus let his practice correspond with his trade. He professed to belong to the old Temperance Society, and would not sign at present. While talking with the Temperance Castle man, several others assembled round his stall; among them was a cabman, who said, he had lately lost his situation through drink, and was now standing still for the want of a few shillings to renew his license; he had applied to the publican with whom he had spent the greater part of his earnings, for assistance, but was refused. The missionary advised him to abandon the public-house, and become a teetotaler. He then signed the pledge, on which a gentleman who had been a silent spectator, came forward, and shaking the cabman heartily by the hand, welcomed him as a brother teetotaler, and in a feeling address exhorted him to be faithful to his promise. A few days afterwards, the missionary paid another visit to "Temperance Castle," and after a second attack, (which was met by a feeble resistance) the owner yielded, and thus was added another trophy to the principle of total abstinence.

On re-visiting a saw-yard, the foreman related the following painful circumstance:—A few days since, one of the men was at the public-house; his wife as usual brought his tea and left it at the saw-pit; a fellow-workman who liked a drop of beer, and as an excuse to get to the public-house, said it was a pity his mate's tea should get cold, he would take it to him. On his arrival, the mate who was now drunk challenged the man who brought his tea to wrestle, at the same time laying hold of him, and entwining his leg in the other's, threw him down, breaking one of his legs in two places;* he was immediately removed to the hospital, where the missionary visited him, his wife also being present. It is now five weeks since, and his leg is still very bad. He said, that from what he had seen and endured since he had been in the hospital, he had made up his mind never to enter a public-house again. The missionary replied, by saying, that the only *sure* preventive was to sign the pledge; he then signed. The wife WOULD NOT SIGN.

DISTRICT No. XI.—Re-visited F. H. and his wife, who were teetotalers of about four months' standing; they had kept their pledge. The husband related many painful things which he had experienced during his long career of drunkenness. The missionary only records the following:—He had been intoxicated every day for two months; his wife could endure it no longer, she left him; no one would give him credit, and every thing but the bedstead had been made away with for drink. For four days he had nothing to eat or to make fire with, and being perishing with cold and hunger, he took the bedstead to pieces and burnt it. In giving expression to the gratitude he felt, he said, it was only "four months" since you took me out of the public-house; and induced me to sign the pledge; since then I have redeemed things from the pawnbrokers to the amount of twenty pounds. He then put his hand in his bosom, and pulling out a bag, said, here is "Tim Doolin's purse,"† containing £7. 5s., saved from the public-house; and now on the Sunday, instead of going there to do honour to Bacchus, we attend God's house, and endeavour to give him the honour due to his name. He then took the missionary to the next door to see a drunkard, wishing the missionary to try and make him a teetotaler. This was a young man, and clever at his business, earning a deal of money, which was spent in drink. On being reasoned with at some length, he signed the pledge, the wife promising to do so too if he remained consistent. On a re-visit he was found firm, and has since got work through keeping the pledge. The wife now signed, as she believed that he had fully made up his mind never to take any strong drink again. He now in company with F. H. frequents the temperance meetings, and is quite an altered man. Another drunkard living in the same place, and the whole of the neighbours have promised to join, if the young man does but keep his pledge.

A female servant called on the missionary, inviting him to come and see if he could make her master a teetotaler, herself first signing by way of example. The missionary went, and was favourably received; he said, that he was formerly a member of a Christian church, but had fallen through drink; he became a teetotaler, but being obliged to transact business at the public-house, he was thus tempted to break his pledge, and had in consequence formed an acquaintance with a set of drunkards like himself; they have been from home for days together, indulging in intemperance. The missionary strongly urged him to try total abstinence once more, as it was the surest means of restoring him to his former standing in society. After visiting him for at least a dozen times,

* What sized book must that be that would contain all the direful consequences of strong drink?

† "Tim Doolin" was an Irish publican, according to one of a selection of Irish songs, published in 1840, by the South London Auxiliary.

succeeded in obtaining his signature.* His wife had previously taken the pledge, but was now taking gin and water being ordered by her medical attendant. Two more individuals who were in the room also signed.

DISTRICT No. XII.—STREET LABOURS.—Observing one of the Grenadier Guards belonging to the Tower intoxicated and reeling about, offered to conduct him to his station; drink, he said, had been his ruin; he had now been out with several of his comrades drinking, and had quarrelled with one of them, which ended in a fight, and the locking up of his opponent in the station-house; he signed the pledge. The missionary then visited the Tower barracks, and addressed many of the soldiers. One said, that while abroad, himself and a comrade fell, when in a state of intoxication, from a precipice 700 feet in height; his comrade was killed, while he was not materially injured. Another soldier said that he had seen numbers in the Indies run into the mountains quite mad through spirit-drinking. Three of them signed.

SHIPPING.—THE HEART OF OAK.—Went on board *The Heart of Oak*, and on inquiring whether there were any teetotalers, the answer was 'no, we are temperate enough; we have a pint when we want it.' The captain's wife said she approved of the principle, but would not sign; she wished, however, that her husband would, as he was very intemperate. I will sign, said the daughter, if my father will. The captain then came up, and on being spoken to, said, if he had abstained seven years since, instead of his having but one vessel, he should have had at least three; but I will not sign without my wife does. The wife refused; consequently, neither the husband nor daughter would sign.† The cabin boy then came up and asked if he might sign; the captain consenting, he signed.

HENDRICK HUDSON.—The missionary then proceeded to the *Hendrick Hudson* from America, and on addressing the captain, he replied, that himself, the mate, and all hands on board were pledged teetotalers.

W. STONEMAN.

DISTRICT No. XVII.—Mrs. A—D—, aged 54, was thankful that she had signed the pledge, for when she was a drunkard, no one would employ her, now she can get plenty of work.

On calling upon Mrs. R—, a clever needlewoman, (occasionally employing several hands,) but a great drunkard, she was ~~gone~~ out leaving her baby with a little lad, which she was accustomed to do, and frequently for a whole day together. On a deal table in her miserable apartment lay the *Weekly Dispatch*, and in a corner of the room a quart pot. The missionary seated himself on the frame of a chair (the bottom being gone), and after meditating some time on the scene around him, Mrs. R— entered, and was prevailed upon to sign the pledge, when she soon became a missionary to others. A few evenings after she was seen at a temperance meeting in company with a friend, who, at its conclusion, also signed the pledge.

DISTRICT No. XVIII.—STREET LABOURS.—Agreeable to the direction of the Superintendent, the missionary called on Mr. T—, whom the Superintendent had met on the steps of London Bridge in a state of intoxication; his mother (who is dotingly fond of him, being her only son) was waiting for him in the street. Rum was his favourite beverage, which he took for a weakness in his back. His father, (a respectable mechanic) and mother are good

* After this, *despair away*; at the same time, we rejoice with trembling, while the enemy orders the fiery liquid for the wife.—SUPERINTENDENT.

† And if the husband and daughter should be lost through drink, can the wife say that she has delivered herself?—SUPERINTENDENT.

people, attending the ministry of the Rev. George Clayton; occasionally their son will accompany them, nevertheless returns to his rum again. When intoxicated his language is both profane and obscene, and frequently to his father he is guilty of violence, telling him that "this is for his severity to him when a boy." Wholesome discipline, it appears, was all that was exercised, but as this had to be compared with *maternal indulgence* it would necessarily be considered severe. He confessed to the missionary that rum frequently overcame him, so he had recently tried Alton ale, but that overcame him too; it was then suggested that he had better abstain from these and all other intoxicating drinks, and as a substitute take water. He signed the pledge, the mother following; the missionary closing this visit by commending them to God in prayer. The father was then absent, but on a revisit he also signed.

On the missionary addressing a group, a female, named A—M—, said, she was not ashamed to sign the pledge in the streets, and signed accordingly. Four persons who had broken their pledge re-signed.

DISTRICT No. XIX.—Mrs. K—, who is not yet thirty years of age, has been married fourteen years; she has for some time been separated from her husband, in consequence of the extreme irritability of his temper. On the missionary's recommending true temperance as well calculated to effect a reconciliation, she said she would try it; she then signed the pledge.

The missionary met with two preachers of the Gospel, a Mr. R— and a gentleman who had been engaged in preaching to the natives of Canada—the latter taking half a pint of beer twice a day, by order of the doctor. After a little information on the nature of alcoholic drinks and its physical effect, the latter signed the pledge, hoping that his friend, Mr. R., would follow his example. Mr. R. declined signing, but has since been acting on the principle.

The missionary has repeatedly called on Mr. —, a respectable though drunken tradesman, but in vain; at length he proposed to sign if his wife would, this she declined, yet acknowledged that total abstinence was the best, if not the only thing, that would effect a cure; in such cases the missionary again visited them, when after a very serious conversation, the wife, with tears in her eyes, signed, the husband following. He now attends the temperance meetings and takes in *The Chronicle*.

Calling on E—T—, a drunkard, (with a wife who has had fourteen children, and six living,) said he had just been thinking of destroying himself, but another and a happier thought succeeded, viz., "had I not better go to H—, who keeps a coffee-house, and ask him if he thinks teetotalism would do for me?" At this point the missionary entered, when having his question answered in the affirmative, gladly signed the pledge, two of his daughters following. The wife was then absent, but on a subsequent visit, she signed, when the missionary commended them all to God in prayer.

DISTRICT No. XX.—SUNDAY LABOURS.—Accompanied missionary No. 1 to visit several special cases, and obtained one signature. Attended the funeral of a member named Lennox, who was interred in New Bunhill Fields Burial Ground, Old Kent Road, and distributed some tracts. Addressed the children of Sutherland Chapel and Marlborough Chapel Sunday Schools, and gave tracts to teachers and children.*

RICHARD HODGSON.

DISTRICT No. XXI.—Visited a shoemaker's shop in S—G— street, where there were several men at work, a few tracts were given,

* We regret to learn, that on Saturday morning last, the publican keeping the George tavern, Lambeth-road, hanged himself to the tester of his bed; he was quite dead when discovered.—SUPERINTENDENT.

and some remarks made, one of the men said he had been a teetotaler, and for the time was never better, another challenged his neighbour to sign the pledge. The missionary moved that all in the shop should sign, which being seconded, was carried unanimously, when the whole shop consisting of *nine* persons, signed.

W. G.—a soldier, and a member of a Christian church, living in G—L— street, gave as his excuse for not signing, the inconsistency of some of its members; the wife, she excused herself having to work at the wash-tub. During the conversation, a little girl (their only child) came in, and was asked if she would sign; she replied, I should like to very much. "Why should you like to sign," asked the mother; "because, mother," replied the child, "if I continue to drink I may become a drunkard; you know mother, I always expect to drink a drop when you have any." The parents after this little speech, readily consented that the child should sign.

H. H—, a fancy cabinet-maker, a sad drunkard having six children and a wife, with whom he was constantly quarrelling and fighting. They lived in a back room, most of the furniture of which had been transferred to their landlord for rent. He signed the pledge, his wife and daughter (twelve years old) following.

DISTRICT No. XXII.—J. W—, thirty years of age, a hard working labouring man, at present employed in digging and wheeling clay to a mill, to be ground before moulding. Under the impression that a little beer was necessary to enable him to do his work, he had taken it, in moderation; but perceiving the danger and evils attendant on drinking, for several days he had abstained, and felt none the worse; he signed the pledge. Another, a youth of sixteen, engaged in wheeling bricks, gave similar testimony, and also signed, and was followed by his brother, a lad of eight years of age. The missionary turning to his employer, who was standing by, invited him to sign, and to allow the men their beer-money; he declined the former, but readily agreed to the latter. Mrs. W— was most anxious that her husband, a brick-moulder, should sign the pledge, as it would make a sober man of him, and contribute to their mutual comfort. The missionary advised her to give him the benefit of her example, with which she cheerfully complied. Her sister, a young woman of sixteen, who is employed in the field also signed.

DISTRICT No. XXIII.—M. L—, a widow said, she was almost lost with drinking. For thirty-nine years she drank moderately, but since her husband's death, twelve months ago, to ease her mind, she had drunk very hard, till she was now quite bewildered, and grew worse and worse. She could not keep from the public house: while her child was at home wanting the necessities of life. She signed the pledge. M. P—, a neighbour who was present said she would sign, in order to strengthen the hands of her friend, though she never drank beyond moderation. Visited CHELSEA HOSPITAL, and gave tracts to the pensioners, and addressed them on the advantages of teetotalism; some said total abstinence would be an abridgement of their comforts, others that it had done too much good already for them to speak against it; a nurse, an aged woman, who has been there upwards of twenty years bore her testimony to the excellence of the system, having been a pledged member for these seven years past.

DISTRICT No. XXIV.—SECRET LABOURS.—H. R. a cabman, thankfully received the tract, saying, that teetotalism was just the thing that would suit him. Fifteen months ago he commenced with two cabs, and at the same time a system of drinking which if he did not speedily discontinue would deprive him of them both; he signed the pledge. R. H—, another cabman said, that he had been many years a drunkard, had formerly

been a gentleman's coachman, and at times had become so intoxicated, that his master for his own safety had to leave his carriage and hire a hackney-coach to take him home; and now he was a cabman, the waterman was obliged frequently to look after his cab and get it sent home; seeing his ruin was inevitable if he continued to drink, he had abstained the last week; he signed the pledge. Addressing a group, one man (as he received the tract) said, that is what I want, for I know it will do me good, I spend all I can get; I am a mason working at the Parliament Houses, and have been earning thirty-five shillings per week, the last two years, and though I am a single man, I am destitute of clothes, poor in pocket, and miserable in mind; he signed the pledge. On a man leaving the K—A— public house, in G—P— street, the missionary gave him a tract, asking him at the same time to sign the pledge. He acknowledged that it would have been better for him and his family if he had signed it years ago; last Saturday evening (he continued) I went out with the intention of signing; instead of which I went to the public house, and got intoxicated, and spent and lost £2; he signed the pledge. Having now obtained the address, the missionary resolved next to visit the family who lived up a court in a back attic in the same street, the approach to which is by a narrow stair-case, without light; on entering the room the wife was seated on a stool, working at her needle, her four children on the floor, there being no other seat except an old chair. The children were without shoes and stockings, and almost in a state of nudity. The missionary for the present thought it best to keep it a secret, the *good news* of her husband having signed, proceeded with the usual inquiries, she said her husband was a coach-smith, and in constant work, but spent all his money at the public-house, she had only received two shillings of him for the last fortnight, towards maintaining six persons, she had consequently to work at her needle Sunday and working-day, to get bread for her children. The children were without education, they had no Bible, and not any one in the family ever attended a place of worship; on being asked to sign the pledge, she said she should be glad if her husband would; she was then informed that he had signed. With joy beaming in her countenance, she exclaimed, Is it so? it is so, replied the missionary, showing her the name on the pledge-book. "That's right," she said, "and I will sign too," her gratitude was great, and on the missionary leaving, she struck a light, to light him down the dark stairs.

M. R— called on the missionary with a note from the Superintendent, desiring him to attend to her case, she stated that herself and husband had been drunkards, they signed the pledge and kept it three years. Then they had every convenience, and many comforts, having during that period a carpeted room, feather beds, and good furniture. For these, and many other privileges they were indebted to the laudable and persevering efforts of that Christian lady Mrs. Meredith, and other benevolent friends. Two years ago she broke the pledge, and soon after, her husband broke his also, and both gave themselves up to a course of drinking, which destroyed all teetotalism had procured; she was now destitute, her last gown having gone to the pawn-shop, and the ticket being sold; she was once in the hospital several months on account of her collar-bone being broken by the violence of her husband when they were both intoxicated; she resigned. The missionary then accompanied her to see her old friend Mrs. M., who kindly gave the missionary the money to release her gown from pawn, which being done, she returned home.

INCIDENTALS.—With consent of the Superintendent, attended a youths' meeting at Peckham, Mr. Johnson in the chair, Messrs. Weston, Beal, with others addressed the meeting; several signed the pledge.
FRANCIS COLLINS.

DISTRICT No. XXV.—"Do sign Pat, it will do you good," said Mrs. O'Reilly to

her husband, Pat replied, "that he would sign if she would." They both then signed, their son and a lodger following their example.

DISTRICT No. XXVI.—The missionary learning that there had been a riot in a lodging house in R.—Street, Drury Lane, visited the parties, who acknowledged that they had made themselves mad with drink, and then quarrelled and fought with one another. Four (all that were then in the room, including the landlord) signed the pledge.

DISTRICT No. XXVII.—A—G— was found by the missionary confined to her bed and covered with bruises, which she had received from repeated falls in the street when drunk. The missionary reasoned with her on her course of life; she said, "Ah! I know what the wages of drunkenness is; I'll try if I can become a sober woman." She signed the pledge.

DISTRICT No. XXVIII.—M—G—, a widow, sixty-one years old, was met by the missionary, who observing her dejected look, spoke to her. She said, "I wish I had been a teetotaler years ago, and also my poor husband, for he died a drunkard, and left me quite destitute. I am often without a morsel of bread. Oh! the drink has been my sorrow." She signed the pledge. JAMES BALFOUR.

DISTRICT No. XXIX.—Visiting a family in N—Street Mews, was informed that they were all teetotalers. The husband had been a drunkard, but two years ago he took the pledge from Father Mathew, the wife and children following. The wife said that, but for teetotalism they should have had no house to live in, nor furniture to furnish one. "God bless Father Mathew—heaven protect him," said the woman. Spoke to others in the house, when a young woman signed. She was told by the woman above referred to, that it was the best day's work she had ever done.

DISTRICT No. XXX.—Spoke to a drunkard living in the same street. He said that he knew it would be good for him to abstain, and he sometimes had a thought of signing the pledge, he then signed, and promised to attend the temperance meetings.

DISTRICT No. XXXI.—Visited St. John's Wood Barracks; went into every room and gave tracts. Met with a few teetotalers, and among them the Secretary of the United Military Teetotal Society, which was formed lately. He said that the society commenced with five members, and now numbers upwards of two hundred. Many of the soldiers confessed having suffered from drinking, and said that the majority of the troubles into which soldiers fall, were occasioned by drink. Five signed the pledge, and many promised to attend the meetings.

DISTRICT No. XXXII.—Visited a factory in B—Place; one workman had been a teetotaler for seven years, and could from his own experience recommend its adoption by others; a second had been a pledged teetotaler for only a few months, but could bear his testimony to its excellence; a third, had been acting on teetotal principles for a few days only, nevertheless had no desire to give it up, but rather to go forward, he signed the pledge.

W. DRUMMOND.

DISTRICT No. XXXIII.—Called at No. 19, Archer Street, Camden Town, when a mother and son signed the pledge; the former related the following affecting case:—She once had a lodger, a drunkard; he would break out for weeks together; at length one night he came home quite intoxicated, and on the door being opened, he fell; after lying there half-an-hour, he rose and went up stairs; on enter-

ing his bed-room, he fell again; on the mother and son retiring to rest, observing him lying on the floor, desired him to get into bed, when he replied, "it's all right;" being accustomed to witness these scenes, they left him: on the son coming down in the morning, and hearing he was lying in the same place, went to him—he was dead!

A Christian widow has a son-in-law, a drunkard, an excellent mechanic, having high wages, yet often weeks will pass without his bringing home a shilling to his wife, and it was only this morning, says the mother, I had to send my daughter out to sell an article for food, there being nothing in the house. On a second visit, both mother and daughter signed.

Visited Kentish Town Infant School; the master intelligent and a teetotaler; had frequently allowed the use of the school-room for the advocacy of the principle; but through the intemperate remarks made by some of its advocates, was compelled to stand aloof, and to withdraw his influence.* Left some publications for his perusal.

DISTRICT No. XXXIV.—A gas-man, who has a moderate drinking, industrious wife, is himself a great drunkard. He had become acquainted with a drunken woman; on one occasion, after drinking together, they quarrelled, when the man pushed her out into the street; she went away, but presently returned with a large stick, and observing the gas-man leaning against the door-post with his hat off, smoking his pipe, she came behind him, and with a blow on his head, felled him to the ground. It was thought at first that the man was killed, his head being severely cut, and the blood pouring out copiously; under these circumstances, the missionary arrived; after getting him into the house, and binding up his wound, he urged him to sign the pledge without delay, which he did, his wife following.

DISTRICT No. XXXV.—B. Y., a father, a native of Winslow, a village in Buckinghamshire, once much respected, but through drink had so much lowered himself, as to be compelled to leave the village and the neighbourhood. In this forlorn condition, a kind Providence directed him to his son in town, who received him into his house. In his son he had a bright example both of piety and teetotalism; nevertheless, it produced no beneficial effect upon the father; he continued his drunken course, till at length the patience of his son was nearly exhausted. The missionary knew the latter, and at this critical moment called upon him, when he told the missionary, painful as it was to his feelings, he and his father must separate. The missionary entreated that he would bear with him a little longer, and commit him once more to God in prayer, (Luke xiii. 8, 9.) Not many days after, the son sent for the missionary, desiring him that he would hasten to his house, and bring his pledge book with him. The missionary obeyed, and on his arrival, after a few words in prayer, the father cheerfully signed the pledge. There were also two friends present, who could not refrain from signing on such an interesting occasion.

The matron of the Benevolent Institution, New Road, is an excellent Christian woman, and an indefatigable teetotaler, embracing every opportunity of inculcating the principle on those under her charge, liberally providing them with temperance publications; she invited the missionary to attend at an appointed hour to give an address; he went, and the result was 19 signatures, with an invitation to attend at another time.

* We would recommend our friend the school-master to read an article in the *Christian Witness* for September, on the "Present Prospects of the Total Abstinence Cause," particularly the following:—"Let no good man henceforth be deterred from the discharge of this great and paramount obligation, by vulgar prejudice, by ignorant clamour, by extravagances of opinion, or indiscretions of expressions, which at any time may have attended the advocacy, or marked the movement of the temperance effort."—SUPERINTENDENT.

DISTRICT No. XXXVI.—T. B.—, who had been in the army and navy many years; said, "Ah! sir, I know it well, (referring to the evils connected with the drinking system,) but no tongue can tell half the misery endured by the drunkard; it is a hell upon earth. I have oftentimes been so miserable, that I have scarcely been able to endure myself." The missionary after some further conversation read the pledge to him; when he exclaimed, Ah! that is it, "By Divine assistance," and I am determined by God's help to try, and signed.

B. D.— an intelligent and neatly dressed woman on being spoken to on the subject of teetotalism, remarked, it is quite true what you say; though young, I have experienced much misery through my poor drinking husband; and am willing to do anything to save him; she then signed the pledge.

J. W.—, a shoemaker, only twenty-three years of age, but through the ravages drink had made upon him looked an old man. Young as I am, he said, I have brought myself and my wife here, into much trouble and misery; but, I have resolved to give it up, and am glad you have called. He then cheerfully signed, and was followed by his moderate-drinking wife.

J. S.—, by trade a tailor, (once in destitute circumstances) blessed God that he had been a teetotaler now four years, and how glad should he have been had he always been one; it would have saved him much sorrow. The missionary inquired if his wife was a teetotaler, he said, no; he had never asked her; but, said he, she only drank it when she got wet, to prevent taking cold! the wife came in at this moment, and on the missionary asking her, she signed.

Ann S.—, the wife of a drunkard who was transported through drink. He left his family in the greatest distress. She at once decided on taking the pledge for her children's sake, she said, as well as her own; the eldest child also signed.

WILLIAM CLARIDGE.

DISTRICT No. XXXVII.—In the attic of a lodging-house were three young men clothed in rags, one of them two years since was a clerk in a merchant's counting-house in the city; but lost it through drink. He refused to sign although urged both by the missionary, and by one of his companions; the latter signed.

DISTRICT No. XXXVIII.—Mrs. —, in Eagle-place, said her husband is a sad drunkard; she had him taken before the magistrate four times for beating her. The last time, she could not leave her room for six weeks; notwithstanding, she refused to sign the pledge. A little orphan girl, who was present signed, saying, "I have no person to advise me, for good, and this pledge will keep me, from one temptation at least."

DISTRICT No. XXXIX.—E. B.— said, that herself and husband had been lying on the floor for these three months, through his intemperance; she signed the pledge, and will make her husband's case a matter of prayer.

DISTRICT No. XL.—D. H.— said he had been a teetotaler for fifteen months, but unfortunately broke his pledge, and has done no good from that time; I have, said he, parted with every thing to buy rum. He re-signed, and hoped to be more faithful in future.

JOHN WILLIAMSON.

PORT WINE DRINKERS BEWARE!

The Vintage in Portugal is a failure. The *Pobres* remarks:—"Letters from Deuro, where wine-making has commenced, describe the present vintage as the worst which has been for 15 years. One-half of the fruit is unripe, while the other is rotten."

The wine will be watery, and rotten-flavoured." The *Coalliao* also states—"The *Lavadores* are gathering the grapes unripe, rather than await a total loss. The fruit is rotten as soon as it is ripe."

How will this "watery and rotten-flavoured" juice of the grape, suit the taste of English Port-wine drinkers! They may depend upon it that there will be large admixtures of sundry substances, (well known to those who are in the trade,) to hide this "rotten flavour," and to impart the characteristics of "Good Port."

We say, therefore, to Port-wine drinkers,—Beware!

AGENTS' REGISTER.

The following is a list of the Agents recommended by the National Society.

The advocates whose names are marked thus* are open to fresh engagements.

- | | |
|---------------------------------|-------------------------------------|
| * D. G. Paine, Deptford | Isaac Phelps, Newcastle |
| * T. A. Smith, London | B. Glover, Central Association |
| W. Biscombe, London | * G. Lucas |
| W. Gawthorpe, Surrey and Sussex | * W. Edwards, Whitehaven |
| Thomas Hudson, Kent | * N. G. Ogborne, Paulton, near Bath |
| * J. McBain, London | W. G. Peace, West Cornwall |
| M. W. Crawford, Essex | * J. Kempe. |
| W. H. Buchanan, Newcastle | |

The following are paid a small salary yearly as Visiting Agents.

- | | |
|------------------------|--------------------|
| R. Gamble, Bucks. | E. Davies, Flints. |
| A. W. Heritage, Hants. | George Best, Oxon. |

* Thomas Whittaker's name has been omitted at his own request. Letters for him to be addressed, 83, High Street, Portland Town.

** It is especially desired, that all applications for unemployed Agents, be made to the Office of the National Society, 39, Moorgate Street.

*** The names of Agents who omit their Reports for two successive months, cannot be inserted; it being of importance in recommending an Agent, to know where he has been labouring, as well as his present address.

£2000 FUND.

Contributions to the amount of £750 for the £2000 Fund, for 1845-6, have been already announced.

The Committee however desire to draw attention to the fact, that £1250 remain to be made up.

Donations therefore, of any sums, from £5. and upwards, will be gratefully received, and are most earnestly solicited, that the great benefits which have already attended the Temperance Mission, may be sustained and increased, and the numerous important efforts at present in hand, may be effectually carried out.

Subscriptions before announced ... £750 0 0
Robert Jowitt, Esq. £5 0 0

SUBSCRIPTIONS RECEIVED SINCE OUR LAST.

	£ s. d.		£ s. d.
J. and S. Elliott a	1 1 0	R. L. & J. Fennings,	
John Bright, Esq.,		Esqs. a	1 1 0
M.P. a	1 1 0	Josiah Brown... a	0 10 6
Mr. Cameron ... d	0 2 6	J. Rickman, Esq. d	10 0 0
John Backhouse,		G. Osborn, Esq.,	
Esq. a	2 0 0	per Rev. Jabez	
Eliza Barclay ... a	3 0 0	Burns d	1 0 0
Lydia Forster... a	0 10 6	E. Smith, Esq. a	5 5 0
W. H. Brewin d	0 10 0	Mr. G. Miller... d	1 0 0
R. Warner, Esq. a	5 5 0	R. Varley, Esq. a	1 1 0
Henry Gaze ... a	0 10 6	R. Jowitt, Esq. a	1 0 0

MISSION FUND.

P. H.	1 0 0	John Ratty, Esq. 0 5 0
Per R. Gamble		E. Neave, Esq. ... 0 5 0
Silvanus Fox, Esq., 1 1 0		John Lovell, Esq. 0 5 0
R. Charleton, Esq. 0 10 0		Fred. Gale, Esq. 0 5 0
H. Steele, Esq. ... 0 5 0		Steven Down, Esq. 0 5 0
Mr. Clarke 0 5 0		Mrs. Clothier 0 5 0

THIRD ANNUAL REPORT

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"ADDRESS TO YOUNG MEN."

Written by THOMAS SREETON, and for which £5 was awarded by the Committee of the National Temperance Society, is now published, by HOULSTON and STONEMAN, 65, Paternoster Row; and may be had at the Office, 39, Moorgate-street. Price 3d.

TEMPERANCE

PROVIDENT INSTITUTION,

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NOTICE.

The fifth year of this Institution will be completed on the 31st December. The Directors think it right to give timely notice, that the last day of admitting Members within the current year, will be the 26th of December. Country applications should be sent in not later than the 19th of the same.

Forms to fill up, Scales of payment, and every particular, may be had, gratis, on application, either personally or by letter.

The public should be apprised of the fact, that out of upwards of 1770 Policies, only twelve claims have been made on account of death.

All Teetotalers are invited to join the Institution before the first division of profits.

Assurances may be effected for any sum, from £10 upwards, and by payments as low as *Eighteen-pence per Quarter*.

SCOTTISH TEMPERANCE REVIEW.

Published under the auspices of the Scottish

Temperance League.

GREAT ENLARGEMENT OF SIZE.

THE favour which the October Number of the SCOTTISH TEMPERANCE REVIEW has been received, and the flattering promises of support sent in from all parts of the country, have induced the Conductors of this Periodical greatly to enlarge its size. The Second Number, to be published on the 1st of November, and succeeding numbers, will contain 48 octavo pages, which is exactly double the amount of pages in the first number. There will also be a larger proportion of small type, and the page will both be longer and broader.

Being stamped, and of course transmissible by post to all parts of the country, and its price only 3d. each copy, the REVIEW will, without exception, be the

CHEAPEST MONTHLY PERIODICAL IN BRITAIN.

The Contributors to the REVIEW are paid for their services; and on this principle every effort will be made to obtain the literary assistance of the ablest writers on the Temperance Question, both at home and abroad.

The Conductors of the REVIEW confidently trust that the friends of Temperance throughout the United Kingdom will support them in this great effort to establish a powerful and able advocate of the Abstinence Cause. Nothing but an immense circulation can enable them to continue the publication of the REVIEW on the extensive scale which they have in the mean time resolved upon adopting; but let such a circulation be secured for it, by the support of the thousands of Total Abstainers, and its conductors flatter themselves that it will become a periodical worthy of the Cause.

N.B.—The large circulation of the REVIEW makes it an excellent medium for Advertisements.

EDINBURGH: QUINTIN DALRYMPLE, 29, FREDERICK STREET, Publisher, by whom Orders, accompanied with remittances, will be promptly attended to. Sold also by C. ZEIGLER, South Bridge, Edinburgh; and GEORGE GALLIE, 99, Buchanan Street, Glasgow.

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The National TEMPERANCE CHRONICLE.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

No. 30.] DECEMBER, 1845. [PRICE 1d., STAMPED 2d.

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TO OUR SUBSCRIBERS.

We have to announce to our Subscribers, that arrangements have been made for a union between the *Chronicle* and the *Temperance Recorder*; to take place with the new year, when the size of this paper will be increased from 16 to 24 pages; the price being raised to 1½d.

The *Chronicle* will, therefore, henceforth appear under the title of "*The National Temperance Chronicle and Temperance Recorder*" and will continue to be published by Houlston and Stoneman, 65, Paternoster Row.

Subscribers and Agents to the *Recorder*, will receive their parcels, as though no change had taken place.

Condensed accounts of Anniversaries and Public Meetings of especial importance will be inserted in the *Chronicle* and *Recorder* as far as space will admit.

It will be our aim to render the periodical interesting to all classes: it will embrace original articles on all subjects within the range of the Temperance question:—Foreign and Domestic News, Statistics, and Miscellaneous Information.

We would also press upon our readers the necessity of increasing the sale, which should not be less than 5,000, exclusive of the gratuitous circulation. It is trusted that those who have contributed to the Gratuitous Circulation, Fund of this paper, will continue their subscriptions; and donations from other friends are earnestly solicited.

All communications to be addressed to the Editors of the *Chronicle and Recorder*, 39, Moorgate Street, London. Its large circulation will render it a valuable medium of advertisements; the rates of which are as follows:—

Ten lines and under	5	6
Every additional line	0	3

TEETOTALISM DECLINING.

A certain Sunday newspaper has blazoned forth its opinion that teetotalism is declining.

Our readers will know how to value the opinion of that paper, when we inform them, that about a year ago, it had the effrontery to assert, that all persons who pledged themselves to abstinence from wine, beer, or spirits, were "stark-staring madmen!" *Ab uno disce omnes.*

It is not our present business to discuss, whether the writer of the foregoing statement, in reference to the decline of teetotalism was, or was not, competent to write about the subject; but as the question has been started, we have thought it worth while to turn it to some practical account; and shall, therefore, in as brief a compass as possible, attempt a reply to the interrogation—

Is the temperance cause in a prosperous or adverse position?

An answer to this query involves the following considerations:—*The number of its pledged adherents;—the activity or apathy of its members;—and the standing which it occupies in the public mind, and more particularly in the estimation of men distinguished for their intellectual greatness or moral excellence.*

Now, as regards the number of members included is within its limits, the matter stands nearly in this

condition. In the spring of 1834, there were seven pledged abstainers from all intoxicating liquors; in the autumn of 1845, there are not fewer than seven millions! Eleven years ago, the temperance movement, as it at present exists, was originated in the town of Preston, and it has now extended to almost every portion of the globe which owns the dominion of man.

The South Sea Islands have been, by its influence, rescued from the torrent of fire-waters, which had well nigh overwhelmed them. In the Sandwich Islands, there are two periodicals devoted to the advocacy of the cause; the King and the majority of the chiefs being practical, and we believe pledged abstainers. New South Wales and New Zealand have felt its power, as is evident by the existence of more than ten thousand teetotalers. In Persia, Siam, and Burmah, the missionaries are teaching and practising abstinence, and are organizing societies. In British India, there are about 5000 European members, the majority of whom are privates and officers in the army; and this calculation totally excludes the millions of native Hindoos, who rarely, if ever, use intoxicating liquors. In Africa, there are large temperance societies, especially among the aborigines; many of the missionary stations, being the head-quarters of teetotalism in their respective districts. In the West Indies—Jamaica, Dominica, St. Vincent's, Trinidad, Antigua, &c.; and in British Guiana on the South American coast, there are thousands of zealous and consistent teetotalers. But it is the United States, next to Ireland, that the greatest triumphs have been achieved. In Massachusetts there are fourteen counties, and only one grants licenses for the sale of strong drink. Moral and legal suasion are being put in active operation throughout the Union; and according to a late computation, there are ten thousand societies, with four millions of members.

In Canada there are at the least 150,000 teetotalers.

The native Indians are arousing to the disastrous effects of intemperance, and flourishing societies exist in the more numerous and civilized of their tribes.

Proceeding to the continent of Europe, we behold a movement springing up, which bears the bud of future promise.

In Germany, Poland, Holland, Denmark, and Sweden, there is a wide-spreading agitation on the temperance question. In the whole of these countries, there cannot be a smaller number than from five to ten hundred thousand enrolled members. It is true, that the pledge is merely one against the use of ardent spirits; but let us ever remember, that the total abstinence cause in our own country was preceded by a similar movement.

On the European continent, the main cause of intemperance among the people, is the use of dis-

tilled liquors. We have no doubt, however, that the philanthropists, who are the leaders of the cause, will soon discover that breweries are not preferable to distilleries, or eershops to groggeries; and that a nation can as easily become drunken on one kind of alcoholic liquor as another. And when they have appreciated this truth, we doubt not they will adopt a pledge from all that can intoxicate.

In France, at the towns of Havre and Rouen, there are small teetotal societies, composed of right-hearted men; but their efforts are chiefly directed to the reformation of Englishmen, most of whom are temporary residents, but who have stayed long enough to disgrace our national character.

In Ireland, the movement has lost none of its power; and of eight millions of inhabitants, there are at the present time from four to five millions consistent abstainers. *There is no decline.* Cases of backsliding are still few and far between. Father Mathew has penned these memorable words concerning that country:—“O! that they were true of every people under heaven!—*“ Drunkenness as a national sin, has been for ever banished from Ireland.”*”

Scotland, too, presents a favourable aspect. Seventy-four societies lately reported 40,000 members in a population of 600,000: so that assuming the entire population to amount to 3,000,000, we have upwards of 160,000 teetotalers.

In England, we believe, the cause was never more generally flourishing and prosperous. The total number of abstainers it would be impossible to state; it cannot be less than from 500,000 to 700,000. Do these facts look as if teetotalism were declining?

The second test to which we propose submitting our cause is—*The activity and zeal of its members.*

Confining our remarks to England, as we are compelled to do by our limited space, we make the assertion with confidence, that at no prior period in the history of the temperance movement, were there so many important agencies at work. We can only name them—Town missions are either forming or are already existing, in the principal provincial towns of the kingdom—travelling agents are dispersed throughout the country, chiefly employed by county and other associations. Dr. Grindrod continues to lecture to immense audiences, diffusing information on the physiological effects of alcohol; the Petition Movement against the Sunday traffic in strong drink, will show that teetotalers are not blind to the enormous evils of intemperance; the Metropolitan Missionaries, in connexion with the National Society, are carrying the knowledge and blessings of sobriety to myriads of the outcast and forlorn; the Advertising Plan, which is now in efficient operation, will bring the subject of temperance under the notice of hundreds of thousands of the more respectable and wealthy

esses of society; and the great Mission Movement, just begun, is seeking to build up the societies which exist, form new ones where there are none; and by a system of loan tract distribution, pervade the masses with teetotalism.

In addition to all this, it has been determined to hold a World's Temperance Convention in the middle of 1846, which will concentrate the world's influence on the temperance question into one tremendous focus, to be launched forth again with irresistible power upon all ranks and conditions of men. If activity then be a sign of prosperity, truly teetotalism rapidly advancing.

Our third test is—*The amount of influence it exerts upon public mind; and more particularly the estimation in which it is held by men distinguished for their intellectual fitness or moral excellence.* There is here much to animate and cheer us. The state of the press in reference to this question was dilated upon in our last number. Judging from the facts which are constantly passing before us, we may conclude with safety, that the cause has attained an importance and effected a change unparalleled in the history of moral revolutions.

Clarkson and Gurney have united to recommend to the attention of philanthropists and the friends of education: Jay, Turner, Knill, Sherman, Campbell, James, with a large band of theologians, have pressed its claims upon the attention of the religious denominations of our country; a long list of illustrious physicians have given it their sanction as conducive to health; while men of letters, Bulwer, De Quincy, Jerrold, and statesmen, as Lord John Russell, have applauded its objects and aims, as tending to elevate the British people, mentally, politically, and socially. The temperance movement has annihilated the vulgar notions concerning the nutrition to be derived from alcoholic liquors: it has acted with gigantic energy in the usages of society, leading us to conclude, that the drinking-customs are doomed; that their abuses are numbered; and though they may never be totally extirpated, yet the charm is dissolved which they have drawn millions of our race into irretrievable ruin!

Is teetotalism declining?

We will suppose that such is the fact. Is there cause for rejoicing? Consider—temperance declining—drunkenness increasing, with all its attendant miseries and woes! For as certainly as effect is linked to cause, so surely will the day which holds the bright star of temperance grow pale to witness the lurid star of intemperance in theendant, scattering among the nations of the earth, evils more overwhelmingly fearful than any mortal mind can fully estimate. We sincerely feel for the man whose heart could allow him to anticipate such a period, with feelings other than those of unmitigated sorrow and alarm.

Once more—although we think we have satis-

factorily disproved the insinuation, that teetotalism is declining; and although we have shown that it is generally progressing, yet we are free to confess, that it is declining in particular localities. It is not, indeed, surprising that a movement so widely spread should decay in some of its branches. Christianity itself furnishes a parallel.

Where then it is a truth that teetotalism is declining, it is the duty of the friends of the cause to see that it declines no longer. Thus let good be brought out of evil, and thus let the malicious expectations and premature predictions of enemies be disappointed. For one, we shall be glad if the sarcasms and taunts of foes prove effective, where the entreaties of friends have proved unavailing. Let apathy and indolence be cast aside, and let us all labour as becometh the greatness of the principles for which we contend.

That this may be the case is our heart's desire—may it be the reader's most determined resolve!

FOOD VERSUS STRONG DRINK.

At the present critical juncture, when owing to the failure and disease in the potato crop, gaunt famine is brooding over the devoted children of Erin, and when a scarcity of the staff of life is threatening the three kingdoms, there is nothing more painful to the mind of the temperance philanthropist than the fact, that more grain is now being wasted in the manufacture of intoxicating fluids than would supply tens of thousands of poor families with wholesome food, during the coming months of severity and cold.

Surely, that is a practice akin to madness, which takes the nation's food and converts it into poison!

We contemplate with much apprehension the condition of our poor countrymen during the approaching winter; and while we sympathize with the sufferers, and while we make our sympathy to be felt, according to our ability, let us—and in the "us," we include all abstainers let us—raise aloud our voices—let us denounce, in terms of warmest indignation, the gross folly, yea, the glaring sin, of manufacturing streams of death from the bounties of Providence: for is it not a sin, both against God and our fellow-men, to change heaven's blessings into curses, and during times of national scarcity, to distil and brew the corn, which should provide sustenance for the people?

We see by the public papers, that a deputation of gentlemen from Cork, brought the propriety of prohibiting distillation before the attention of the Lord Lieutenant of Ireland. This course of action was repudiated by Mr. O'Connell, on the ground that it would lead to breaches of the laws, and loss of property: and as Lord Heytesbury concurred in this opinion, and intimated that such was the view also taken by the government, it is clear legislative interference cannot be expected.

This will not, however, hinder us from using all moral suasive means.

It is our paramount duty to seize this opportunity of impressing upon the public mind, the enormity of the traffic in alcoholic liquors; and we can do this by the Press, by lectures, public meetings, &c.

Many of the newspapers would doubtless insert articles upon the subject, if forcibly drawn up and plainly written.

We are glad to learn, that our Advertisement on this very question, published in last month's religious magazines, has attracted much attention.

Let all our friends circulate information—circulate!—circulate!

The Balance.

“WEIGHED IN THE BALANCES AND FOUND WANTING.”

It is a remarkable fact, that the lapse of ten years has brought to light scarcely any fresh arguments in opposition to the practice of total abstinence from intoxicating drinks;—while during the same period of time, the testimonies in its favour have been constantly accumulating, until they have amounted to a mass of evidence almost unparalleled in the support of any system of truth.

The stale and literally worn-out objections have been so repeatedly answered, that it might seem a work of supererogation, to give them more than a cursory notice. Were they extinct, or even were they dormant, it might be well to leave them undisturbed; but we know well, that they are incessantly quoted at the present time by large masses of our countrymen, many of whom have never heard or read the replies which have been presented. We intend, therefore, once more to weigh carefully and with impartiality, in the BALANCE of calm investigation the arguments, which have been adduced against abstinence from alcoholic fluids.

We give a list of the principal of these objections, and have no doubt that they will be recognized as “old acquaintances,” by those of our friends who have at all extensively laboured in the promotion of the temperance reform.

“Intoxicating liquors are necessary and beneficial; at least, not injurious.” “They are sent for man's use and enjoyment by God, and are, therefore, his good creatures.” “Their use is countenanced by the Scriptures, and sanctioned by the example of the most illustrious men of ancient and modern times.” “Teetotalism is an extreme measure, and extremes are dangerous.” “It is directly opposed to the social feelings of man's nature.” “It is a species of self-denial not required by society, and not demanded by the word of God.” “It elevates itself into the place of the gospel, and assumes the office of religion.” “The Pledge is a needless, self-imposed yoke.”

These are among the chief of the objections we shall weigh, in future numbers of the *Chronicle*. We repeat it—it shall be our earnest endeavour to weigh them with impartiality and care, feeling the solemnity of those divinely inspired words, “An unjust balance is an abomination to the Lord.”

STRONG DRINK, AND RESPECTABLE YOUNG GENTLEMEN.

“On Thursday, October the 2nd, two persons respectably dressed, were brought before Mr. Maude, (Manchester) charged with wilfully damaging the property of several gentlemen residing in the Stockport Road. On Saturday last, the two prisoners, whose names were given as John Smith Hutton of Bolton, and Henry Lewis of the same place, were at Bolton Races, and having become drunk, they missed their way, and went to Stockport; and finding their mistake, they returned to Manchester, at a very late hour. On their way home, they called at several public-houses, where, after obtaining a supply of drink, they immediately began to break the glasses, furniture, &c., of the landlords. In this way they proceeded to Manchester, making, in their own words, “a jolly good row,” in every house they came to. On reaching Mr. Thomas Hulmes' residence, they commenced an attack on the gates and iron-railings in the front of his house, which they partially demolished. Their next attack was on the residence of Mr. Roscoe, where they did considerable injury. The houses of Miss Appleton, Dr. Wood, and Mr. Thomas Broadbent, facing the road, sustained similar damage. On the whole, they injured property to the amount of £40 or £50.

These facts having been proved, Mr. Maude said that unless some arrangement was come to with the parties whose property had been injured, he should feel it his duty to commit them to the Sessions. The two YOUNG GENTLEMEN (!) after a conversation with the parties, agreed to make good the damage done to the property, and were then discharged.”—*Times*, October 3rd.

THE RAILROAD ROBBERIES.

It has been repeatedly stated, that there is scarcely a crime or offence ever committed which is not in some manner connected with strong drink.

This assertion is again borne out by the late revelation connected with “the Railroad Robberies.” At the trial of two of the chief actors, Maynard and Garratt, in the Central Criminal Court. The following confession was given in by Garratt, and read by Mr. Straight, the deputy clerk:—

“Prison of Newgate, October 31, 1845.

“I feel it to be useless to make any attempt to defend myself against these cases, and I desire to plead ‘guilt,’ although I did not myself take some of the luggage produced against me, but they came to me afterwards:—instance, Dr. Daniel's, on the Great Western, I did not have for some period after the time he stated they were lost, as I have explained to Mr. Nash. *I regret that I was, in a moment of inebriation, tempted to embark so dishonest a traffic; but the first temptation having succeeded, I could only go on, and to habits of drinking do I attribute my first false step, for it was only when elevated with liquor that I was tempted to meddle in these matters; but I beg to appeal to those kind noblemen and gentlemen with whom I for years lived, and some of whom are on the bench and in the courts, as to my general character as a servant. Some of the testimonials are in the possession of Mr. Nash, and I believe, has ascertained that I bore the highest character. Notwithstanding the extent of these matters, I am left without a shilling; my thoughtless and careless habits, my love of dress and drink, have brought me to this, and those who have led me into it from an industrious course of life have the reflection of doing so, and then leaving me without even contributing one shilling to defend one whose purse and liberal treatment (ever foolishness) they always experienced, and I leave them*

with that reflection on themselves, and on the insincerity of human nature, in the hour of need and peril to which they contributed. * * *

"D. GARRATT.

"Witness,—W. G. Thwaites, Solicitor, 4, Lyon's-inn." Garratt was transported for seven years.

DWARKANAATH TAGORE AND FATHER MATHEW.

The following letter from the Great Hindoo Philanthropist, will be read with much pleasure by the friends of the Irish Temperance Apostle.

"MY DEAR FATHER MATHEW—The bearer of this, Mr. Leahy, is commissioned by me to undertake the painting of your portrait, which you have been so kind as to promise to sit for. Mr. Leahy is, I believe, already known to you, and I feel assured that he will, under the circumstances, fulfil his pleasing task in a manner that will do justice to his subject—I have already endeavoured to express the high honour and gratification I feel in making your personal acquaintance, and I am now doubly anxious that my countrymen should behold adorning the walls of my house, the portrait of the man who has redeemed his country from the national stigma, under which it has held so long.

"Believe me, my dear Father Mathew, with sentiments of the highest esteem, to remain ever your attached friend,

"DWARKANAATH TAGORE.

"St. George's Hotel, London, Nov. 1, 1845."

TEMPERANCE MISSION IN FRANCE

J. H. DONALDSONS JOURNAL.

I arrived in France, on *Tuesday, September 9th, 1845*, and since then I have visited all the places of the line of railway, from Havre to Rouen, and in most happy to be able to state, that with but few exceptions, all who signed the pledge with Mr. Balfour, have maintained their integrity. I have held 22 meetings, visited 57 families, 15 ships, spoke to 18 drunkards, addressed 45 groups; in the whole brought the subject of teetotalism before 1000 persons, and obtained 62 signatures. The friends here intend forming an Auxiliary Society, before I leave France. They are very anxious to carry forward the good work.

The following is an abstract of my journal.

Monday, September 8th.—Went by railway to Southampton, and from thence by steam to Havre de Grace.

Tuesday, 9th.—Arrived at Havre, waited upon the Rev. F. E. Adams, the American minister, who lent me the use of his Chapel to hold a meeting. Visited six vessels in the dock, and addressed our groups, and invited them to attend the meeting in the evening. Held a meeting in the Bethel Chapel; but in consequence of the few persons present, instead of delivering an address, I heard and answered objections.

Wednesday, 10th.—Went to Harfleur, and visited the railway, addressed four groups, and distributed tracts; held a meeting in the English preaching-house, 50 persons present, 14 signed the pledge. One man who signed the pledge with Mr. Balfour, has been promoted by his employer, and in consequence of his example, more than twelve persons under his superintendence have signed the pledge. The railway schoolmaster signed this evening.

Thursday, 11th.—Went to Bolbec, and had an interview with Mr. Mack, the missionary belonging to the British and Foreign Town Mission. He accompanied me to Mirville; visited 24 families,

addressed 10 groups, and distributed tracts, held a meeting in a carpenter's shop, 30 persons present, five signed the pledge. One man publicly declared that he had been a teetotaler in England two years, but that owing to the solicitations of his friends, (query, enemies) he had broken his pledge, only on Wednesday last; he signed, resolving to break it no more.

Friday, 12th.—Went to Rouen, and stayed at the inn until the next day, it being late at night.

Saturday, 13th.—Waited upon Mr. Little, Rue Traversiere, and made arrangements for my meetings the following week; held a meeting in the Wesleyan preaching-place, 30 persons present, one signed the pledge. All the members of the Wesleyan Society, belonging to this chapel, are teetotalers, consisting of eight persons, three of whom are local preachers. Had an interview with the Wesleyan French missionary, and gave him a report of our society. He is not yet a teetotaler, but he wishes us all success.

Sunday, 14th.—Visited eight ships, and distributed tracts; four of the crew were teetotalers; held a meeting under the railroad-tunnel, 30 persons present, and delivered an address in the evening, in the Wesleyan Chapel.

Monday, 15th.—Held a meeting at Eauplet, 50 persons present; four signed the pledge.

Tuesday, 16th.—Held a meeting at Sotteville, five persons present.

Wednesday, 17th.—Held a meeting at Chartreux, 50 persons present, three signed the pledge. Visited a manufactory belonging to the railway, containing 300 English and Irish workmen; distributed tracts.

Thursday, 18th.—Visited five vessels and took one pledge; held a meeting at Pavilly, 20 persons present, one signed.

Friday, 19th.—Held a meeting at Pissy Pavilly, 30 persons present; one signed, a Frenchman, who spoke a little English: he observed, on signing, "It is time to do better, strong drink is very expensive."

Saturday, 20th.—Held a meeting at Malaunay, 45 persons present; five signed the pledge. One man who signed with Mr. Balfour, has saved 40 francs, and his home is comfortable. He stated that his health is much improved, and that he is now desirous to lead a better life; he was formerly a Wesleyan.

Sunday, 21st.—Held a meeting at Rouen, under the tunnel, in the afternoon, 50 persons present; nine signed the pledge; the chief agent upon the Rouen line signed to-day. Also held a meeting at Eauplet, 20 persons present.

Monday, 22nd.—Held another meeting at Eauplet, 40 persons present; two signed the pledge.

Tuesday, 23rd.—Held a conversational meeting at Sotteville, six persons present.

Wednesday, 24th.—Held a meeting at Chartreux, 20 persons present, visited 16 English families and distributed tracts; also visited the Fabrik and gave the chief clerk a *Chronicle* and *Report*.

Thursday, 25th.—Held a meeting at Rouen, in the Wesleyan Chapel, 20 persons present.

Friday, 26th.—Went to Malaunay, visited 15 families, addressed four groups, and distributed tracts, held a meeting, 40 persons present; one signed the pledge.

Saturday, 27th.—Visited the brick-yard, addressed six groups, distributed tracts; one brick-maker signed the pledge.

Sunday, 28th.—Held a meeting at Rouen, under the tunnel, 50 persons present; among whom were many French people; 11 signed the pledge; gave an address in the Wesleyan Chapel in the evening,

10 persons present; one man signed the pledge.

Monday, 29th.—Met two men, who had been drunk, one had a black eye, and the other marks of blood upon his shirt front; they both acknowledged they were doing wrong, and signed the pledge. Had an interview with the Irish Catholic Priest, who received me very courteously, and wished me success; he is not a teetotaler. Held a meeting in Wood's brick-yard, Pissy Pavilly, 18 persons present; one signed the pledge. One man showed me a gold watch which he had purchased with the money he had saved from strong drink. His nephew, who also signed the pledge, has become a serious man; his wife says they are now happy.

Tuesday, 30th.—While waiting for the Diligence, I saw a number of men assemble in the road, and on going up to them, I heard one say, "I enlist you in the name of our Sovereign lady, the Queen." I observed, "to be a teetotaler." "Then you think teetotalism a good thing," said the man. "I do." I replied, "and should be happy to have you all as members of my society." I then told them who I was, and my object in coming to France. They all listened with attention. The first said—"Sir, I am just going to get my fiddle to try and raise a company of my comrades, and we intend having a regular drink to-day, as we had yesterday." I reasoned with him upon the impropriety of such conduct, gave him a *Chronicle* and some tracts, and entreated him to go and read them to the men. He took them, and holding them up to the crowd, exclaimed—"Here, lads, I am going to give a lecture upon teetotalism," and instead of getting his fiddle, I had the pleasure of seeing him surrounded by his fellows, while he was reading to them Mr. Balfour's *Journal*.

Wednesday, October 1st.—Went to Gouffreville, and made arrangements for meetings at Harfleur, Havre and St. Laurents. Held a conversational meeting at Harfleur, 10 persons present, passed some resolutions and entered into a plan for carrying on the work when the missionary had returned to England.

Thursday, 2nd.—Went to Havre, and had a conference with the Rev. A. Adams, American minister. He is fully alive to the subject, and is very anxious to promote the cause of temperance; he very kindly offered me the use of his chapel for a temperance lecture. Visited 8 vessels in the dock, and distributed tracts, delivered a lecture in the Bethel Chapel, 20 persons present, most of whom were teetotalers.

Friday, 3rd.—Went to Gouffreville, addressed three groups and gave notice of the meeting to be held at Harfleur; held a meeting at Harfleur, 40 persons present, one signed the pledge.

Saturday, 4th.—Went to St. Laurent and visited the workmen on the railway, and invited them to attend the meeting in the evening; held a meeting in the French school-room, lent for the occasion by the Mayor of the town, who was present with his wife and son-in-law; 50 persons present, eight signed the pledge.

Sunday, 5th.—Held a meeting in the English preaching-place at Harfleur, 16 persons present, one signed the pledge—also, in a cottage at St. Laurent, 30 persons present, two signed the pledge. I was informed by Mr. Page that since my last visit to this district, a young man who had been drinking and playing at cards or dominoes, in one of the Cafés all night, and who came to his work the next morning half intoxicated, fell from a waggon and was killed upon the spot; the wheels of the waggon passed over his chest. Most of the accidents upon the railway are occasioned through the use of intoxicating drinks. I have seen men

staggering drunk while endeavouring to perform their work.

Monday, 6th.—Went to Bolbec and waited upon Mr. Mack, the Protestant missionary belonging to the railway. He was very unwell and not able to accompany me to Mirville. I therefore went to Yvetot, and held a meeting in a carpenter's shop kindly lent by Mr. Earl, the agent for the railway 10 persons present, two signed the pledge.

Wednesday, 8th.—Went to Chartreux and visited the Fabrick. One of the clerks of this establishment has been discharged for drunkenness. He was in the receipt of from seven to ten francs per day. I visited his home, which was the abode of misery—the home of a drunkard. He has a wife and six children. After a short conversation upon the importance of sobriety, he resolved to try an amend; he signed the pledge, and his poor wife very cheerfully followed his example. Passing by a Café, I heard a noise within, and upon my entering, I perceived a Welchman drunk quarrelling with the French woman, and threatening to beat her. I remonstrated with the man, and eventually conveyed him home to his own lodging. He acknowledged he was doing wrong; he stated that he had that day beaten a Frenchman about the head very badly, but that he would give up strong drink altogether; he accordingly came to the meeting in the evening, and signed the pledge.

Thursday, 9th.—Went again to Chartreux, and visited three English families and the Fabrick, and informed the chief clerk that the man who had been discharged, had signed the pledge. He was glad to hear it, and promised to do what he could to obtain employment for him: an English office signed the pledge. Held a meeting at Sotteville in the English preaching-place, 30 persons present three signed the pledge.

Friday, 10th.—Went to Eauplet and delivered a lecture upon Physiology, shewing the evils of strong drinks upon health; 30 persons present, most of them were teetotalers. Miles Day, Esq., the agent for the railway, took the chair.

Saturday, 11th.—Met a few friends and made arrangements for a tea-festival and public meeting to be held at Rouen, on Wednesday, the 15th inst.

Sunday, 12th.—Held a meeting at Rouen, under a shed by the side of the railway, near the Dar nital Road, 60 persons present, including many French persons. During the meeting six soldiers came and stood for some time, and appeared interested; a contractor signed the pledge; went to Sotteville and gave an address in the English preaching-house, 12 persons present; one signed the pledge, the wife of a poor drunkard.

Monday, 13th.—Went to Malaunay, visited six English families. The reclaimed drunkards hold their pledge, and are feeling the benefits. One declared he had paid debts which he contracted through strong drink, to the amount of 200 francs 40 of which were for beer. He formerly kept a beer-shop, but has given it up and opened his house for a preaching-place. His wife wept while telling me the goodness of God to herself and husband. She is a kind-hearted woman, and has taken in two poor children who were abandoned by their parents, and left, in a strange land, entirely destitute. Both herself and husband have resolved to lead a new life, and for that purpose, she is learning to read, that she may be able to peruse the Word of God. Held a meeting at the reformer drunkard's cottage, 40 persons present; 11 signed the pledge. A contractor, who has very great influence among the men, signed at this meeting his signing caused very great excitement.

Tuesday, 14th.—Went to Barrington, and visited Wood's brick-yard. All the reclaimed are firm, and the cause is going on well here. Two teetotalers were discharged by a sub-contractor, because they would not work upon the Lord's day. One has returned to England and the other is working for his uncle, a reclaimed drunkard. The wives of the reclaimed, know not how to express their gratitude to the society for the good they are now possessing. Went to Pavilly, and held a meeting in the English preaching-place, 50 persons present, 12 signed the pledge.

Wednesday, 15th.—Returned to Rouen, and attended the tea-festival held at the Salons Common, Boulevard Beauvoisine, No. 33, near Mr. Brassey's Office; 120 persons sat down to tea and plum cake, provided by the friends, for one franc admission. After tea, a public meeting was held for the purpose of announcing the formation of the "Rouen Temperance Society," as a Branch of the "Normandie Temperance Society," and Auxiliary to the "National Temperance Society" in England—250 persons present—Miles Day, Esq., in the chair. The meeting was addressed by Messrs. Little, Richardson, Scott, Pickersgill, Rev. Mr. Mack, and the Missionary.

Resolutions of thanks were passed to the Committee of the National Society, and to the Missionaries for their labours.

Mrs. Wood, the wife of Thomas Wood of Barentin, presented the missionaries with two very handsome china cups and saucers, as a token of her esteem for their services, and of gratitude for the benefits she and her family had derived from their adoption of the pledge.

Subscriptions to the amount of 32 francs and 10 sous, were received.

There were present in the meeting, the Revs. Pommai, French Protestant minister; Leward, French Protestant minister; Pulsford, Wesleyan French missionary; Holloway, English Protestant minister. F. Andrieu, the French interpreter; Rev. L. Pulsford, Wesleyan missionary, and Fortunat Andrieu, French interpreter, signed the pledge.

Thursday, 16th.—Took diligence for Dieppe, and came by steam vessel to Shoreham.

Friday, 17th.—Visited five families at Brighton, and took five signatures. Returned to London in good health, after an absence of six weeks.

ABSTRACT.

Residence in France six weeks, during which time I travelled 482 miles.	
Meetings attended and addresses given..	38
Groups addressed	102
Drunkards spoken to	20
" accompanied home	1
Families visited	150
Ships	30
Signatures—Adults, moderate.....	99
Drunkards.....	30
Children under 13 years	4
	133

In conclusion, the missionary desires to acknowledge the kindnesses he received from the friends of temperance, and the support given to his mission by the agents and sub-contractors on the line of railway. He is happy in knowing that his labours have not been in vain.

Two efficient societies have been formed as branches of the Normandie Temperance Society, and Auxiliary to the National Temperance Society, viz.—"The Rouen Temperance Society," and "The Havre Temperance Society," the committees of which, intend to carry on the temperance reform, by distributing tracts, holding public

meetings, and the establishment of a temperance lending library and reading-room. Already a fund is raised for the purpose of promoting the object; and six young men have offered themselves as speakers, most of whom are Wesleyan Local Preachers. There is every cause to bless the Lord and take courage.

CHINA.

(Letter to E. C. DELAVAN, Esq.)

Hong Kong.

MY DEAR SIR,—I take the liberty, through you, to request from the Executive Committee of the New York State Temperance Society a set of Dr. Sewall's colossal drawings of the human stomach (in frames), and also a copy of the bound volume of the same, for the use of the Ningpo Missionary Hospital under my charge.

Dr. Sewall's plates afford not only an accurate representation of the pathology of drunkenness, but some of them may also serve as good illustrations of the pathology of opium smoking. Intoxication by means of *Samschoo* (rice whisky), though less common, is, nevertheless, the source of much disease among the people of this empire.

The exhibition to the eye, of the impressive argument which the plates afford, could produce no reforming effect on confirmed opium smokers, for their ruin is already sealed, but they would serve to deter many a young Chinaman from indulging in this most fascinating, but no less fatal vice. Like intemperance at home, opium-smoking is destroying its thousands and tens of thousands, though its course has but recently commenced.

There is no Christianity in China, by which a work like the Temperance Reform can be carried on, or even commenced; nor are there among the Chinese any public-spirited philanthropists, willing to devote their time, talents, and fortune for the promotion of such a work, or if there were such men, there is no religious feeling among the people upon which they could operate. *The only hope for China is the gospel, but it is to be feared that before it can be extensively proclaimed, her peculiar form of intemperance will have effected her ruin.* As the evil is fostered by American, as well as European merchants, it is to be hoped that philanthropists in America will not be slow in sending the Chinese such remedies as have proved efficacious in the Temperance Reform at home.

I presume no apology is necessary in addressing you on a subject which has so long had you for its champion. Fellowship in the great work is doubtless a sufficient introduction to one whose name is everywhere inseparably connected with it. Very sincerely yours,

D. J. MACGOWAN.

Medical Missionary of the American Baptist Board.

NEW SOUTH WALES.

[Communicated by a friend lately arrived from Sydney.]

Population of New South Wales per last census in 1843, 165,541
Sydney about 30,000

TEETOTALERS.

St. Patrick's Society	6000
Australian do.	2000
Sydney do.	2000
	10,000

JERSEY.

No doubt many of our friends across the Channel will feel some degree of interest in hearing how the cause of total abstinence is progressing in Jersey. I am happy to state it is not retrograding, it still moves on steadily, not a week passing but some are added to the number. During the summer, we were visited by Mr. Thomas Hudson of the "National Society," Rev. B. Parsons (Author of *Anti-Bacchus*), and lately by Mr. T. Busland of Leeds. Each of these gentlemen delivered courses of lectures on subjects connected with total abstinence, to large and respectable meetings; many signed the pledge, and those who were converts before, have been made firmer in the principles, through the convincing arguments adduced. Still, unfortunately, drunkenness exists to an awful extent, which, in some measure, arises from the cheapness of ardent spirits and wines, the price being but a trifle higher than strong beer in England. Neither is it confined to age, rank or sex. In fact, the females from the ages of 13 and 50 or 60 years—subject to that disgusting vice—far exceeds the males. One young man drowned himself, and no less than three females, in less than *many weeks*, have died suddenly, whilst under the influence of strong drink, one of whom has left four young children.

The Committee of the Jersey Auxiliary have resolved, by renewed exertions, to adopt measures which no doubt will prove beneficial to the progress of the cause. One is the holding of temperance meetings on the Sabbath afternoons, in the low streets of the town; another, the adoption of the plan recommended by the National Society, in establishing a temperance *Loan Tract Society*, and I trust at no distant period, a Temperance Library.

T. A. SMITH, Secretary.

National Temperance Chronicle.

BEFORE another number of the *Chronicle* issues from the press, CHRISTMAS, with all its festivities and joys, will have come and passed away. It will not, therefore, we are sure, be deemed out of place, to give a few words of kindly caution and advice, to those who are leagued with us in the temperance enterprise.

Seasons of national rejoicing and banqueting, are ever seasons of national temptation.

When cessation from business is the order of the day—when the cares and distractions of business are for a time buried in oblivion—when the judgment relaxes from its usual vigilance—then it is that the enemy of all good presents his most dangerous fascinations—fascinations to which alas! the unwary not infrequently fall a prey. Mistake us not. We love to see the domestic circle assemble with glee around the Christmas fire; we think it only fitting that once, at least, in the course of the rolling year, an opportunity should be afforded for the members of the same family to mingle their mutual sympathies and partake of each other's joys. But we reiterate, that this is a time for caution. Let reason preside over the banquet, and then there will be safety. Let there be a flow of soul; but let the flowing bowl be absent.

Let every teetotaler be on his guard against the enticements incident to that period which is at hand: let him not be either goaded or seduced into compliance with foolish, and at best, antiquated customs.

When joining in the cheerfulness of the social party, let him take heed lest he fall; if necessary, let him endure with composure the banter and ridicule of friends; but if pressed to drink of the sparkling glass, let him REFUSE, and do so with firmness, remembering the advice of the wisest of men—"Look not on the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright, for at the last it biteth like a serpent, and stingeth like an adder."

To all our readers we say, let your abstinence from alcoholic liquors be based on love to God and love to man—discountenance the intemperance which prevails around you—partake of all innocent pleasures and enjoyments—forget not Him who is the Giver of every good and perfect gift: and with unfeigned sincerity, we wish that each may spend the coming CHRISTMAS soberly and merrily.

MR. WILSON has returned to the North of England, and is in communication with the Newcastle and Gateshead Societies, both of which enter into his plan of action. The sub-committee on the Great Mission Movement, have prepared the following documents, which are now in the press.

1. A Manual of Rules and Suggestions for the formation and management of Branches, Associations, and District Unions.

2. An address to the readers of the loan sets of tracts to be printed on the cover of the sets.

3. Forms of declaration intended to be printed on a stiff paper in quires, and to be used chiefly for distribution among children and young persons, and to be as cheap as possible.

4. A selection of tracts, including those already published under the sanction of the National Society, with additions from the Bristol and Ipswich series, &c., forming about thirty sets of loan tracts, from 16 to 24 pages each. The whole will be published by Houlston and Stoneman.

We state with feelings of intense pleasure, that the Committee of the National Society have resolved, after mature deliberation, to hold a

WORLD'S TEMPERANCE CONVENTION

in the summer of next year; probably at the latter end of June, or the commencement of July.

We have now, therefore, to invite the prompt and earnest assistance of the Editors of all Temperance periodicals in the world, in making this information universally known.

A sub-committee has been appointed, with Richard Potter, Esq., as Chairman, who, with the

Secretary, will sign the circulars calling the Convention.

Letters and circulars are in course of being addressed to distinguished friends of the cause at home and abroad, and to the Associations and principal societies of this and other countries.

The following extract from the circular to societies, will explain the nature and objects of the Convention.

"It is suggested, that delegates from each society be appointed without delay, and information of this forwarded to this office, when their names will be enrolled in the Convention list; the exact time and place of meeting will be duly announced; and the necessary cards and programmes handed them on their arrival.

"It is obvious, that in this, as in all similar Conventions, delegates and gentlemen will attend at their own expense, or at that of the Society they represent.

"It is earnestly hoped, that the delegates attending the Convention, will be qualified to supply information, and state the views of their respective Societies in the threefold objects presented below.

"1. To ascertain the state of the temperance question in all parts of the globe.

"2. To receive suggestions as to the most effectual method of extending the Temperance Reformation. And

"3. To attempt the formation of a Temperance Mission throughout the world."

ADDRESS TO THE DIRECTORS OF BRITISH RAILWAYS.

GENTLEMEN—The responsible station which you occupy, as conservators in a great degree of the public safety in travelling, will be accepted we trust as an apology for addressing you on a subject which we feel assured you will deem worthy of your most impartial consideration.

Strict sobriety, in all trades and professions, is a virtue of the highest order; but its relative importance is vastly increased when the lives of large numbers of persons are at stake.

It will not be disputed, that Temperance should form a distinguishing feature in the characters of individuals engaged in avocations of a hazardous nature, requiring clearness of head, firmness of nerve, and presence of mind, and these qualities are unquestionably needed in an especial degree by persons entrusted with the practical management of Railways.

It is well known that drinking habits have led to the most disastrous results. Your acquaintance with the facts renders it unnecessary for us to dwell upon numerous cases, in which life and property have been sacrificed by accidents resulting from the insobriety of guards, engineers, stokers, policemen, and others.

Is it too much to say, that but for Intemperance, one-third of the accidents which have taken place, would never have occurred?

Nor would the practice of Temperance be less beneficial to those who are employed in the construction and repair of the various Railroads of our country. The wages earned by this class of men, although sufficient, if properly applied, to provide them with the comforts of life, are to a fearful extent expended in the purchase of spirituous and fermented liquors, by the use of which the physical strength is not increased; the moral feelings are blunted and debased; and the men are prevented by want of time, inclination and means, from cultivating their mental faculties.

The deeply rooted and long cherished idea, that intoxicating drinks are necessary for the performance of arduous, bodily labor, has been proved by the concurrent testimonies of tens of thousands of working men in every description of employment, to be utterly fallacious; while their disuse has in numberless instances in Ireland in America, and in this country, been followed by an improvement in health, and an increase of social and domestic blessings.

Influenced by these considerations: persuaded that you are anxious to consult the public safety, and the welfare of your servants, and confident that the question must commend itself to your judgments, as one of grave importance, the Committee of the National Temperance Society venture respectfully to recommend the employment of one or more competent individuals, as Missionaries, whose office would be to reclaim the intemperate, and to enforce at *suitable* times, the advantages of abstinence from intoxicating beverages.

These remarks, gentlemen, are presented for your candid and careful deliberation, and are designed as preparatory to a more direct and practical application, which the Committee will beg leave to submit at an early period.

By Order of the Committee,

THEODORE COMPTON, Secretary.

THE PETITION MOVEMENT AGAINST STRONG DRINK TRAFFIC.

We again desire to make known our last month's announcement, that Temperance Societies in and around London, and Ministers of the Gospel, will be supplied with Petitions against the Sunday traffic in Strong Drink, on application at this office.

The following Prelates and Noblemen have consented to present petitions to the

HOUSE OF LORDS.

His Grace the Archbishop of Canterbury.

The Bishop of London.

The Bishop of Norwich.

The Bishop of Ripon.

The Bishop of St. Davids.

Right Hon. Earl Fitzwilliam.

Right Hon. Earl Grey.

Right Hon. Lord Cottenham.

Right Hon. Lord Campbell.

TO THE COMMONS.

Viscount Ebrington.

Lord Ashley.

Benjamin Hawes, Esq.

Joseph Brotherton, Esq.

William Aldam, Esq.

John Hardy, Esq.

The subjoined courteous reply was received from Mr. Wakley, Esq., M.P. for Finsbury, and Coroner of Middlesex.

85, Bedford Square, November 6th, 1845.

SIR,—Permit me to apologise for the delay which has taken place in my replying to your communication of the 28th ult. I have now carefully examined the draft of the petition to the House of Commons, which you forwarded to me at that time. No person can entertain a stronger conviction than I, of the dreadful evils which result to society from the excessive use of intoxicating liquors. It is in fact proved before me almost daily, that drunkenness is the prolific parent of poverty, and every gradation of vice and crime. Drunkenness is, in truth, the master evil which now afflicts a great portion of the population of this kingdom, in their social stations. But when I am asked if I will attempt to put down the practice by assisting to pass a legislative enactment, framed with that express object, I feel called upon to pause and consider the whole subject most diligently, and inquire, finally, whether the taking of such a step would not, in all probability, defeat the very object of the benevolent authors of the proceeding.

I feel, therefore, bound to state at once, most respectfully to the National Temperance Society, whose exertions I greatly admire and applaud, that not the remotest probability exists of the enactment of a law, by the present Parliament, for, to use the words of your petition "greatly restricting, or entirely prohibiting the sale of intoxicating liquors on Sundays." When the restricted clause which has proved so useful was introduced into the Bill of 1839, it was done without any great previous public commotion, and the hostile interests had not been aroused into combined activity. A few petitions such as you propose, and a Bill founded upon them, being placed on the table of the House of Commons, an opposition would be raised which I am convinced would, in a very few weeks, prove irresistible in its influence.

I would, therefore, advise the Society, calmly to consider the whole matter, and determine whether it would not be better to approach the subject in a manner less likely to provoke hostility, than are petitions, in the form of the one which you have sent to me. I shall, at all times, be most willing and happy to aid the exertions of the Society, by my humble efforts, which I may be enabled to make in my place in Parliament, and,

I have the honour to be, Sir,

Your most obedient Servant,

THOMAS WAKLEY.

The above letter will be read with pleasure by the friends of Temperance.

We believe that the Sunday traffic in strong drink is a great and crying evil, and that much good would be effected by its abolition. This Mr. Wakley admits; but predicts that the attempt would be met with a storm of opposition.

Whether by the presentation of petitions we, shall or shall not, succeed in attaining our object, at any rate, the subject of Temperance will be brought before the attention of the legislature and the public, and the fact, carried as it will be on the wings of the press to the ends of the earth, that thousands of petitions for this object have been presented to Parliament, cannot fail of exercising a beneficial influence. Still, we do not despair of attaining our desire at the present or some future time. Other efforts Reform—Catholic Emancipation, &c. were once designated as 'impossibilities' Let us then try.

Petitions should be sent to the Houses of Parliament and will go free of postage if the ends are left open.

THE ADVERTISING PLAN

was tried in the November Religious Periodicals on rather an extensive scale.

The Advertisement on the Scarcity of Food, was inserted in the *Christian Witness*, *Baptist Magazine*, *Continental Echo*, and *Local Preachers' Magazine*; and was gratuitously inserted in the *Patriot* and *Wesleyan* newspapers.

The article headed, "No one liveth to himself," was advertised in the *Church of England and New Connexion Magazines*, and another article on the use of intoxicating liquors, in the *Evangelical Magazine*.

The united circulation of these periodicals is 102,400, and are probably seen by half a-million of persons. Thus, the principles of temperance are introduced into more than one hundred thousand families—and for what price? For the small sum of £26!

Tract distribution has proved exceedingly useful among the working classes; but the peculiar advantages of this new agency in reaching the middle and higher classes, will be immediately perceived.

Constant pecuniary assistance will be required to render the plan fully effective, and for this support the Committee depend upon those friends who are anxious to see the universal spread of temperance information.

Donations previously announced	£42
Richard Potter, Esq.	2
P. J. Bassett, Esq.	5
Mrs. Grant	3
G. S. Kenrick, Esq.	1 5s.

Subscriptions of any amount in furtherance of this object will be thankfully received at the office of the National Society.

METROPOLITAN MISSION.

The Reports for last month are unavoidably postponed for want of space.

The formation of Local Associations, is one of the objects of the Metropolitan Mission.

An Association commenced by one of the Missionaries some time since, is in active operation.

The Rector of Clerkenwell in conjunction with the Sunday School Committee, having granted the use of the School Room in Lamb and Flag court, two meetings were held on the 18th and 25th ult., Mr. Phillips of the Temperance Provident Institution, in the chair.

The Missionary, (No X.) of the district, was assisted by two of his colleagues and other kind friends. A third meeting will be held on the 2nd of the present month, (December.) The Superintendent of the School and the City Missionary were also there, rendering their influential services; through whom, and the aid the Committee feel sure they shall receive from all the local Societies; there is every reason to believe that a permanent Society will be the result. The attendance was good, and several signatures were obtained.

SUPERINTENDENT.

THE METROPOLIS.

On the 29th of September, a Festival and meeting was held in Cole-street Chapel, Trinity-square Southwark, S. C. Hall, Esq., B.L., occupied the chair.

We announced in a former number that the above place of worship had been taken for the advocacy of temperance. We hope great success will attend the efforts put forth for that object.

The Eighth Anniversary of the Walworth and Camberwell Society, was celebrated on the 1st of October.

The meeting was held in the National School Room, Newington Butts. B. Rotch, Esq., B. L., and one of the Justices of Peace for Middlesex,

presided. Mr. Beal, the Secretary, read the Report.

Addresses were delivered by Dr. Oxley, T. Mitchell, Esq., and Messrs. Walters and Davis.

Two lectures on the Metropolitan Mission were delivered in the month of October, by Dawson Burns, in the Temperance Hall, Carlisle Street, Marylebone. The attendance on both occasions was numerous and respectable.

The first Anniversary Festival of the Richard Knill, Total Abstinence Society, was held on the 10th of November, in the School Room, under Bishopsgate Street Chapel. Upwards of 200 persons set down to Tea. J. S. Buckingham, Esq., presided at the public meeting, which was addressed by Dr. Oxley, Mr. J. McArthy, Mr. Simmons, a Missionary from India, and other advocates.

The new hall of the "Old Kent Road and New Cross True Temperance Society, and Mechanics Institute, was opened on the 28th of October, when the chair was taken by Dr. Oxley, at which a densely crowded meeting was present, many retiring for want of room. The interest was kept up on the three following evenings, when John Meredith, Esq., John Cassell, Esq., and the Treasurer of the society, (in the absence of J. S. Buckingham, Esq.) severally presided, and excellent addresses were delivered on the occasion,—the only drawback being the unavoidable absence of the much-valued friend of the society, William Cash, Esq.

The foundation of the building had its origin in the zeal of a few individuals in humble circumstances, but the rearing and completion of the superstructure devolved upon others. A teetotal friend observing their difficulties, and seeing the desirableness of having a place of meeting, in the neighbourhood, advanced the money on interest. It is worthy of being remarked that this new cause is the fruit of the Peckham Society, then one of the branches of the South London Auxiliary; the meeting being held in the Lancasterian School Room, which was obtained through the influence of Samuel Cash, Esq., who himself generally presided.

As the library and reading-room are not yet completed, (requiring from £150 to £200) the liberal and enlightened friends of education and of temperance, will confer great and lasting obligations on the committee by affording them the necessary pecuniary assistance to carry out their contemplated plans of usefulness.

The hall will accommodate 400, and is duly invested in Trust.

Donations in money or books will be most thankfully received by the Treasurer, B. Hogsflesh, 18, Bird-in-Bush Road, New Peckham, or by any member of the committee.

SUSSEX AND SURREY.

W. GAWTHORPE'S JOURNAL.

It affords me very great pleasure to announce through the medium of the *Chronicle*, that we have succeeded in forming another temperance association for the systematic agitation of the principles of the temperance reformation. It forms an epoch in the movement in the counties of Surrey and Sussex. No flourish of trumpets announced the arrival of the delegates at Brighton on the 5th of November, who assembled for the purpose of assisting in organizing the temperance reformers in these counties. The meeting was a quiet, business-like affair, but nevertheless important and interesting. Thomas Compton, Esq. of Sompting-abbotts ably presided over the meeting. Burwood Godlee, Esq. of Lewes, an esteemed member of the Society of Friends was elected treasurer, J. C. Ferrier, Esq., M. D., of Worthing was chosen Secretary, and the following gentlemen from the executive committee for conducting the affairs of the association—Thomas Compton, Esq. of Sompting, Mr. Hills of Arundel, Mr. Cramp of East Grinstead, Mr. Aramfield of Croydon, Mr. R. Marsh of Docking, Rev. William Collings of Kingston. It was resolved to raise the funds necessarily required for

carrying on the operations, by getting the societies to pay in advance at the rate of 8s. 6d. per lecture, and in the next place, by appealing to the friends of temperance and moral reform, for donations and subscriptions to aid in this noble undertaking. The thanks of the meeting were voted to the National Temperance Society, and to William Janson, jun., Esq. of Tottenham, for the pecuniary aid afforded, and interest manifested by them on behalf of those districts. Several other resolutions were passed, all tending to the same object; and if the friends, and especially the officers of the association will only put their shoulders to the wheel, this association may very soon be made a powerful means of doing good, and of bringing into disrepute the drinking-system of our country. In my next report I propose to give a rapid sketch of this field of operations, with a journal of proceedings. In concluding this hasty account of the formation of the Surrey and Sussex Temperance Association, I beg to tender my sincere thanks on behalf of the temperance cause to those friends who have so liberally aided by their donations this object, and at the same time would call on those who can help, and who have not yet done so, to forward whatever they may be pleased to give to our esteemed treasurer, Mr. Godlee of Lewes.

Donations announced last month	23	13	6
Dorking Temperance Society	3	0	0
Croydon ditto ditto	3	0	0
William Cash, Esq., Peckham.	0	10	6

M. W. CRAWFORD.—ESSEX UNION.

Having concluded my labours in the above Union, I am truly grateful to be enabled to give a more cheering account of the results. A general spirit of revival was manifest at almost every meeting, during the last two months; and I have the pleasing reflection of leaving the Union, if not in a better, certainly not in a worse working-condition than I found it. My thanks are due, and hereby given, to those excellent friends at every station, whose kindness and valued assistance rendered my arduous labours less laborious.

I commenced on Monday, May the 12th. Suspended our public meetings during the month of August, and concluded my engagement on Friday, 31st October; during that period, I travelled 1,926 miles, addressed 96 public meetings, and received 218 signatures, a small number, but of much importance, when we consider the difficulties that yet remain to be surmounted.

I have engaged with the Suffolk Union, to commence next month, and hope to present a good account when my engagement is fulfilled.

G. W. PEACE.—CORNWALL AND DEVON.

The temperance cause is still progressing in the west of Cornwall, and in the towns which I have visited since my last report; viz., Hayle, St. Ives, Camborne, Redruth, Truro, &c., good meetings have been held. Having obtained leave of absence from my labours in this association for a few days, I have employed that time in visiting a few societies in the east of Cornwall, as also in Devon. On October 8th, I visited St. Austle, where a large and respectable meeting was convened. The attention was excellent, and the lectures evidently produced some good impressions. On the 9th, visited for the first time, Liskeard. The temperance hall was well filled; here the cause cannot but progress, having a number of warm supporters in several influential members of the *Society of Friends*. The 13th, attended a good meeting in York Lane, Plymouth, and on the 14th, at Devonport. Here the meeting was of the *superlative degree*, crowded to overflowing, scores being obliged to leave, unable to gain admittance. The society is blessed with some good sterling men, who are at the helm.

On the 15th, the Guildhall in Plymouth, was kindly lent by the Mayor, for a meeting. Every part of the building was crowded, the audience being literally packed together. The chair was ably filled by — Duscombe, Esq., and the result was of the most cheering and flattering description; at the close, 14 signed the pledge. At all of these meetings I have been accompanied by Mr. J. Passmore Edwards, whose assistance and advocacy have tended materially to advance and render the meetings interesting and successful.

GEORGE BEST.—OXON.

I am happy, however, to state, that the good cause is on the advance among us, and that those already reclaimed, remain steadfast. Our teetotal labourers in the fields, have shown that they can work as well, if not better, without strong drink. Some of the publicans in the villages complain they do not now sell one-third the quantity of beer they formerly did.

Since my last report, I paid a short visit to Scotland, and found much drunkenness in Leith, Edinburgh, and other places. I was not inactive, but by speaking, by distributing tracts, and by other means, endeavoured to extend the cause of temperance, and I trust my labours were not altogether in vain.

A poor woman in the village of A, 16 miles from here, told me the other day, with tears of gratitude that, she should always be pleased to see me. For she said, "before you met with my husband we were in the greatest state of misery and poverty, sometimes we and our children were almost ready to starve for the want of food; but now we have plenty. Then we went to no place of worship, now we have clothes to wear, so that we can attend God's house, and our children now go to the Sunday School. Then we were very unhappy, for all went for drink, now we are happy," &c.

Another in the village of B, 8 miles from here, whose husband is a Mason, told me. "Ah, Sir, I am glad to see you, to tell you, that my John has not been to the Public House since you were here, (nearly a month,) and he declares he will drink no more. These last three Sundays we have gone to Church together. Last Thursday night we went to Chapel together, and since he has ceased to drink, he has brought home £2, which he would have spent if you had not met with him."

A. W. HERITAGE.—HAMPSHIRE.

Visited Sparsholt; while distributing tracts an aged female said, "This is a notorious place, I hope you may do good," could not prevail upon her to sign the pledge; gave away 32 tracts.

Went to Week and Worthy, two villages near Winchester, called upon nineteen families; two children signed.

At Whiteparish, a populous village, much prejudice prevails; three persons, however, signed the pledge.

Broughton. Here I met with a group of men going to work, and entering into conversation with them, inquired if they were teetotalers, upon which one replied, "No; except that man with the watch in his pocket." What a lesson for beer-drinkers! I walked two miles with them, urging the importance of temperance, and at length three more took the pledge.

Took the train to Southampton, and spent two hours in tract distribution in the dock-yard; two signatures. After which attended a tea and public meeting in the Primitive Methodist Chapel. Returning home the same night by rail, I travelled with a lady who appeared quite

intoxicated; she, however, poured contempt on teetotalism.

Walked to Wherwell, near Andover, and finding most of the people in the harvest-field, I adopted a new course, and went from field to field visiting the labourers and reading to them the tract, called *The great delusion*.

Paid my first visit to Clatford, and adopted the same plan as at Wherwell. One woman said, if her husband would become a teetotaler, they might be as comfortable as other poor people; he, however, refused to sign, although his wife and another female set the example.

Mitcheldener and neighbourhood visited and distributed forty-two tracts.

At the village of Bourne, when I talked about labourers performing their work without strong drink, the people laughed at me, supposing the thing quite impossible. Two persons possessed of a little more faith than their neighbours, promised to try it for a month; one of them observing, he had tried moderation and drunkenness.

Went to Upper, Lower and Middle Wallop, and found several pious people, both Baptists and Wesleyans, but none disposed to be so foolish as to leave off drinking, what one man singularly enough called "nature's beverage." I distributed sixty tracts; *Dick in the Stocks*, and the one on *Slavery* appeared the most acceptable.

At Andover waited upon several teetotalers, and found the society in a very disorganised state, but hope the approaching winter's campaign may revive things here.

Having spent the night at Andover, I walked to a foundry about two miles distant, and spent some time in talking to the workmen and giving them tracts. I hope to hold a meeting here before long; one of the proprietors of the works being a teetotaler.

Travelled from Southampton to Downton, giving away tracts as I went, and was surprised to find in going through the New Forest, a distance of about twelve miles, not one place of religious worship could be seen, although several public-houses and beer-shops presented themselves to my notice.

Spent the next day at Downton, in Wiltshire; here there are a few good men and true, struggling against much opposition; obtained two signatures.

At Bishopstoke went down the line of railway, talking to the workmen, some listened attentively others insulted, and one signed the pledge. I hope to visit this person often, he has been a notorious drunkard. Should he continue firm, this will be ample compensation for a month's labour.

Went to Crowd Hill, hoping to have a meeting; but as no announcement had been made, we could not succeed in holding one. Found a few had adopted our principles, both here and at Twyford.

A social tea-meeting at Winchester, when some preliminary steps were taken towards the establishment of a library in connexion with the Temperance Society.

ASHFORD.

There has been some declension in the cause of temperance in this town; but I am happy to say it seems now to be reviving again.

Two respectable farmers called on me on the 27th of October and signed the pledge.

On the 15th of October, we had an interesting meeting in the British and Foreign School Rooms, when Mr. Hudson gave us an excellent lecture. On the same day we had a public tea.

THOMAS CLARKE.

YORK.

THE YORK NEW LECTURE HALL.

The citizens of York have long felt the want of a building suitable for holding public meetings, and the York Temperance Society, also desirous of having a building worthy of the cause with which they are identified, a project was formed to effect such a purpose—plans, &c., were prepared—the estimated cost was £1500—and the shares at £1 each, were soon nearly all taken. The society, for obvious reasons, have designated the erection, "The York Lecture Hall." Its site is in Good-rangate, towards the west end; it is out of view of the street, and approached by a sufficiently wide passage. The Hall has no external decorations, but is beautifully fitted up internally. Abundance of light is obtained from the roof, which forms a parallelogram-shaped dome, the whole of which is glazed. The platform is erected at the south end, in the middle is a recess—on the north, east, and west sides, a neat gallery is fixed, with seats two deep. At the north end is a good-sized room, which, on public occasions, may be thrown open by removing a partition. Pipes are laid for heating the Hall—there is a kitchen, with apparatus for boiling water, and all the arrangements are complete. The Hall was commenced last March, and has been speedily and satisfactorily finished.

The interesting services connected with the opening of the above splendid building commenced on Wednesday, September 16, by a procession of the York Temperance and Rechabite Societies, who, after perambulating the principal streets, halted in the Thursday Market, where a public open-air meeting was held, and addressed by Messrs. Miatt, Strachan, Higgle, and Bormond. At five o'clock, a tea-meeting was held in the Hall, which was filled by a respectable auditory. After tea, a public temperance meeting was held, commemorative of the establishment of the York Temperance Society nine years since. Amongst the friends present were—Rev. T. J. Messer of Hull, Mr. John Andrew of Scarbro', Edward Thompson, Esq., of Armin, L. Heyworth, Esq., of Liverpool, Mr. Counsellor Carberry of Leeds, J. Wilson, Esq., of Mirfield, Rev. James Caughey of the American Episcopal Methodist Church, R. Higgle, Esq., of Gateshead, Messrs. J. W. Miatt and J. Strachan of South Shields, and others.

D. Lupton, Esq., Mayor of Leeds, occupied the chair.

OTLEY.

On Wednesday evening, October 29th, a public meeting was held in the Methodist School Room, Otley, to promote the cause of temperance. Mr. David Beate, of that place, delivered an impressive address on the occasion. He was able to speak of the evils of intemperance, and also of the blessings which flow from an abandonment of this degrading vice.

HAWORTH.

On Sunday, November 2nd, a sermon was preached in the Hall-green Chapel, to a crowded audience, by Mr. G. E. Lomax, of Manchester, at the close of which, about 44s. was collected for the benefit of the Haworth Temperance Society. Mr. L. also delivered a temperance lecture, in the Hall-green School Room, on Monday evening, and one in the Hawksbridge School Room, on Tuesday evening.

HARVEST-WORK WITHOUT STRONG DRINK.

The principle of total abstinence from intoxi-

cating drinks, has recently been put to the test by eight men in the employment of Mr. Caleb Coleby, of Pulham, St. Mary the Virgin, who have performed their harvest-work satisfactorily, without the aid of any intoxicating liquor, the entire company being pledged members of the Pulham Temperance Society. The names of these men are Robert Tillet, Daniel Lee, Robert Nunn, George Everitt, Joseph Oakes, John Frost, Edward Frost, and William Howlett. Four other members of the same society, viz., James Bunn, Edward Childers, Charles Youell, jun., and George Bullock, jun., have also borne their testimony against the common opinion that strong drink is necessary in the harvest-field, by working with separate companies of harvestmen, who have adhered to the usual practice of drinking beer. These men have all performed their work without difficulty, and have suffered no inconvenience from enlisting under the banners of the Coldstream Guards.—*Norfolk News.*

HARVEST HOME.—INGHAM.

A pleasing scene was witnessed at Ingham Chapel, on Wednesday evening last. About 350 persons, consisting of harvestmen, their wives and children, accompanied by their masters and families, met to celebrate the close of harvest by a social repast. Ample provision was made for this large company, and ample justice done to it. In one of the addresses delivered after tea, it was stated, that the supplies required for the evening's entertainment, were 14 stone of bread, 10 stone of cake, 24 pounds of butter, 2½ lbs. of tea, 24 lbs. of sugar, and 34 pints of milk. No account was given of the quantity of ham consumed at tea, nor of the fruit afterwards, though of both there was an abundant supply. *The good feeling which prevailed between the different classes was exemplary; the poor were orderly, respectful, and attentive, yet perfectly free and happy; and those of superior station were courteous and sociable.* The Rev. J. Venimore, the minister of the chapel, presided, and addressed the company after tea. Very interesting and useful addresses were likewise delivered by Messrs. R. Cooke, W. Hows, jun., G. S. Barber, and B. Slipper, also by J. Flory, a labouring man, whose speech was instructive, appropriate, and well delivered. Conversation and music filled up the interval. At the close of the meeting, social worship was conducted by the chairman, and the company separated at half-past nine; *unanimous in thinking this a vast improvement on the old way of signaling the harvest-home by drunken revelry.* A similar meeting was held in this place of worship on the 19th ult., and the attendance at both would have been much larger if room could have been found. At other chapels of various denominations, in this neighbourhood, we understand that gatherings of a similar character have taken place.—*Norfolk News.*

LANE END.

On the 11th instant a public tea-party took place at Lane End, in the National School-room, when about 250 sat down to that social and cheerful repast. A public meeting was afterwards held in the same room, the Rev. William Ford, M.A., perpetual curate, and president of the North Staffedshire Temperance Association, in the chair. After the opening address of the chairman, very able and suitable speeches were made by the Rev. L. Panting, M.A., vicar of Chelmsay, Mr. Gloer, agent of the Central Association, and Mr. Rithbone of Hanley. The attendance was numerous, and the feeling of the meeting excellent. Eleven or twelve pledges were afterwards taken, on of

them being that of a respectable tradesman of the town. The whole was enlivened by the good music of the Stoke teetotal brass band, who kindly gave their services on the occasion. A similar tea-party and public meeting were also held at Stoke-upon-Trent on the following evening, in the National School-room, when about 300 sat down to tea. The meeting was exceedingly and oppressively crowded. The chair was occupied for some time by W. Ridgway, Esq., of Haxley, until the arrival of the Rev. W. Ford, the president of the Association. The report and accounts of the North Staffordshire Association for the past year were read and passed; thanks were publicly given to G. S. Kenrick, Esq., for his valuable services. Very suitable and interesting speeches were delivered by the chairman, A. Astle, Esq., Robert Garner, Esq., Rev. L. Panting, vicar of Chebsey, Rev. H. Hilton, G. S. Kenrick, Esq., Mr. G. Hemmings, and Mr. Glover. The meeting was one of a very enthusiastic character; a striking feature of it was the attendance and support of three medical gentlemen, all pledged members of the Society. The Stoke brass band varied and enlivened the scene, and some new pledges were taken.

Compendium of Facts.

THE NEWSPAPERS state, that the Duke of Wellington has sent out orders to abolish Temperance Societies in the British army.

ON SUNDAY morning last, between six and eight o'clock, no fewer than sixty-eight persons, including nine females, were observed to come out of one public-house, situate not a hundred miles from the North Quay, in this town.—*Mon's Herald.*

AT THE LATE Windsor election, a company of soldiers who were in a state of intoxication, created a riot in the town.

MR. DAY, the rector of Hawbridge, Bucks, has been subjected to proceedings in the Ecclesiastical court, "for having addicted himself to excessive drinking wine, beer, and spirituous liquors, and for having been repeatedly intoxicated." From the articles and the evidence in support of them, it appeared that he frequented a public-house in the parish called the Rose and Crown, where he associated with labourers, and other low persons in the tap-room, conducting himself whilst intoxicated with violence, offering to fight, and using profane language.

REV. DR. CAMPBELL signed the temperance pledge at our office, on the 1st of November.

DR. GRINDROD has been lecturing with his usual success in Carlisle, Newcastle, and North Shields.

LAWRENCE HEYWORTH, Esq., has laid the foundation of the Clarence Temperance Hall in Liverpool.

THE ROCHDALE SOCIETY held its tenth anniversary on the 12th of November; Jacob Bright, jun., Esq., presided.

ON THE 6th of November a lecture was delivered by Mr. Cassell, in the Tailors' Hall, Bristol, on the plan of advertising temperance information in religious and other Magazines.

AN OVERWHELMING majority of the voters of Connecticut, have decided against the liquor-license system.

IN THE COUNTIES of Fairfield, Windham, and New London, containing about one-third of the population of Connecticut, not a single town has voted to grant licenses to sell intoxicating liquors.

MURDER PREVENTED BY TEETOTALISM.

On Wednesday evening, at the total abstinence meeting in Bevington-hill, an individual came in considerably the worse for liquor, whilst a Mr. Strick, from Leeds, was speaking and pointing out the awful consequences that had occurred in his own family through the love of strong drink. It wrought so much upon the mind and conscience of the individual alluded to, that he came forward and produced a pistol, which he had purchased that evening for the purpose of shooting his wife, said he felt conscious of the evil of drink, and signed the pledge.—*Liverpool Mercury, November 14th.*

BRIEF NOTICES.

THE YOUNG WOMAN'S TRACT; Or, the Temperance Question commended to the attention of Females.—Ipswich Tracts, No. 55.

We fully agree with the writer of this pamphlet, in the statement contained in his opening paragraph:—"Amongst the various classes in society, to which the attention of writers on Temperance has been specially directed, it seems somewhat strange that the young women of our country, should appear to have been nearly, if not altogether, overlooked." We rejoice that they have been at length specially addressed in the tract before us, which, like its predecessors to Sunday School Children, and Sunday School Teachers, is written in a most effective manner, and will be productive of good, commensurate with its circulation.

THE SCOTTISH TEMPERANCE REVIEW, under the Auspices of the Scottish Temperance League. Edinburgh. Q. Dalrymple, 29, South Frederick Street. Nos. 1. & 2.

Another candidate for the favour of the temperance public has recently appeared under the above title. It has our heartiest wishes for its prosperity; we trust it will obtain what it desires—the support of thousands of abstainers; and from the specimens before us, we believe it will rank among the ablest and most powerful advocates of the Temperance cause.

ALBERT BARNES.

The October number of the *Christian Witness* contained an essay on the subject, by Albert Barnes of America, entitled "General Views and Practical Deductions," which is well deserving the serious perusal of both the friends and the opponents of the total abstinence cause. We cordially and fully concur in the sentiments expressed in the following paragraph—

"There may be difference of opinion on the question whether the use of wine is forbidden in the sacred scriptures,—whether the wines of Palestine were or were not fermented,—whether as a common beverage they were or were not attended with danger,—and whether the wine which the Saviour made at Cana, and that of which he commonly partook, had the common properties of the fermented juice of the grape,—and whether to abstain from the use of wine be a mere matter of expediency, or be a matter of moral obligation. Let these continue to be topics of friendly discussion. Let travellers make further reports. Let the language of the scriptures be further investigated. Let books be written, and speeches made, and sermons preached, and ancient customs be more fully investigated. But in the mean time, assuredly Christians may agree on such points as the following, and such agreement will practically settle the question. I mean—that the use of wine as a beverage, is nowhere enjoined in the scripture, or made a test of discipleship, or a part of the lute of religion; that no injury will occur by total

abstinence; that the wines of Palestine, whether fermented or unfermented, were materially unlike the manufactured wines of this country; that these wines are in general a miserable compound of deleterious articles, sustaining no more relation to the vine than any other of the drinks that intoxicate; that they possess the intoxicating quality in a high degree, and that the intoxicating quality is the same as in any other liquor that produces this effect, and is, like that, alcohol; that the use of wine by professing Christians, and by ministers of the gospel, is highly injurious by example, and is that to which men constantly appeal to keep themselves in countenance; that in fact the principal danger among the young men of our cities and towns, and especially among those who claim to be of the higher classes, is from the use of what is called wine—and that, as a consequence of that use, sustained as they are to some extent by the example of professing Christians, multitudes of them are on their way to the grave of the drunkard. Under circumstances like these, and with admitted facts like these, is it well, is it expedient, for the friends of religion to advocate their use, or to patronize it by their example? Let them have their *own views about the reasons for abstaining*—whether from expediency, or from the conviction of right and of conscience—yet in the thing itself may there not be, and should there not be, harmony of action? and are not those who love the Saviour bound to set their faces against any form of an evil, which, in days that are past, has robbed the church of many who might have lived to bless it by their talents and piety; which, every year, has consigned its tens of thousands to the grave; which has filled our prisons and almshouses with convicts and paupers, and which more than anything else has spread poverty, and woe, and mourning over the land? What should a Christian have to do with customs which, by any possibility, can lead to such results?"

TEMPERANCE AND PEACE.

(From the *Herald of Peace*.)

Strong drink is one of the recruiting sergeant's chief means of accomplishing his object. To a great extent the army is composed of drunkards; and the uniform testimony of those best acquainted with the ranks, is, that a large proportion of the crime that characterizes the army originates in the habit of drinking. Everything that tends to diminish this practice, tends to prevent the increase of the army; and every improvement effected in this particular, amongst the soldiery, prepares them to form a more rational and consistent opinion of the profession of arms. If recruits be obtained with more difficulty, and soldiers be brought to serious reflection as to the lawfulness of their calling, the cause of universal peace is thereby furthered. It is with great satisfaction, therefore, that we contemplate the progress of the Temperance movement amongst the labouring classes of the people; and especially those of Ireland, from which the chief part of the soldiers are drafted; and with equal satisfaction that we learn, that the cause of temperance is making progress among the soldiers themselves.

It is pleasing to observe how closely all great moral reforms are allied to each other, and how they are all working together to bring about, under the superintendence and blessing of Almighty God, that period of universal light, and purity, and liberty, and love, so long and variously foretold in the pages of Holy Scripture—"Blessed are ye that sow beside all waters."

THE TEMPERANCE CAUSE.

(From the *Manchester Argus*.)

View the various schemes for social improvement in whatever light we may, whether morally, religiously, or politically, their grand recommendation must be their tendency to excite in the minds of unthinking men the powers of reflection and self-guidance. Regarded in this light, we do not know but that some of these schemes are worthy to take precedence of many others of a political and party nature, though the latter occupy a much larger share of public attention. What calmly-judging mind, with power to look into itself and understand, so far as can be understood, its deep mysteries and independent powers, but knows that the prosperity and happiness of nations and communities depend less, much less, upon forms of government, or the ascendancy of this or that party, than upon the judicious self-moved operations of well-informed minds. As an instrument for aiding to lay this foundation for social greatness, we hold the abstinence cause to have irresistible claims on the public mind. When we think, too, of the wonderful sympathies that bind mind to mind, and the secret influence that, springing in one mind actuates another, we at once see the importance to that cause of individual example and support; and cannot admit the force of opposing arguments, grounded on the plea of too much self-sacrifice, as weighed against the advantage to each individual that would result from a hearty and general co-operation for the reform of the inebriating vices of society.

TEMPERANCE IN AMERICA.

(From the *Morning Chronicle*.)

Our friends from America inform us, that the temperance cause continues rapidly to extend its influence there, with obviously the most beneficial and happy effects on society at large, that indeed, the most sanguine can hardly over estimate its civilizing and humanizing tendencies. Extensive farms are managed without the use of one drop of intoxicating drink, in a climate subject to great extremes of heat and cold. Ships are sailed, and manufactures are conducted on the same plan, and in every case, the work is done more expeditiously and better; the manufacturer especially, reckoning his temperance-labour to be twenty-five per cent. more valuable than drinking-labour.

[As a corroboration of these statements, we may observe, that the Rev. W. Chalmers (who was one of a deputation from the Free Church of Scotland to the United States) remarked, in a lecture given on the Institutions, &c., of America, that though he had travelled 5000 miles, he had never seen a drop of spirits in a private house, and only once at a public dinner; and he had not been offered more than half-a-dozen glasses of wine during his whole stay in that country.]

A CLERGYMAN VERSUS LICENSING.

The *Ipswich Express* stated, that on an application for a new public-house license in Colchester, the Rev. S. Carr, Vicar of St. Peter's, in which parish the house is situated, deprecated the granting of the license. He dwelt at some length upon the bad effect which the increase of public-houses was calculated to produce upon the morals of the inhabitants, and concluded by entreating the Bench to reject the application. At a future meeting the application was rejected.

JOHN WESLEY

"You see the wine when it sparkles in the cup, and are going to drink of it. I tell you there is poison in it, and therefore beg you to throw it away. You answer, 'the wine is harmless in itself.' I reply, 'perhaps it is so; but still, if it be mixed with what is not harmless, no one in his senses, if he knows it at least, unless he would separate the good from the bad, would once think of drinking it.' If you add, 'it is not poison to me, though it be to others.' Then I say, 'THROW IT AWAY, FOR THY BROTHER'S SAKE, LEST THOU EM-BOLDEN HIM TO DRINK ALSO. WHY SHOULD THY STRENGTH OCCASION THY WEAK BROTHER TO PERISH FOR WHOM CHRIST DIED?'—*Sermon on Public Diversion.*

POETRY.

SONG OF THE RIVER.

BY C. H. DELEVAN.

(From *The Fountain.*)

I spring from the rock, from the mountain side,
Sparkling, pure and bright,
And I gather strength as I rapidly glide
From my birth-place into light.

Riches I bear to land and tree,
Beauty to hill and dale;
Beast and bird delight in me,
Drink and are strong and hale.

Fresh are the the flowers that deck my banks,
The sod is greenest there;
And the warbling winged ones sing their thanks,
As they drink of me everywhere.

I am the only drink that was given
To man, when pure and free;
Return then, to the gift of Heaven,
You're safe when drinking me.

AGENTS' REGISTER.

The following is a list of the Agents recommended by the National Society.

The advocates whose names are marked thus* are open to fresh engagements.

* D. G. Paine, Deptford	Isaac Phelps, Newcastle
* T. A. Smith, London	B. Glover, Central Association
W. Biscombe, London	* G. Lucas
W. Gawthorp, Surrey and Sussex	* W. Edwards, Whitehaven
Thomas Hudson, Kent	* N. G. Osborne, Paulton, near Bath
* J. McBain, London	W. G. Peace, West Cornwall
M. W. Crawford, Essex	* J. Kempe.
W. H. Buchanan, Newcastle	

The following are paid a small salary yearly as Visiting Agents.

R. Gamble, Bucks.	E. Davies, Flints.
A. W. Heritage, Hants.	George Best, Oxon.

* It is especially desired, that all applications for unemployed Agents, be made to the Office of the National Society, 39, Moorgate Street.

** The names of Agents who omit their Reports for two successive months, cannot be inserted; it being of importance in recommending an Agent, to know where he has been labouring, as well as his present address.

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THIRD ANNUAL REPORT

And the *Prize Essay Address* to Young Men, are published by HOULSTON and STONEMAN, 65, Paternoster Row; and may be obtained at the Office of the Society, 39, Moorgate Street.

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TEMPERANCE

PROVIDENT INSTITUTION,
39, MOORGATE STREET.

ENROLLED—31st. of December, 1840.

NOTICE.

The fifth Annual Meeting of Members will be held in the Board Room of the Institution, on Friday the 2nd of January, at three o'clock precisely, to receive the Directors' Report.

All persons assured are entitled to attend.

The members of Temperance Societies are strongly recommended to join the Institution, on or before the 26th. Instant, which is the last day for admitting Members to participate in the Profits with those of the fifth year.

Forms of application and every particular may be had gratis and post free.

THEODORE COMPTON Sec.

JAMES BUCKLE,
TAILOR & DRAPER.

54, Coleman Street, near the Bank of England.

Respectfully informs his Friends and the Public, that his business is removed to the above address where he hopes to receive the continued favours of those Gentlemen who have already done him the honour of their Patronage.

He earnestly commends to the consideration of the PUBLIC the just principles upon which he conducts his business, and by a strict attention to the wishes of his Customers he hopes to foster that cordial approval so frequently expressed, and to maintain that confidence he has hitherto enjoyed.

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THE NATIONAL TEMPERANCE CHRONICLE AND TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

No. 1, JOINT SERIES.]

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"ONE AND ALL."

We take the Cornish motto, "One and all," the heading of our present article; and intend referring some remarks on a subject closely allied to the prosperity of the temperance cause; to which remarks we respectfully solicit the candid attention of all our readers.

It is a saying trite but true, that the fate of nearly every institution, whether sacred or secular, has been to suffer more from its professed friends than from its open enemies.

Often, when there has been no visible opposition, the supporters of a cause have quarrelled among themselves; while, sometimes, but more rarely, internal dissensions have arisen in the midst of attacks from without. It is seldom that any society can survive, when the latter is the case; to do so, it must be endowed with more than ordinary vitality, and must be the depository of principles of the highest moment.

How will these observations apply to the Temperance Reform? Simply thus. No movement has been more furiously assailed from without; none has ever contained so many traitors within.

It has had to stand against the raging fury of the malevolent, and the more dangerous cant of the hypocritical. It has had to endure the silent scorn of the apathetic, and the misguided zeal of well-meaning but mistaken friends. While it has been assailed with unremitting vigour, it has been weakened by controversies among its adherents; and it is to these controversies that we intend in particular to refer.

All acrimonious controversies among the friends of a cause must impair its usefulness; and for this

plain reason—that while persons are occupied with one subject, they cannot be devoting their attention to another; and if Temperance advocates are absorbed in discussions among themselves, they cannot be applying all their energies to the fulfilment of the great trust committed to them.

We do not, of course, mean that differences of opinion should not exist, and that they should not be discussed in a friendly spirit: but we do object most strenuously to these controversies being elevated to an undue position.

But this is not the whole of the evil. Controversies are rarely engaged in, without the manifestation of bad temper. The consequence is, that we find some of the professed leaders of the cause, instead of uniting to spread the blessings of sobriety, indulging in insult and invective against one another.

They tell us in one page, that they desire nothing so much as the prosperity of the Temperance cause, and in another page, we see them striving by all the powers of sarcasm and declamation, to blacken the character and injure the reputation of some individual who differs with them on a peculiar dogma of their creed, but who is acknowledged to be as sincere a friend of the cause as themselves.

These are pitiable and melancholy spectacles. Need we wonder that the mass should look on with indifference, or turn away with disgust?

We speak in sorrow, not in anger. We entreat all who have a true and fervent attachment to the principles of total abstinence, to guard with the utmost watchfulness against this evil.

We would ask with all the solemnity of which

we are capable, Does the Destroyer stay his march while Temperance advocates are tarnishing each others characters? Is the pestilence arrested? Ah, no! The simoom still sweeps onward in its burning and withering course—the plague still continues its devastations—the grim tyrant still holds his sway—the earth is still drenched with tears and blood—the heavens still resound with the groans of the suffering and the dying—and tens of thousands of unreclaimed drunkards are still entering the invisible state!

Away, then, with our inactivity!—Away with our party and personal disputes!—We are all agreed that the universal spread of temperance will bless mankind and glorify God. Let us keep this object steadily before us, and use those means for its accomplishment which we think will be most effective.

Away with mean and silly jealousies!—We are only the instruments—God is the Great First Cause, and to him must all the honour be ascribed.

When we see cause for reproof, let us reprove with kindness, but let us not be drawn into angry controversies with individuals or parties. Let us bear in mind that the tide of woe and misery continues still to flow, and that every day adds to the strength of the fearful current. Does it not, then, behove us to endeavour with all the power we possess to arrest its further progress?

The new year opens auspiciously— a spirit of Union is kindling in every direction; may it burn brighter and brighter! Let "One and All" be our motto, and with one end in view, may we all strive with one heart and one mind to attain it. And when 1846 is about to close, may it bear this testimony—a testimony far preferable to any which could be borne to our polemic skill—that the only provocation we have offered has been "to LOVE and to GOOD WORKS."

POLICE REPORTS.

The police reports inserted in our pages from time to time, must not lead our readers to suppose that they are extraordinary cases; much less, that they are all, or, indeed, any considerable proportion of those which daily occur in London alone. Even the daily papers report a very small minority of the cases of drunkenness brought before the magistrates at the Mansion-house, Guildhall, and other police courts. It is scarcely possible to be half an hour in any of these courts, on any day in the week, without hearing several charges, occasioned directly or indirectly by the drinking-habits of the community.

A few days ago, the writer had to make a declaration at Guildhall, and while waiting for about a quarter of an hour, four cases were brought on in succession, every one of them connected with drinking and thieving at public-houses. One

wretched looking creature, already under recognizances for a former offence, was charged with entering the *George Inn*, under suspicious circumstances, and taking a *pint of sherry* without paying for it. Another had stolen a shilling from the counter at a pot-house. Two lads had had some *half-and-half* at a beer-shop, and had run off without paying for it, the defence being that neither of them had any money. One young man was taken up for being drunk and disorderly in St. Paul's Churchyard. His excuse was that he had met a friend from the country, who had shown his kindness and liberality by making his Cockney friend drunk, and thus providing him with a gratuitous lodging for the night.

The court was crowded with *patenbrokers* and *publicans*, who assist each other in demoralizing and impoverishing the country. It is difficult to say which class could be best spared from the executive ministry of Satan.

The following are specimens of the cases reported in the daily papers within the space of a few days, in London alone. They are affecting on many grounds; not only as showing the fearful and complicated evils of the drinking-system, and the inefficiency of the law to keep it in check, but as instances of the painful fact, that the administrators of the law are themselves infected with the evil. Thus, the magistrates admit drunkenness as an excuse for other crimes; the police, who are paid by the public to preserve order, are found amongst the drunken and disorderly; whilst those who ought to set an example to their inferiors, are allowed to indulge their sensual appetites, to the injury of the public, with no other punishment than a paltry fine and the disgrace, which they, perhaps, regard with indifference.

GUILDHALL.—A person "connected with the press," who rejoices in the classic cognomen of *Scipio Small-man*, was brought before Alderman Wilson, for wilfully smashing a pane of glass valued at £14, the shop window of the grocery firm which advertises itself by the laconic line "*Number One, St. Paul's Churchyard.*"

It appeared that the prisoner, on being taken into custody, had said, "I did it, and I had an object." The object, however, seemed to be merely one of the hallucinations of an alcoholic brain; for the next morning, after a night's total abstinence, the imaginative gentleman discovered that he had no object at all; but had only been drunk.

He was fined £5, and in default of payment imprisoned for two months.

It will be recollected, in the case of the Portland Vase, noticed in our pages some time since, that the above is the maximum amount which the magistrate can levy in such cases.

We submit whether the interests of *Number One* would not be subserved by subscribing to the Temperance Society!

THAMES.—A DRUNKEN POLICEMAN.—Police-constable James Henry Clarke, 185 H, was placed at the bar before Mr. BRODERIP, charged with assaulting a waterman named George Rivett, in Lower East Smithfield, Wap



ping; also with assaulting Inspector John Donegan and Sergeant Sugg, of the H division, while in the execution of their duty.

George Rivett deposed to having been spoken to in a rough manner by the constable Clarke, when leaving Alderman-stairs in his boat; soon after which he heard the cry of "Sculler," "Boat a-boy," which made him pull to the stairs, when the constable caught hold of his boat and took him into custody, saying he should charge him with being disorderly.

Inspector Donegan said he was on duty at Denmark-street station, when Clarke brought the man Rivett in custody to the station, and wished to charge him with being disorderly and causing a disturbance at Alderman-stairs. The inspector at once perceived that the constable was drunk, and the man Rivett quite sober. He desired the man Rivett to attend Superintendent Piers's office in the morning, and he (the inspector) would meet him there. After Rivett left the station, the inspector desired Clarke to sit down; to which Clarke replied that he should not, that he should go home. He then rushed out of the door, and Sergeant Sugg assisted the inspector and two other constables in stopping him, upon which he kicked at the inspector, and struck him on the chest. Whilst the inspector was endeavouring to handcuff him, he kicked Sergeant Sugg, and did all he could to injure all the officers. He was finally handcuffed. The case was reported to the Commissioners of Police, who referred it to that court for a magistrate's decision.

Mr. BRODERIP inquired what Clarke had to say in defence? to which he replied that he had TAKEN A LITTLE DRINK, and did not know what he did.

He was then sentenced to a month at the House of Correction.

Clarke begged the magistrate to fine him instead of imprisoning him.

Mr. BRODERIP said, certainly not; that the sentence he had passed was the *maximum* according to law, but he was sorry to say it was quite inadequate to the amount of the offence committed; that he was placed in the streets as a protector of the public peace, but had proved himself a disturber of it.

The conduct of the magistrate in this case is highly commendable. We are persuaded that if committals for drunkenness superseded fines, we should not only have fewer drunken policemen, but also fewer gentlemen-drunkards, who figure in our police courts from time to time.

The next instance we shall present is one containing a heart-rending description of maternal depravity.

WORSHIP-STREET.—Two wretched little girls, only 11 and 9 years of age, were charged with having stolen a pair of shoes in High-street, Shoreditch.

William Hurlock, a fish-dealer, stated that he observed the two prisoners suspiciously eyeing a new pair of shoes exposed for sale at the door, and drove them away, but on turning round directly afterwards he found the shoes had disappeared, and saw the prisoners running off as fast as they could down the street; he instantly pursued them, and on overtaking them, found the stolen property in possession of the elder prisoner, and gave them both into custody.

Police-constable Bryant, of the G division, stated that after lodging the prisoners in the station-house, on the road to which, the prisoners bit and scratched him, and struggled to the utmost of their power, he went in search of their mother, whom he at length found at the bar of a neighbouring beer-shop in a state of helpless drunkenness. On apprising her that her children were in custody for felony, she treated the matter with the most unfeeling indifference. The constable added, that he had made

inquiries in the neighbourhood where the mother resided, and ascertained that she was a woman of the most abandoned habits, and that she had, in fact, regularly trained up her children to thieving, and chiefly for the gratification of her own depraved and vicious propensities.

The little creatures heard the evidence against them with the greatest indifference, and on being asked if they wished to say anything, carelessly replied in the negative.

The prosecutor requested that the magistrate, in consideration of the extreme youth of the prisoners, would deal summarily with the case, and sentence them to some short term of imprisonment.

Mr. BINGHAM, however, said that this would be altogether *misplaced* leniency, and he must decline acceding to the suggestion. After what he had heard of the abandoned character of their mother, the most merciful course that he could adopt for the welfare of the prisoners themselves would be at once to commit them for trial, which would most probably be the means of removing them from the contaminating influence of such a parent; for there could be no doubt, that if he imposed upon them only a short imprisonment, they would go back to their mother the instant they were liberated, and be again involved in the same ruinous courses they had before pursued.

The magistrate then ordered the depositions to be taken, and the prisoners were committed for trial—*Times*.

We must again applaud the decision of the magistrate. The hardening effects of strong drink, as detailed in the above case, cannot but appal every philanthropist who reads it; but, awful as the fact is, let us not forget that it is but *one* fact out of a thousand others.

Our next case, is that of a young gentleman, a medical student, who amused himself by wrenching off door-knockers, until he was interrupted by the police.

The reason he assigns for his conduct, is a cutting sarcasm upon the "convivial parties" of the day.

SOUTHWARK.—James Lockwood, medical student of Guy's Hospital, was charged with wrenching knockers off the doors of several houses in Church-street, and Suffolk-street. He was seen by a policeman, who took him to the station-house, where his pockets were found filled with the knockers of the doors of other houses, which he had previously wrenched off.

The defendant said that HE HAD BEEN DINING OUT, and HAD DRUNK TO SUCH EXCESS THAT HE SCARCELY KNEW WHAT HE WAS ABOUT. He added, that he was fully sensible of his error—(the error of "dining out, and drinking to excess?")—and was prepared to pay for the damage he had committed.

Mr. TRAIL fined the defendant £1, and adjudged him to pay £1 16s. for the damage.

The defendant was locked up.

We close our short, but already soul-sickening catalogue, by another case, in which the magistrate's conduct is open to censure.

LAMBETH.—A DRUNKEN TAILOR—Henry Bowes, a tailor, was charged with being so drunk in the Kennington-road as to be perfectly incapable of taking care of himself. The prisoner presented a most wretched appearance: his clothes, which had been good, were torn to tatters, and his whole person was covered with mud. When asked what he had to say to the charge, the prisoner expressed a hope, that his worship would take into consideration the extent of his sufferings; for the number of hours he had been locked up, in the state he then

appeared, he begged to assure his worship, was more than sufficient punishment for his *indiscretion*. He lost his hat, his clothes were torn, but he knew not how, and how he came to roll about in the mud, he was quite unable to explain. Mr. HENRY observed, that as the prisoner had suffered considerably by his *INDISCRETION* (!) he should discharge him.

It might have been expected that the culprit would style his crime an "indiscretion;" but that a magistrate should give his sanction to the term, we could scarcely have believed. But such is the fact. And because this "indiscretion" did not lead to a breach of the peace, the offender is quietly dismissed. We are told in a certain Book, that magistrates should be "a terror to evil-doers, and a praise to them that do well;" but we suppose a drunkard is not to be considered an evil-doer, unless he become a terror to the public!

We intend to return to the subject of "Police Reports" at a future opportunity. Our pages might be filled every month with cases similar to the above; and we can only justify the apathy of the professed friends of morality, on a plea of ignorance as to the cause of the evil.

The Balance.

"WEIGHED IN THE BALANCES AND FOUND WANTING."

According to our last month's announcement, we proceed to consider the various objections which have been urged against the Temperance principle.

What we write shall be as simple and lucid as we can make it, and we hope that our efforts will prove useful, in assisting abstainers to give a reason for the faith which is in them.

The time has arrived, when men will be influenced in this matter by reason, and not by impulse—they require arguments, not mere assertions—appeals to their judgment as well as to their feelings.

Without further preface, we shall deliberately weigh the first objection, which is as follows;—

"INTOXICATING LIQUORS ARE NECESSARY AND BENEFICIAL; AT LEAST, NOT INJURIOUS."

This objection is composed of three parts, and each part requires to be separately considered.

It is asserted, 1st, that intoxicating liquors are necessary. Necessary for whom? They are not necessary for the millions of abstainers who exist without them. Necessary for what? For the discharge of the physical functions—necessary for health? Multitudes of teetotalers decide in the negative. Necessary for the objector himself? To prove this, he must first show that they are beneficial; for no article of food is necessary which is not at the same time beneficial.

But it is asserted further, 2nd, that intoxicating liquors are beneficial. It is urged that they are conducive to health, and enable men to perform arduous labour, endure extreme fatigue, &c.

Now, it may be proper to inquire here, what is there in the composition of these liquors which can produce such effects? Every substance is physically beneficial according to the amount of nutri-

tion it contains, and what is the amount of nutrition in intoxicating liquors? A gallon of ale is made of 95 ounces of barley, which contain 88 ounces of nourishment; how much of this is found in the gallon of ale? Not ten ounces!

Be it remembered that *solids* alone can nourish; solids alone can be converted into blood, and from thence into bone, &c; and all fluids are nutritious only, according to the amount of solid matter they contain.

A process of decay is constantly going on in the body, which decay is also being constantly repaired by the conversion of the food we take into the various members of the physical system. To be nutritious, intoxicating liquors must contain solid matter, which is thus converted; but what is the fact? Why, out of 100lbs. of barley, 75lbs. are lost in the processes of malting and brewing—Where then is the nutrition?

The fallacy which the labouring classes have held so long, and for which they have had to pay so dearly, is simply this—

They are told that strong drink is made of barley; after taking it they feel invigorated, and therefore conclude that it is the effect of the barley! Strange infatuation, to suppose that barley can be digested, and applied to the recruiting of the physical energies in the space of a few minutes! Liebig, in his letters on chemistry, p. 57, states, "beer, wine, spirits, &c., furnish no element capable of entering into the composition of blood, muscular fibre, or any part which is the seat of the vital principle."

It is time that this "great delusion" should be forever annihilated, and that every working man should be made acquainted with the truth—that fermented and spirituous liquors contain little or no nutrition, and therefore, that the effect experienced after drinking them must owe its origin to some other cause; that cause is alcohol. And what is alcohol? It is a spirit composed of three gasses, united in the following proportions:—Oxygen, 34½ parts; hydrogen, 13¼ parts; and carbon 52 parts.

Can alcohol nourish? Is it nutritious? By no means: it is totally incapable of being converted into blood, muscular fibre, &c.; but it is a fiery spirit, and it stimulates, and it is this stimulation which is mistaken for strength. There is a healthy stimulation caused by the digestion of food, and its subsequent change into blood; but this is widely different from the artificial stimulation produced by alcohol. How, then, is alcohol beneficial? Some genius more than ordinarily acute may inquire, "Does not Liebig say that alcohol is partly decomposed by oxygen, and is not a warmth thereby elicited?" True, but as has been well remarked, it is heat without strength.

Oxygen, too, is lost, for the oxygen which thus decomposes the alcohol and generates heat without strength, might be otherwise far better employed in decomposing substances which would yield heat and strength, fuel and nutrition together.

Carbon, the main constituent of alcohol, is, we know, necessary to life, but wholesome food yields all that the physical system requires; and as Dr. E. Johnson well remarks, "the difficulty is not how to get carbon, but how to get rid of it."

Thus it appears that though alcohol evolves a great amount of heat, yet it yields no nutrition, but produces considerable physical injury; and we therefore conclude, that it is safest and wisest to abstain from it and use food which yields sufficient heat, possesses nutrition, and produces no injurious effects.

Is alcohol, or are alcoholic liquors beneficial?

That they are not so, is attested by the élite of British physicians. Dr. Hope, Sir B. Brodie, Dr. Chambers, Sir James Clark, Dr. Granville, Dr. C. A. Key, Dr. M. Hall, Dr. D. Davis, with 72 other medical gentlemen of established reputation, signed a document containing the following paragraph:—

"An opinion handed down from rude and ignorant times, and imbibed by Englishmen from their youth, has become very general, that the habitual use of some portion of alcoholic drink, as of wine, beer, or spirits, is beneficial to health, and even necessary for those subjected to habitual labour.

"Anatomy, physiology, and the experience of all ages and countries, when properly examined, must satisfy every mind well informed in medical science, that the above opinion is ALTOGETHER ERRONEOUS."

Are intoxicating liquors beneficial? That they are not so, is, we think, evident from the fact, that those who abstain from them can perform their usual physical labour with equal ease as when they used them.

This is a point of great importance. Practical evidence on a practical subject is not only valuable; it is irresistible.

The question is not so much—can men perform the same labour when they abstain as when they take strong drinks? The question rather is, can they perform such labour *as well*? And if they can, is it not clear that the intoxicating liquors they formerly drank, did not enable them to execute their work?

But another point arises—do such individuals exist?

There need be no dispute here. It is a FACT, that there are hundreds of thousands of working men, who toil for their bread by the sweat of their brow, and who are engaged in all kinds of labour from the most arduous to the lightest—from the most active to the most sedentary; and these persons are of all ages, of all constitutions, and live in every variety of climate, from the nipping cold of Labrador to the scorching heat of the West Indies; from the genial climate of the islands of the Pacific, to the pestilential atmosphere of British Guiana—a land of marshes and the region of death—and these individuals testify, and they all testify to this one truth—that by *abstinence from intoxicating liquors, THEIR PHYSICAL STRENGTH HAS NOT BEEN DIMINISHED*; but, on the contrary, has in many cases been increased.

If, then, abstinence from these drinks has been productive of physical good, is it not manifest, that their use could not have been physically beneficial?

We are reluctantly compelled by our limited space, to postpone our remarks on the latter part of the argument under consideration till next month, when we shall also weigh the Second Objection, viz., "Intoxicating liquors are sent for man's use and enjoyment by God, and are therefore, his good creatures."

READING ROOMS AND COFFEE-HOUSES.

We have repeatedly insisted upon the necessity of supplying some useful, or at least innocent substitute for the habits forsaken by those who sign the pledge. The desirableness of establishing reading-rooms, supplied with useful and entertaining works of unexceptionable character, has often been enforced in our pages; and it has also been our lot to speak plainly our sentiments on the ge-

neral run of Temperance Coffee-houses as at present conducted.

We have now the gratification of stating that a number of friends resident near London, have determined to open a coffee-house and reading-room in their own neighbourhood, from which all intoxicating liquors and tobacco shall be strictly excluded, and which shall be under the control of an independent committee. We ardently hope that this effort will be crowned with success; that it will not only prove a blessing to the neighbourhood, but also serve as a model for similar establishments in other places. The reading-room will be confined to *subscribers*, of whom a very small quarterly payment will be required. It is not intended to encourage newspaper reading; but the principal temperance papers will be taken in, and the room well supplied with useful and moral works. Several gentlemen have expressed their readiness to attend the reading-room and to give occasional lectures and explanations of different interesting topics in history, science, &c.

A TESTIMONIAL TO THE MISSION.

The following letter will be read with deep interest. The writer was found fifteen months ago in the neighbourhood of Covent Garden, by the missionary on the Seven Dials District. She was in a state of destitution caused by depraved habits. She signed the pledge, and expressed great disgust at her way of life. The missionary exerted himself to procure her admission into the Female department of the Refuge for the Destitute, where her conduct has realized the hopes entertained of her reformation, and the following testimony from herself attests her gratitude.

Refuge for the Destitute, Hackney Road.

GENTLEMEN,

I beg to return my most sincere and heartfelt thanks for the great interest you took in gaining admission for me to the Refuge, while so many more deserving objects than myself have been, and still are, wandering houseless and friendless; however, I trust, by the blessing of the Almighty, the instructions I have here received, will prove of lasting good to me, and that I shall yet be a useful and respectable member of that society I had before so disgraced. Begging again to assure you of my deep sense of gratitude,

I remain, &c.,

E. W.

THE ECCLESIASTICAL LAW AND DRUNKENNESS.

(From the *Times* newspaper.)

The common vagaries of intoxication, such as are presented daily to the police-courts, have in them often so much of the ludicrous that it is difficult not to lose sight of their real grossness in the grotesque forms which they assume. The culprit's punishment generally is to be locked up all night in a damp cell, where he sleeps as soundly as in his own bed; and on the morrow his sentence will be too frequently that, supposed to be pronounced on a very different occasion,

"Solventur risu tabule, tu missus abibis."

It is fortunate that the class of offenders against the laws of sobriety is such that but little injury can be done to the public by force of their example. A considerable period has elapsed since it was fashionable to swallow half-a-dozen bottles at a sitting, and the spectacle would not now be tolerated of a member of Parliament rolling in the

gutter, and cracking jokes at the expense of a brother member, even though the jokes were brilliant with the wit of a Sheridan. The days of brawling noblemen and drunken parsons are at an end, and if an individual from among these classes happens to attain at times an ebrious notoriety, he is sure to meet with contempt at first, and finally with disgrace. Perhaps there is no particular in which modern society has risen so far above the impure standard of bygone times as in the habits of gentlemen. The improvement has often been remarked, especially by foreigners; and we are wont sometimes to bring it forward with no little satisfaction. But the greater satisfaction we feel at the general improvement, the deeper must be our disgust at particular exceptions, and more especially when these are found in the ranks of the clergy.

It has been the unenvied fortune of the parish of Hawridge, in Buckinghamshire, to have remained, for a period of eight years, under the spiritual guidance of a certain Mr. William Day. This reverend gentleman is not, we believe, unknown to the public. His reputation has not been confined within the narrow limits of his rectory. His name, unless our memory deceives us, has more than once been honoured by a notice in our columns, where he has figured both as a fancy butcher of sheep, and also in the more ambitious character of a cutter and maimer of his fellow-creatures. From the penalties of the first offence he barely escaped, as was thought at the time, through the peculiar leaning of a late Chief Baron. For his partial escape from the second charge he was indebted solely to the thickness of the clothing worn by his intended victim. He was, however, convicted of the assault, and suffered six weeks' imprisonment. These crimes attracted the notice of his diocesan, who some time back promoted the office of the judge against him, in pursuance of the provisions of the Church Discipline Act. The charges were for being addicted to continual and excessive drinking, so as frequently to be intoxicated, and for having been convicted of the assault above-mentioned, to the great scandal of the church. The habitual intoxication was proved by numerous instances and the clearest evidence. The spiritual pastor of Hawridge was described by his parishioners as having appeared among them under all the various phases of drunkenness—"tipsy, so that he could hardly get along, but was obliged to hold by a gate to keep himself from falling;"—"pretty well tipsy;"—"very tipsy, so as to run on a deal of nonsense;"—"rather fresh;"—"fresh;"—"very fresh;"—"the worse for liquor;"—"a good deal the worse for liquor." On one occasion, after having indulged to excess in a public inn, his old cutting and slashing propensities broke forth against an unfortunate dog, which he stabbed in the throat with his knife. Again, at the same public-house, after copious libations of brandy and water, and being inspired with that species of courage which is rather unjustly called 'Dutch,' he challenged the biggest man in the room to fight with him, declaring in his indiscriminate valour that "he would fight with any of them; he did not care whom he fought with."

Now, one would think that such conduct in a clergyman needed only to be known and brought before the proper judicial tribunal, to be instantly punished by deprivation; that is, by the severest penalty within the limit of the ecclesiastical jurisdiction. Such would be the judgment of a plain right-thinking man. Such, however, is not the judgment of Sir Herbert Jenner Fust. And that learned gentleman has a great reputation for judicial sagacity. He admits the charges to be proved, fully

and legally. He admits that Mr. Day is liable to ecclesiastical censure. He was urged by counsel at the bar to pronounce the severest censure in his power—deprivation. Yet he hesitated, quoted cases, and could not bring himself to discharge an unpleasant duty. He discovers that there is no precedent of a sentence of deprivation for habitual drunkenness without a previous admonition, at least. He therefore suspends Mr. Day from office and the emoluments of his living for three years. Is it possible to pen this judgment without astonishment? Can any impartial person be found to say that justice has been done? It is not for us to decide where the blame should fall,—whether on the judge for his false judgment, or on the law for its weakness. For the benefit of public example, we would rather not quarrel with the law. But we would point out to Sir Herbert Jenner Fust a common maxim,—"*Judex damnatur, cum nocens absolvitur.*"

THE MARQUIS OF LANSDOWNE'S TESTIMONY.

The Marquis of Lansdowne in a letter to Father Mathew, thus writes:—"I am near the conclusion of a journey through a considerable portion of the south of Ireland; in the course of which I have myself had, everywhere, repeated occasion to observe a most remarkable change for the better in the appearance of the population, and to be assured by others on whom I could rely, of an equally manifest improvement in their character and conduct, produced by the extraordinary success of your unremitting endeavours to introduce amongst them confirmed habits of temperance and self-control."

WINE-DRINKING IN THE ARMY.

A long investigation has recently taken place in reference to Lieut. Kirwan, for stabbing Quarter-Master Tarleton, on Sunday, 28th September.

It is pretty evident that the act was performed in a state of excitement produced by the drinking of wine.

A general order was issued, by command of the Duke of Wellington, on the 20th of November, in which occurs this important paragraph:—

"The Commander-in-Chief has been informed that the practice of smoking, by the use of pipes, cigars, or cheroots, has become prevalent among the officers of the army, which is not only in itself a species of intoxication occasioned by the fumes of tobacco, but undoubtedly occasions drinking and tipping by those who acquire the habit; and he entreats officers commanding regiments, to prevent smoking in the mess-rooms of their several regiments, and in the adjoining apartments, and to discourage the practice among the officers of junior rank in their regiments."

Why not discountenance the use of wine altogether?

PROHIBITION OF DISTILLATION.

FATHER MATHEW'S OPINION.—Oats would supply the want of potatoes. There are Oats enough in Ireland to feed the whole population until the next harvest. If landlords allow their tenants to thrash their oats, and postpone their demand for rent, and let distillation from grain be prohibited, all anxiety and fear lest there should be a famine would vanish. The distillers can manufacture rotten potatoes into brandy, and leave grain, the merciful gift of a good God, to be for the purpose designed by Divine Providence.

Foreign Intelligence.

UNITED STATES.

It may be news to some of our readers to inform them that the Rev. Thomas Spencer, A.M., of Hinton Charterhouse, near Bath, is at the present time on a tour in the United States. He has attended several large temperance meetings, and has met with a warm reception from our transatlantic friends.

The subjoined quotation from the *Fountain*, a temperance paper published in CONNECTICUT, gives a most gratifying account of the progress of the temperance cause in that State :—

THE CAUSE IN THIS STATE.

From the best information we can obtain from various sections of this State, it appears that the cause of temperance was never in a more flourishing condition than at present. Never had the friends of temperance greater reason to “thank God and take courage,” in view of the prospect before them, than now. Never, so far as we can learn, were the friends of humanity stronger in their determination to pursue the good work in which they are engaged, than at the present time. Never did the signs of the times hold out more encouraging prospects of success to those engaged in the temperance enterprise, than are now manifested in the state of public sentiment as recently developed. Never was there a time in the history of the temperance reformation, when more prudence and discretion were needed on the part of its advocates, than now. Brethren, let us push on the good work to its final consummation, trusting alone to the strength of Him who is our Rock and our Tower of defence ; and in pursuing our course, let us be “wise as serpents, and as harmless as doves.”

SOUTH AMERICA.

We hear from the Rev. Thomas Henderson of Demerara, that in British Guiana, including Berbice, Demerara, and Essequibo, there are nearly ten thousand consistent total abstiners, the conversion of whom has been the work of only a few years.

Most of the Mission churches have societies connected with them.

WEST INDIES.

ANTIGUA.

Extract of a letter from Antigua, dated October 26, 1845 :—

“We are still endeavouring to promote the temperance cause, and there is fearful need of it still in this land. Many promising youths are daily sinking in that awful vortex of habitual indulgence, and our fears are much excited for the labouring population, as grog-shops are multiplying on every hand. Our legislators complain of the increase of crime, while they seem to forget that they, for the sake of increasing the revenue, are promoting the evil, by granting licenses to those dens of misery ; and it is a matter of doubt with me, if that source of revenue were annihilated, or essentially curtailed, it would not be fully compensated by saving of those heavy expenses of criminal prosecutions, and more especially in the ultimate beneficial result of a moral and industrious labouring population.

“P.S. Should any kind friend feel disposed to send me a few well-selected temperance tracts, not omitting T. Shillitoe’s speech at Exeter Hall, I should be glad.”

[A packet of tracts has been offered by our kind-hearted friend, Richard Dykes Alexander, of Ipswich.—*Eds. N. T. C. and T. R.*]

GERMANY.

We are enabled by the kindness of a friend, Rev. G. W. Lehmann of Berlin, to present our readers with the translation of an amusing paragraph which appeared last October in the “*Die privilegirte Voss’sche Zeitung*,” i. e. “*The Privileged Gazette of Voss*,” published in Berlin ; and also to give an accurate statement of the condition of the temperance cause in Germany.

The paragraph referred to is as follows :—

The Temperance Movement—Teotalism, or Tea-is-all (!)—has come to an end. The excitement created a re-action of which it has died. Even at its commencement, the permission to use wine, but to abstain from brandy, did not give satisfaction. The public said, ‘You are only wanting the poor not the rich to live temperately.’ The former pledge was then altered, and a pledge of abstinence from all spirits was adopted. Earl Stanhope became the president of the new society in London ; and meetings were held in Exeter Hall, by which funds were collected for the formation of Branch Societies. But divisions soon arose. Some temperance advocates declared themselves for a pledge not to offer wine to their guests : this was called the long pledge. Others could not agree to this, but believed that personal abstinence was sufficient ; theirs was called the short pledge. Travelling preachers of all sects seized the offices of the societies, and commenced discussing the most irrelevant subjects. At last, the originator of the main society in London, and the most active apostle of the whole movement was imprisoned on account of debt. Earl Stanhope now caused collections to be made to rescue him, and to secure for him a competency during the remainder of his life ; but then he withdrew. Since that time teotalism has fallen into oblivion. Two periodicals devoted to its propagation and defence, the *Temperance Intelligencer*, and *Temperance Journal*, have ceased already during the last year (1845,) for want of subscribers.”

Leaving this medley of fact and fiction not well joined together, we have much pleasure in giving the following account of the

PRESENT STATE OF THE TEMPERANCE CAUSE IN GERMANY.

(Communicated by the Rev. G. W. Lehmann of Berlin.)

“The cause of temperance in Germany has made in the last few years very considerable progress ; indeed, its late successes have far exceeded the expectations of its warmest friends. It appears from statements made by the various societies, that there are not less than 800 associations, with about one million pledged members. In Hanover and the surrounding provinces, the movement is prospering. The capital of Hanover, the city of Osnabrück, East Friesland, Oldenburg, Bremen, and Hamburg, are head-quarters. Rev. Mr. Böttohen of Insen, in the kingdom of Hanover, has been, and still is, very active by his numerous publications, as well as by his public addresses. The Rev. Mr. Selig of Osnabrück, has not been less zealous and successful. He is commonly called the German Father Mathew, and his simplicity and kindness as well as his benevolence, equally fit him for his great mission.

"He has lately been honoured with a very kind reception by the Duke of Oldenburg.

"In Berlin and adjacent cities the cause is likewise spreading. Berlin may be considered as the cradle of the temperance cause since 1836. About eight or more societies are now formed in this city, and they act harmoniously together. The number of pledged individuals amounts to several thousands. In the month of August, 1845, a congress of German societies was held, when friends from all parts were present, and the meetings and speeches on this occasion were very interesting. *Silesia* exhibits, however, now one of the most interesting fields of operation. The Catholic clergy especially, have, as it appears, unanimously taken up the subject, and the results have been very pleasing, and similar on a smaller scale to those of Father Mathew in Ireland. Masses of the people have signed the pledge, and the movement is rapidly gaining ground. In *Poland*, and especially in the provinces of Posen, the results are also very gratifying. Dr. La Roche has there been the instrument of much good. He has lately published a work, in which he has collected the recorded opinions of nearly one thousand physicians in favour of temperance, and a very powerful address has been presented to the King of Prussia pleading for legislative enactments.

"Perhaps at present the least has been done in the South of Germany, but even there numerous societies exist.

"The Temperance Societies of Germany have yet only adopted the principle of total abstinence from distilled spirits; but this has been done unitedly, whereas before, many of them only discountenanced the *intemperate* use of these liquors. It ought to be considered, that to forbid the use of ardent spirits, is almost equal to preventing intemperance: as there is no other kind of beverage in common use which will intoxicate. Beer, at least, in the North of Germany, is of such a peculiar quality, that it does not intoxicate, and wine is too expensive for the common people. In the South of Germany, it is, indeed, otherwise. Wine is there not only much cheaper, and commonly used, but also the beer brewed there has considerable intoxicating power. It is to be regretted, that the use of this beer is now becoming more common in the North of Germany. It is difficult to say what will be the result, and whether the friends of temperance can stop at discountenancing the use of ardent spirits only."

Home Intelligence.

THE METROPOLIS.

BERMONDSEY.—We are given to understand that a Literary Institution is formed, in connexion with the Bermondsey Temperance Society, composed of 120 members, having a library of 150 volumes; six classes, comprising reading and writing, English grammar, arithmetic, elocution, singing (on Hullah's system), and botany; such classes containing collectively 132 pupils, some of the members belonging to two classes. Books and promises of assistance have been received, and one or two other similar institutions are in contemplation.

Mr. J. W. Brooks, the secretary, who has communicated the above particulars, will be happy to supply individuals or societies with the rules for the management of such an institution. Letters to be addressed for him at 16, Margaret Street, Haggerstone, Hackney.

HACKNEY.—The anniversary meeting was held in the Lecture Room, London Lane, on the 25th of November. A large party took tea, when a public meeting was held, over which J. S. Buckingham, Esq., presided, sup-

ported by G. Offer, Esq., one of the magistrates of the Tower Hamlets, and other gentlemen.

WESTMINSTER.—Mr. John Bater, of the City of Westminster Society, has informed us that the spacious Temperance Hall in York Street, formerly a theatre, has recently been purchased by the teetotallers for a term of sixteen years, in 200 shares of £2. 10s. each; 1000 shares have been already taken. Temperance meetings are held on Mondays and Wednesdays, from six to eight o'clock, for females, and from eight to ten for public meetings; also on Sunday evenings, from eight to ten. The society, which twelve months ago numbered about 15 persons now numbers nearly 200, and the meetings are well attended. The first shareholders' meeting was celebrated by a festival and public meeting, when the hall was crowded. The chair was taken by D. French, Esq., barrister-at-law, and the meeting was addressed by Messrs. T. A. Smith, M'Curry, Punch, Walters, and others, and at the close ten persons signed the pledge.

A Mechanics' Institute was established December 3rd, which was opened with the formation of an adult class.

WALWORTH.—A meeting, over which William Sims, Esq., presided, was held on December 2nd, in the School Room, York Street, to memorialize Sir Robert Peel on the waste of wholesome food occasioned by the processes of brewing and distilling. A suitable memorial was agreed upon, and forwarded on the following day.

St. GEORGE'S East London.—A New Station is opened for the advocacy of temperance in this locality. An enterprising teetotaler has taken large premises situated in St. George's Street, St. Katharine's Docks, and has converted a portion of them into a temperance hall, which was opened on the 6th of December by a festival and public meeting. J. S. Buckingham, Esq., occupied the chair at the public meeting, which was addressed by a large number of speakers. The usual nights of meeting are Tuesday and Thursday.

We trust the friends in the district will receive cordial and efficient support.

The ANNUAL SERMON on Teetotalism by Rev. J. Sherman, was delivered in Surrey Chapel, on the 9th of December. The text was taken from Philippians ii, 20, 21.—"For I have no man likeminded who will naturally care for your state; for all seek their own, not the things which are Jesus Christ's."

The chapel was filled in every part, and the attention paid to the admirable sermon was deep and serious.

SUFFOLK.

Thomas Whittaker has been most acceptably with us for six weeks, visiting all the parts of the Union. He has stayed just sufficiently long, as to win the esteem of all his audiences, and a desire is left for another of his instructive courses of lectures at an early period. He has been succeeded by M. W. Crawford, who, in his opening address at Ipswich, won the approbation of the meeting, and there is no doubt but that his next lecture will be largely attended.

Of the Suffolk Union generally, we may speak with encouragement during the past quarter; the following account will tell the feeling of an interesting portion of the county—

BECCLES.

The condition of the Suffolk Union having become, through various causes, somewhat depressed, and the tributary societies somewhat disorganised, a plan for the re-establishment of a regular system of advocacy, and a more efficient means of carrying out the objects of the society, was thought of and proposed by some zealous friends. The plan being approved by the executive committee at Ipswich,

a meeting of delegates was convened, to be held at Beccles, on Tuesday, the 9th December. The parties being assembled in due course, were favoured with the presence of George Alexander, Esq., of Ipswich, who was called to the chair; a series of resolutions were considered and passed, which we trust will be found to work well, the principal of which, was, that the county should be divided into two districts, and the committee of the Beccles society should become a part of the executive, taking one district of the county under its care and management, and in conjunction with the Ipswich committee, endeavour to place on a firm and permanent basis, the system of periodical advocacy, and by other means carry out as far as possible the principles and objects of the society. Their ability to do this will in a great measure depend upon the individual contributions of the members, the payments of the subordinate societies, and the assistance they may receive from benevolent persons in the shape of donations and regular subscriptions. In connexion with the assembling of the delegates, the society having the advantage of the presence of two well known and popular advocates, Thomas Smeeton and Thomas Whittaker, made arrangements for holding two public meetings on the evenings of Tuesday and Wednesday; and it was extremely cheering to the warm-hearted friends of the cause, to witness the assemblage which the announcement drew together. Our fine room, the Corn Exchange, presented quite an imposing appearance each evening, regarded by us as a kind of homage to the power and truth of our principles; about 400 or 500 of the working classes were present, and conducted themselves in a way much to their credit. G. Alexander, Esq., said, that it gave him much pleasure to meet a large assembly in so good a cause, quoted some lines from a certain popular poet, written in praise of the wine cup and the bowl, and showed how much he (the poet,) had misapprehended the true fount of inspiration, and the true source whence real pleasure was derived. He then called on Thomas Whittaker, who gave an admirable address, containing very happy points and arguments, and a fair deduction as to the duty and obligation of every one present to join in lending a helping hand towards the extension of our benevolent object. Mr. Smeeton spoke next, and introduced the subject in a physiological point of view, leaving the conclusion of the argument till the next night.

Next evening another grand meeting was held; several influential gentlemen of the town occupying seats on the platform. Mr. Alexander again took the chair. Mr. Smeeton resumed his argument, establishing his positions so completely as he proceeded that it was impossible for opponents to avail or object. Mr. Whittaker again delivered an effective address, embracing a great many views of the subject, but particularly directed to the Christian-professing-portion of the assembly, enforcing his argument by some well chosen texts and declarations of the word of God.

The Rev. George Wright on rising to make a few remarks at the close, adverted to a part of Mr. Whittaker's subject, and stated the kind of process through which his own mind had passed in the examination of the matter. He said that when teetotalism first began to engage his attention, he looked for some positive and express injunction, or precept in the word of God, enjoining total abstinence as a duty, but he could find none, and therefore for some time felt himself exonerated from any such obligation; but on further thought and research, it appeared to him that he had regarded the

letter more than the spirit in this case, and that the bible really was full of the spirit and principles on which teetotalism claimed to be based. In the existing state of things, he found clear proof that total abstinence was expedient, and with him expediency soon became a duty—duty became a privilege and a pleasure, and he rejoiced now in having embraced these views, knowing that by being a member of this society, he was assisting in a work that, as God permitted, would confer incalculable, moral and temporal blessings on his fellow-creatures. A few observations were then given by Mr. Alexander, in an excellent and Christian spirit, and a vote of thanks having been passed for his attendance and conduct in the chair, these important and we trust effective meetings concluded. Several persons signed the pledge.

AMICUS.

NORFOLK.

NORWICH.—*Extract from the Ninth Annual Report.*—"Whilst the awful condition of the Heathen excites our sympathy, and arouses our benevolence, let us remember that in the City of Norwich alone, there are not less than 600 houses licensed for the sale of intoxicating drinks, whose injurious attractions have, to an awful extent, proved detrimental to the moral and spiritual interests of the community.

"In attempting to stay the effect of such frightful fruits of evil, the Norwich Society has distributed several thousand publications, and held upwards of 150 meetings in different parts of the city—on two occasions upon Mousehold Heath. Several devoted friends have also made repeated excursions to many of the towns and villages of East Norfolk, for the purpose of advocating the cause of universal sobriety.

"As the effect of these exertions, we rejoice in being able to state that drunkards have been reclaimed—domestic wretchedness has been supplanted by peace and happiness—and, in many instances, wandering outcasts have been induced to attend the public worship of Him, who is ever ready to listen to the supplications of the returning prodigal; while not a few have, by joining themselves to Christian churches, afforded an evidence that God is honouring the Temperance Society as an instrument in effecting the spiritual benefit of mankind.

"One additional feature in the history of the society during the past year, has been the formation of a ladies' auxiliary, and although but a short time has elapsed since it commenced operations, yet the subscription list of the present year affords a clear indication of the value which ought to be attached to the exertions of those ladies, who have so generously laboured on behalf of a cause, which ought, in an especial degree, to enlist the sympathies of their sex."

Since this report was prepared, the great Festival and Bazaar were held, an account of which will be found in the *Chronicle* for last November.

SOMERSET.

BATH.—*Juvenile Society.*—The annual meeting was held in the Juvenile Temperance Hall, on the 3rd of November. A large number of the members and friends of the society were assembled on the occasion; after tea, the chair was taken by Mr. J. Brumby, President of the Society, and the audience addressed by Dr. Sprague, the Rev. Mr. Hopper, minister of the Wesleyan Association in this city, &c. Dr. Sprague, formerly an army surgeon,

proved, in a very able address, that intoxicating liquors were not needed under the most trying circumstances; that they were productive of much disease from which teetotalers were exempt; and that even in sickness they were, generally speaking, unnecessary. During the past six months, the Juvenile Society has held 27 public meetings in this city, 26 meetings of members, and 7 meetings in Avon-street, a very degraded and neglected neighbourhood.

BRISTOL.—*Juvenile Society.*—The 7th anniversary was celebrated on the 3rd ult., at the Lancasterian School Room, Red Cross-street, when between three and four hundred children and others sat down to tea. After tea, Rev. F. Stonehouse, A. B., the chairman, gave a brief address relative to the advantages of teetotalism to youth, and called upon Mr. W. Mathews, one of the secretaries, to read the report for the past year. Subsequently, the meeting was eloquently and ably addressed by Robert Norris and Edward Thomas, Esqrs., Mr. J. Russom, the president, Mr. G. Atkins, a youth, and Mr. John Andrew, agent for the Bristol and Somerset Total Abstinence Association.

BANWELL.—The Total Abstinence Society held a public meeting in their hall, on Wednesday evening, Nov. 5th. At half-past six o'clock, the chair was occupied by the President of the Society, the Vicar, who introduced Mrs. Fryer, of Falmouth, who delivered a powerful Christian address of nearly two hours, to a crowded audience, and notwithstanding the wetness of the evening, many respectable persons attended from a distance. Mrs. F. was followed by Mr. J. Andrew. Eight persons joined the society.

LINCOLNSHIRE.

SETTON-BRIDGE.—On Friday evening, December 4th, a lecture was delivered by Mr. Thomson, agent of the West Norfolk Association. Twenty-one persons signed the pledge.

On the same evening, Mrs. Stamp lectured in the Wesleyan School-room. Seven pledges were taken.

PETERBOROUGH.—A public meeting was held in the theatre, December 1st, which was well attended; the proceeds being greater than on any former occasion. We attribute the increased excitement which was caused by the novel manner in which the meeting was advertized. Mr. Browne of Wisbeach, known as the Boston Poet, went round the town and announced the meeting in rhyme, whereby he attracted a great concourse of people. Mr. Mackile, Primitive Methodist preacher presided. Mr. Browne recited several humorous anecdotes, and then addressed the meeting in rhyme for about half an hour, during which time he was loudly cheered. Mr. Hayles then gave a highly intellectual address, after which Mr. Browne was again called for, and gave another of his popular rhymes. Several signatures were obtained. The committee have decided upon meeting once a fortnight, at the Temperance Coffee-house, and a public meeting is to be held the following week at the Primitive Methodist Chapel, which will be generally addressed by working men.

E. A. SCHOLEY.

HAMPSHIRE.

ROMSEY.—The annual festival was held on the 3rd of December. The tea-meeting took place in the Town-hall; after which, there was a public meeting, presided over by Rev. J. Farrier, president of the society. The meeting was addressed by J. Toone, Esq., surgeon of Salisbury; Rev. R. Hartley, of Southampton; Mr. A. W. Heritage, and Mr.

W. Brewer. It is hoped that the society has received an impulse which will be felt during the coming year.

BRAMSHOTT.—A public meeting was held in the chapel of the Bible Christians, on November 20th, when Mr. D. G. Paine, of Deptford, and some friends from Alton, attended. Previous to the meeting, a party of about thirty assembled to tea, at a farm house. The public meeting was one of considerable interest.

CORNWALL.

TRURO.—Teetotalism is progressing with unabated vigour in Truro. The weekly meetings are attended by very numerous and respectable auditories.

ST. STEPHEN'S COOMBE.—A tea-meeting was held on the 15th of November. The room was ornamented with banners and a variety of tasteful decorations. Although the weather was unpropitious, yet a great number of persons assembled. After the tea, a spirited public meeting was held.

VERYAN.—Several of our farmers have their entire harvest and other work done without a drop of inebriating liquor. They have introduced an excellent system, that of giving the harvest labourers, at eleven o'clock, a luncheon of bread and beef, which answers remarkably well, both pleasing and helping the harvest people.

DEVON.

TORQUAY.—The Torquay society contains about 800 members, but having no suitable place in which our public meetings can be held, the society, after repeated consultations, have considered it necessary to erect a Temperance Hall, and preparations have already been made for that purpose, but as this intention cannot be effected without considerable expense, an appeal is made to the public at large, and it is hoped that a successful response will be made to this application.

CAMBRIDGESHIRE.

CAMBRIDGE.—Mrs. M. A. Stamp delivered two energetic and impressive lectures to large and respectable audiences, in the British School-room, on November 6th and 7th, 1845. Several persons signed the pledge.

The Cambridge Society, though small, has from its commencement consisted for the most part of devoted and persevering men, but for want of the aid of the more influential Christian part of the inhabitants its energies have been crippled to a great extent. The wealthy and pious residents have done and are still doing much for the Bible, Missionary, Tract, Pastoral Aid, Jewish, and other societies, in addition to very many local institutions, such as the Hospital, the Female Refuge, Alms Houses, the Victoria Asylum, &c. The number of schools, also, under the management of the clergy has been very much increased during the last twenty years. Since the year 1826, four large infant-schools have been established, and are now in active operation, two new national schools for boys, and two for girls, have also been built, and are managed with great care and attention. The Dissenters have not been idle, for, in addition to contributing to most of the Christian and philanthropic societies now established, they have recently built two large British schools, one for boys, the other for girls, and have also two infant-schools, besides several Sunday schools. These, and all other efforts that have been made to promote the benefit of the population, have, however, been greatly neutralized

by the drinking-habits of the people. The society here, then, will do its best, until more efficient and able instruments come forward to give their assistance
A. NEWLAND.

OXFORDSHIRE.

OXFORD.—A public meeting, which was numerously attended, was held in the Town Hall (by permission of the Mayor), on Thursday, December 4, D. French, Esq., presided.

MIDDLESEX.

FELTHAM.—A Festival and meeting was held in the Wesleyan Chapel, on 20th of November. The meeting was addressed by Mr. Walter, a reclaimed drunkard, and others.

YORKSHIRE.

LEEDS.—The last *Annual Report* states, "The Committee have very great pleasure in stating that in all their branches the cause appears to be in a very healthy and prosperous condition, and that the number of members has considerably increased; and in some instances more than doubled during the year. The committee rejoice that although the parent institution has not maintained itself in full vigour during the year, that its now numerous and important auxiliaries have most of them enjoyed a season of uninterrupted prosperity."

LEEDS AND THIRSK RAILWAY.—From *Herepath's Railway Journal*, 12th Eleventh Month, 1845—"The excavators employed on the line are, for the most part, strong powerful men, and their work is very laborious. We found that several of these men abstain from the use of strong liquors, and that the persons who pursue this temperate course go through their work as well, enjoy as good health, and have more the appearance of long life than those who spend a considerable part of their wages in beer and spirits."—*Leeds Mercury*.

HOWDEN.—On Monday December 1st, the Rev. R. Gray Mason gave an impressive lecture on total abstinence to a crowded and respectable meeting, held in the Public Rooms. The same gentleman has been actively engaged on every Sabbath, for some time past, preaching anniversary, missionary, and Sabbath-school sermons, in this town and neighbourhood, where he has been favoured with large audiences.

KENT.

SHEPHERNESS.—On Wednesday, November 5th, a lecture was delivered by Mr. Hudson, agent of the Kent Temperance Union, on the effects of alcoholic drinks on the human constitution. The attendance was not so good as was expected. The riotous behaviour of the lower order of boys, who perambulate the town on "Guy Fawke's" day, prevented many from being present. A number of our members were also working over-time in the docks.

December 8th, Mr. Thomas Hudson delivered a lecture in the Bethel School Room, Mile Town, on the triumphant spread of temperance principles throughout the world. Mr. Morgan, president of the society, in the chair.

On Tuesday, a meeting was held, at which 120 attended. Rev. C. Spedigue, Bible Christian minister, presided. After some introductory observations from the chairman, Mr. Hudson delivered an able lecture on the physical effects of alcoholic liquors.

G. STURBINGS, Sec.

SUSSEX.

HASTINGS.—A public lecture was given on Tuesday evening, 28th October, in the British School Room, by Mr. W. Gawthorp, agent of the National Temperance Society. The lecture clearly proving

the awful responsibility resting upon the Christian church, evidently produced a good effect upon the assembly.

On Wednesday a grand tea festival was held, at which friends attended from Rye, Battle, Bexhill, &c. The number amounted to 230, who partook of the excellent refreshments provided. The meeting was held in the Lecture Room of the Baptist Chapel. The chair was occupied by the Rev. J. T. Wilmore, Independent minister of Rye. He was followed by Mr. W. Metcalfe, of Battle, Mr. F. Streeter of Hastings; Mr. F. Beck, Secretary to the Society; and by Mr. W. Gawthorp, who in a speech of an hour and a half, forcibly described the advantages which would arise from the general adoption of total abstinence.

The meeting was animated and highly profitable, and at the close, 10 persons signed the pledge.

We have to acknowledge the liberality of some friends, who, though not formally united with us, have given us practical evidence that they wish prosperity to the cause, by liberally contributing to its funds; among whom we may mention the names of Mr. S. Young, and that of J. Troup, Esq. We rejoice that a Surrey and Sussex Association has been formed, by which we shall be favoured at times, with the advocacy of an accredited agent.

Determined to prosecute their labours as far as practicable, our Committee, for some time past, have gratuitously forwarded a copy of the *Recorder* monthly to each of the ministers of Hastings and St. Leonards, and also to each of the coffee-shops in the town.

F. BECK, Sec.

[This example deserves the imitation of all temperance societies. It is one of the easiest and cheapest ways of spreading information. EDITORS.]

BEDFORDSHIRE.

WOBURN.—We have received more than 200 pledges in Woburn and its vicinity within the last three months.

LEIGHTON BUZZARD.—The Temperance Hall erected by J. D. Bassett, Esq. and Mrs. Grant, at a cost of £1200, was opened on the 17th ultimo, a number of the principal gentry being present, as well as numerous friends from London, including the Treasurer of the National Temperance Society. We hope to give a detailed account in our next.

GLOUCESTERSHIRE.

CIRENCESTER.—A friend at Cirencester has purchased a deserted *brewery*, and is about to erect a *Temperance Hall* upon the site of it. The ground is 90 feet long and 42 broad, and the floor will be principally composed of the *casks* used in the brewery. The cause ought to stand firm at Cirencester, since the floor will be heart of oak, and thoroughly saturated with *strong beer!*

LANCASHIRE.

ROCHDALE.—Extract from the *Tenth Annual Report*.—"A public meeting for the advocacy of abstinence principles, has been held weekly, in the Temperance Hall, and although the attendance has not been so numerous as could be desired, still a number were induced to join the society, and, at the same time, members were confirmed in their principles. A series of Sabbath evening addresses on—"The Moral and Religious aspect of the Temperance movement," have been delivered by Mr. William Logan, missionary, which have been productive of much good. The committee are happy to state that a Total Abstinence Society was established a few months ago, at Field-house Mills, by the work-people of Messrs. John Bright and Brothers. A number have joined the society, and they hold a public meeting every alternate Thursday evening. It also affords the committee much pleasure to state that

a juvenile society has been recently formed in connexion with Providence Sunday School, and that almost the whole of the teachers, and a number of the scholars, have already adopted the principle. A society has likewise been established at Bamford, which is likely to be the means of accomplishing a great amount of good.

"Most of the friends are aware that the society has been burdened for several years with upwards of £40 of a debt. The committee felt this to be a great drag upon their labours, and a short time ago, an effort was made to clear it off, and they are happy to state that the object has been accomplished."

WALES.

LLANELLY, *Caermarthen*.—We have about 600 teetotalers, and hold our meetings weekly; we circulate tracts on the loan-system, and the temperance cause is in a flourishing state. Very many of the most inveterate drunkards have been reclaimed, and the rising generation, generally is under the teetotal banner. We have also a very prosperous Rechabite Tent. D. REES.

MERTHYR TYDVIL.—There are about 2,500 teetotalers here; there are three meetings held every week, two during the week, and one on Sunday, in the Market-Square. I commenced the open-air meeting about two years ago; it has proved to be more beneficial to both teetotalers and temperate persons, than any meetings we have had in either chapels or rooms. In the Market Square there are from 1000 to 2000 persons every Sunday afternoon. The cause is going on very well here; we lately had an excellent meeting at the Calvinistic Methodist Chapel; Rev. Evan Harris was in the chair. Several signatures were received. Within the last two years I have received about 700 signatures in the shop, voluntarily. About twelve weeks ago, myself and two others went to Newbridge to hold an open-air meeting, at which we received 141 signatures. WALTER WATKINS.

National Temperance Society.

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Chronicle and Recorder.

JANUARY 1ST, 1846.

THERE is something truly English in the greeting which meets us at the present season—"A merry Christmas and a happy new year;" but unfortunately such greeting is frequently accompanied by that most pernicious of all customs—the drinking of intoxicating liquors.

The Drinking-Usages of our country, though they do not owe their origin to the Feudal System of the middle ages, were cherished by it, and formed a portion of it. And there was nothing incongruous in the union. We are not surprised that the Baron who could hold his fellow-men in slavery, and whose great aim was to indulge his animal propensities, should also hold feasts in his ancestral halls, and with his guests, drink deeply of the "Wassail bowl," while the vaulted roof, rang with coarse and brutal jests. In this there was nothing anomalous; but we do confess ourselves surprised, that men should be found—and Christian men too!—who, in this free age, guard with jealous care a relic of former vassalage.

Feudalism has faded before civilization, and serfdom before liberty; but the drinking-customs, which should have perished with them, have survived; but only survived, we trust, to be branded with infamy by the wise and good.

Much has been, and still continues to be said, about the "glorious days of our forefathers, and the happy times of old;" but seeking to discover them, like the *ignis fatuus*, they retreat before us, until we fairly lose ourselves in the bogs and quagmires of barbarism.

Our opinion is, that no customs have any claim upon us, which are at variance with high moral principle, and the teachings of the gospel.

The present generation, indeed, are not likely to follow blind-folded the ways of yore. This is the age of mental, scientific, and moral revolutions. Our grandsires probably thought it comfortable to travel in a crazy, clumsy stage, at the rate of fifteen or twenty miles a day; but is that any reason why we should not be carried along with ten times the rapidity? And so, too, although they may have thought fit to debase themselves by drinking, are we not right in thinking it much wiser and much better to be sober?

THE RECENT political changes must not be allowed to hinder us from agitating the abolition of the SUNDAY TRAFFIC IN STRONG DRINK.

We would warmly urge upon all the teetotalers of the kingdom, to put forth their instant and most strenuous exertions in obtaining signatures to the petitions on that question.

A short time only will now elapse, (Jan. 22nd) before Parliament will meet for the dispatch of business; so that what is intended to be done, must be

done quickly. To be effective, the petitions should be ready soon after the opening of the session, and then poured in *en masse*.

If there is any dilatoriness about the matter; if half a dozen petitions are presented one night, and half a dozen another night, no interest will be created, either within or without the walls of St. Stephen's. It would, indeed, be unreasonable to expect our senators to display much zeal, while the people themselves are indifferent and apathetic.

We hope in our next Number to fix upon a week when it will be desirable that, at least, all the Metropolitan Petitions be sent in; and we intend, at the same time, to give the addresses of those bishops, noblemen, and gentlemen, who have consented to present these petitions to Parliament.

Let us for the present, labour with redoubled energy, and show to our legislators that we are really in earnest, in seeking to abolish the facilities for the sale of intoxicating liquors on the Sabbath; and if any stimulus to exertion is required, we may, perhaps, supply it, by quoting the memorable words of LORD JOHN RUSSELL, delivered last year in Exeter Hall.

"I am convinced that there is no cause more likely to elevate the people of this country in every respect; whether as regards religion, whether as regards political importance, whether as regards literary and moral cultivation, than this GREAT QUESTION OF TEMPERANCE."

Letters of invitation to the WORLD'S TEMPERANCE CONVENTION, have been sent to all quarters of the world; and circulars to Societies, Associations, and distinguished friends of the cause in this country, will shortly be issued.

The main objects contemplated by the CONVENTION, are

1. To ascertain the state of the Temperance question in all parts of the globe.
2. To receive suggestions as to the most effectual method of extending the Temperance Reformation. And
3. To attempt the formation of a *Temperance Union* throughout the world.

It will be remembered that an "ADDRESS TO THE DIRECTORS OF BRITISH RAILWAYS," appeared in the December *Chronicle*. A number of slips containing that article were struck off and sent to Editors of the various Railway Newspapers, accompanied by a request that they would insert it in their columns.

Two, viz., the *Railway Herald*, and the *Railway Record*, have, to our knowledge, courteously acceded to this request, and given the "Address" a conspicuous position in their pages.

We rejoice, therefore, in knowing that the subject of employing Temperance Missionaries on Railroads has been brought before many of the Directors and other officers connected with the railways of the kingdom.

It is intended to follow up this Address by a direct communication with the various Boards:

GRATUITOUS CIRCULATION.

We have said so little of late about the Gratuitous Circulation of our paper, that we are inclined to believe the subject has entirely escaped the memory of our readers.

Our silence has not arisen from the fact, that the same necessity for subscriptions does not now exist; on the contrary, the Gratuitous Circulation Fund requires not only as much, but much more support than at any former period.

During the greater portion of 1845, the *Chronicle* was regularly sent to about 500 Ministers of the gospel in the metropolis—to the Benchers of the Temple—and to numerous individuals in all parts of the country.

Copies of this month's *Chronicle and Recorder*, will be forwarded to distinguished friends of temperance and other influential persons—to Christian missionaries throughout the world, and to nearly every civilized country of the globe.

Dr. Campbell, the Editor of the *Christian Witness*, has attributed his conversion to teetotalism, to being flooded by periodicals, and he earnestly recommends a similar course to be pursued towards others.

This the Committee are willing to do, if they are provided with the means; but the expense is necessarily great, and with the important projects at present in operation, funds cannot be spared for that purpose.

The increased size of the paper will increase this expense one-half.

The opening of the new year appears a favourable opportunity for making a special appeal, and we, therefore, most urgently request all our friends to afford pecuniary assistance.

We have said that the expense is great; though great to the Society, it will be but small if borne by a number. We postpone further remarks till next month, when we hope to present a long list of subscriptions to the Gratuitous Circulation Fund of the CHRONICLE AND RECORDER.

RECEIVED.

F. J. Thompson, Esq. £1 0 0

TEMPERANCE ADVERTISING.

IS THE PLAN IMPORTANT?

Before the system of advertising was commenced, there were three modes of disseminating the principles of temperance—by Public Meetings and Lectures, by Tract Distribution, and by Domiciliary visitation. Each of these were useful and indispensable, but all of them were circumscribed in their influence. The attendance at public meetings, however numerous, was but limited; and tract distribution and domiciliary visitation could only be fully brought to bear upon the poorer ranks of society. Some other agency was required, which should reach the more educated classes; and we have no hesitation in saying, that the Advertising Plan is just the Agency which was needed.

Tens and hundreds of thousands of respectable individuals exist in this country to whom temperance missionaries can have no access—who will not attend public meetings—and who can scarcely be induced to read publications, whose direct and professed aim is to inculcate total abstinence.

A serious question then arises—Are such indi-

viduals to be totally neglected? Are they to be allowed to remain in utter ignorance of the arguments in favour of temperance? The Advertising Plan answers these questions in the negative, and supplies the only efficient means of removing this ignorance and introducing knowledge. The plan is simply this: to insert well-written articles on abstinence from intoxicating drink, as advertisements, in the chief religious, literary, and other periodicals—these advertisements, if possible, to be placed in a conspicuous position, so as easily to attract the attention of the reader.

Vast numbers of persons would thus have the question brought under their immediate notice, and curiosity would often prove a powerful incentive to the perusal of the facts and arguments adduced.

The Advertising Plan is *comprehensive*. It will include the religious, the literary, and the political world. All Christian sects have their denominational organs—every person with any pretence to a literary taste, reads some magazine or journal—and politicians of every party have newspapers which are their recognized advocates.

The plan of advertising is applicable to all these species of publications, and will be applied by the National Society, if funds are contributed for that purpose.

The *cheapness* of advertising is another remarkable feature: contrast it with Tract Distribution. At an average of 9d. per 100, 35,000 tracts would cost £13. 2s. 6d., to which must be added the trouble of distribution, and the certainty that a great number would be lost.

Now, the *Christian Witness*, a monthly religious magazine, possesses a circulation of 35,000, principally among the middle classes, and is probably seen by 100,000 individuals. For the sum of £5. 10s. we can get an article inserted in the *Christian Witness*, on the page opposite to the introductory essay, rendering it nearly impossible for any one who reads the magazine not to see the temperance advertisement.

There is also an indirect benefit resulting from the Advertising Plan to which we have not alluded, viz., the great probability of Editors of these publications being thereby rendered better acquainted with the real nature of teetotalism, which better acquaintance may lead them to insert original articles on the subject, in the body of their periodicals.

We have felt it binding upon us to say thus much upon this very important undertaking. We trust that our friends will duly appreciate its value, and contribute towards its more extensive practical development.

Subscriptions to any amount will be gratefully received at the Office of the Society, 39, Moorgate-street.

SUBSCRIPTIONS.

Previously announced	£53	5	0
Joseph Eaton, Esq. (additional)	5	0	0
Mr. H. Cole	0	10	0

GREAT MISSION MOVEMENT.

J. R. WILSON'S REPORT.

December 15th, 1845.

On the 2nd of December, I met the committee of the Durham Total Abstinence Society, after a special meeting of the Independents held in the school-room attached to their chapel, in which I was permitted to deliver an address to parents on the religious instruction of their children. Their worthy

pastor presided at the committee. Although not joined to the society at present, he is an abstainer, and some of his people are active supporters of the temperance cause.

After hearing my statements, they came to a unanimous resolution to bring the subject before their approaching anniversary, at which I was invited to attend; and there is every prospect of the society being reorganized and rendered more extensively useful, not only in the city, but in the populous colliery districts with which it is surrounded. The society had become almost extinct, but the proposed measures appear to have put fresh life into the members, and the friends are determined to rally all their forces in the projected movement. The society has had much to contend with, the majority of the clergy and gentry being opposed to its operation. In the year 1841, the returns for the city and suburbs, containing about 15,000 inhabitants, were as follow:—Number of members, 331; reformed drunkards, 36. The landlord of the Temperance Hotel, at which I stayed all night, was so impressed with what he heard at the meeting, and with the faithful appeals made to him afterwards, that he resigned the pledge, which he had broken; and, in addition, he offered his rooms for any meetings of the society free of any charge.

On the 12th instant, I attended, by invitation, a special meeting of the joint-committee of the Newcastle Temperance Society, when arrangements were made for the approaching festival to be held the first week in the new year, an evening of which is to be specially devoted to the re-organization of their society on the principles recommended by the National Temperance Society, when I shall have an opportunity of laying the subject fully before the members of the society. An article on this subject has been inserted in their monthly periodical, called the *Northern Temperance Witness*, recommending of the proposed measures, and I am sanguine in the hope that they will be adopted and efficiently carried out. The worthy temperance missionary has been working upon the same system to a limited extent, with the happiest results; and he is prepared to render all the aid in his power in the organization of branches, both in the town and neighbouring colliery villages.

I have written to the friends at North Shields, Sunderland, and Hexham, at which I expect to hold preparatory meetings previously to their anniversaries, where I hope the same reception will be given me as I have experienced at the places above mentioned.

It is very remarkable that all parties appear to be waiting for such a movement. All readily acknowledge the necessity and desirableness of so extensive and efficient an organization, and are disposed to give it a fair trial as far as their influence extends. The lectures of Dr. Grindrod in these northern towns have prepared the way for the organization of societies; and unless they are followed up by a systematic visitation of the families, the good effected will be greatly diminished. I am happy to say, likewise, that the *National Temperance Chronicle and Recorder*, in its enlarged and improved form, is likely to supersede the local periodicals hitherto circulated in this district. Let us hope that the year 1846 will be memorable in the annals of the Temperance Reformation, for the rousing of the whole body of teetotalers in the two kingdoms, to a united and energetic and a simultaneous attack on the strongholds of intemperance, and let the words of Josphua be the watchword of Israel, "Let us go up at once and possess it, for we are WELL ABLE to overcome it."

METROPOLITAN MISSION.

STATISTICAL RETURN FROM OCTOBER 1st TO DECEMBER 1st, 1845.

Visits paid to persons and places.		MISSIONARIES.										Visits.
		1	2	3	4	5	6	7	8	9	10	
		DISTRICTS.										
		1	5	9	13	17	21	25	29	33	37	
		2	6	10	14	18	22	26	30	34	38	
		3	7	11	15	19	23	27	31	35	39	
		4	8	12	16	20	24	28	32	36	40	
Street Labours.	{ Drunkards accompa- nied home . . . }	7	—	11	2	10	—	9	—	4	1	44
	{ Drunkards spoken to. Gentlemen's servants. Drovers Groups Cab Stands	30 8 6 69 9	23 1 — 30 16	65 24 18 123 35	50 10 — 177 24	88 36 11 189 13	55 4 — 168 6	39 97 — 150 52	— — — 70 —	69 175 2 215 72	59 12 48 103 16	478 367 85 1174 243
	Drunkards visited	6	23	6	7	75	23	70	—	52	32	294
	Families	836	807	600	128	591	650	454	—	783	433	5282
	Long Rooms											
	Lodging Houses	12	—	21	26	22	5	12	—	6	6	110
	Workhouses	—	—	1	—	2	—	—	—	2	—	5
	Day Schools	3	8	4	5	19	2	2	—	6	15	64
	Infant do.	1	1	1	1	5	—	—	—	7	4	20
	Sunday do.	—	1	—	3	11	—	—	—	—	3	18
	Markets	6	1	13	5	2	—	7	—	1	6	41
	Railway Stations	3	2	4	6	—	—	2	—	—	2	19
	Police do.	2	—	6	1	—	1	1	—	1	4	16
	Do. Courts	1	—	1	2	1	2	2	—	5	4	18
	Barracks	1	—	3	—	—	—	—	—	5	—	9
	Jails	—	—	—	—	—	—	—	—	1	—	1
	Factories	77	—	72	26	—	7	14	—	98	51	345
	Stables	7	—	12	—	9	11	32	—	6	29	106
	Wharfs	1	—	35	92	—	9	—	—	10	—	147
	Docks	—	1	6	2	—	—	—	—	—	—	9
	Shipping	9	—	73	79	—	7	—	—	5	—	173
	Hospitals and Asylums	2	—	4	—	2	1	3	—	3	1	16
	Other places	16	1	17	32	6	11	1	—	—	—	84
	Re-visits to persons & families	96	77	98	106	276	132	74	—	349	40	1248
	Visits	1208	992	1253	784	1318	1094	1021	—	1877	869	Total 10416
RESULTS.												
	Signatures. { Drunkards	11	19	29	9	12	14	34	—	29	16	173
	{ Others	34	27	23	7	22	25	35	—	110	34	317
	Re-signatures. { Drunkards	6	2	12	2	9	8	6	—	6	—	51
	{ Others	7	5	28	—	5	5	1	—	1	—	52
893												
	Persons { Age 5 to 15	390	170	308	43	270	336	—	—	545	260	2322
	{ „ 15 to 60	72	209	65	44	212	404	—	—	377	60	1443
	{ 60 and above	16	14	21	—	62	—	—	—	77	—	190
3955												
	Families without Bibles	104	29	138	23	104	143	130	—	228	10	909
	Persons not attending } public worship	71	611	93	45	172	784	—	—	307	—	2083
	Persons { Temp. meetings induced { Day Schools	36	87	38	51	35	33	100	—	3	—	383
	{ to { Infant do.	—	—	—	—	29	3	—	—	—	—	32
	{ attend { Sunday do.	—	—	—	—	—	3	—	—	4	—	7
	Drunkards deceased	—	—	—	—	2	—	—	—	—	1	3
	Do. restored to Christian } Churches	—	—	—	—	—	—	—	—	—	—	—
	Other beneficial results	6	3	2	12	5	5	7	—	—	—	40
	Tracts distributed	920	1000	1000	970	628	800	650	—	1371	990	8329
	Hours employed	322	292	322	208	322	323	321	—	313	305	2733

The Districts are visited alternately one week in each month.

SUPERINTENDENT.

METROPOLITAN MISSION.

[As we are compelled more and more to abridge the Reports of the Society's Missionaries, we beg to remind our readers, that the cases recorded in our pages, are only a few specimens of the numerous instances of distress and reformation every day met with by those useful labourers. We entreat our readers not to be weary of the repetition of similar cases, but to read, mark, and inwardly digest, and to endeavour, as much as in them lies, to assist this great and philanthropic effort.—EDITORS.]

DISTRICT No. I.—A teetotaler of five years standing having thought he would try *moderation*, the following are the results of his experiment. "I have suffered more of the evils of *drinks* the last few days than ever I did in my life. I am more than ever set against it. I went out, was persuaded to take a *little*; I soon drank to excess. I cannot drink in *moderation*." He again signed.

DISTRICT No. III.—A good-looking Irishman said he had been a teetotaler several years. He used to take at his trade (shoe-making) seven pints of beer per day; he feels himself *much better since he has taken none, and does his work with more ease and comfort*.

DISTRICT No. IV.—A man who had sold or pawned his coat for drink, was standing in his shirt-sleeves under the archway, near a gin-shop. The clothes he had on were all in rags. On being spoken to, he confessed, that if it had not been for drink he should not have taken his coat from his back that morning. He was advised to sign the pledge, when a man looking out of the gin-shop, said, "He will make a good teetotaler, but all the public-houses and gin-shops must be shut up first." The man with his coat off replied and said, "Well, I have a good mind to try, I think I can keep it." He then signed in the presence of a number of persons who had been attracted to the spot.

"I should be very glad," said a wife to the missionary, "were my husband a teetotaler, it would be many a shilling in my pocket." "We, and our four children, have lately visited the union house, where we should not have gone had it not been for intoxicating drink." She signed the pledge.

A man intoxicated was leaning against some iron railings. Finding him unable to take care of himself, the missionary offered to conduct him home. To this he readily assented. He was with difficulty kept from falling, and he repeatedly said, "Well, I am in a pretty mess, I really am nearly drunk, what a fool I am." He occasionally listened very attentively to the observations of the missionary, who after conducting him about three miles, brought him to his own door. The wife, with an infant in her arms, and another by her side, (all most wretchedly clothed,) looked vexed, but not surprised at the situation of her husband. The missionary placed him in his chair, and seated himself by him. After some conversation, both husband and wife signed the pledge.

DISTRICT No. V.—A drunkard and his companion went to a butcher's shop to buy some meat, and after higgling about the price and trying to get it a halfpenny per pound cheaper, they went away without making a purchase. Failing to make a bargain with the butcher, the thrifty souls proceeded to the gin-shop, and having purchased two cheap decanters by the way, got one filled with gin and the other with rum. After this economical investment, they adjourned to a public-house, where they ordered a gallon of ale, and sat carousing till morning. They are both now teetotalers.

DISTRICT No. VI.—A mother, whose conduct shows that she values the proverb, *example is better than precept*, signed the pledge, because she had observed that her son, though a serious

young man, had begun to acquire a taste for beer, which at one time he would not touch.

A young sailor stated that his father, who is a publican, had a vessel of his own in which he traded between Whitby and the neighbouring ports, and that he and his Captain had squandered between them the produce of three voyages, amounting to two hundred and fifty pounds. The young sailor signed the pledge, and an old captain coming in at the time, followed his example.

DISTRICT No. VII.—On going into a room, a mother said, "I have a son lying, on that bed in a dying state, he is a cab-man, and is only twenty-eight years of age. The poor man raising himself a little, said, "Oh! I remember you Mr. G—, I wish I had taken your advice when you asked me and my companion to sign the pledge, but we cabmen are so accustomed to vice, and especially to that of drinking, that it is a wonder indeed, if any of us change for the better; but, should God spare my life, I will be a teetotaler, but, I have not much hope; drink has ruined me, and here I am a dying man, may God have mercy upon me." The missionary directed him to the Saviour of sinners, and put the mother in a way of obtaining some assistance, promising to repeat his visit.

DISTRICT No. VIII.—A person who signed the pledge about a month since, is now reaping the benefits; his wife said that he never used to work more than three days a-week, but since he signed the pledge he has worked six. He had spent hundreds in drink. There is a great alteration every way for the better; he now attends the temperance meetings.

DISTRICT No. IX.—Having met a man in the street reeling drunk, without either coat or hat, the missionary accompanied him home. On their arrival, the man being somewhat sobered, begged the missionary not to go up stairs. One of the children coming down, cried out, here comes father with nothing on again, mother! The wife then came down and asked the missionary to help the poor creature up stairs, which he did, and inquired if this was the first time he had pawned his coat. No, replied the wife, *not by a hundred times*, and I have not a gown to wear but what is all torn to tatters. The husband acknowledged he had been a drunkard for thirty years, but was determined not to sign; however he gradually gave way, confessing that teetotalism was the only thing at all likely to be of service to him; and before the missionary left him, both he and his wife signed the pledge.

A man who had been a drunkard for eight years, and had in consequence lost several good situations, being invited to sign, replied he had been trying the practice for the last three months, and felt *much better*; he signed the pledge. The missionary had but just left the house when the wife who was a drunkard, came home drunk; she was so abusive that her husband shut her out of the room, she then raved like a maniac; the missionary returned and accompanied her to her mother's where he left her, and upon calling the next morning she signed the pledge.

DISTRICT, No. X.—In visiting the house of a man who had previously signed, the missionary met with a mother and her son; the latter, a drunkard who ill-treated his mother from day to day. He was prevailed on to sign the pledge.

A young man, a drunkard, who was standing by, also signed. A young woman, a drunkard, then came in, and finding what they had done, signed also. Outside the door, the reformed man whom the missionary had been seeking, was conversing with a notorious drunkard, upon the subject of teetotalism. The man said he had been a drunkard nearly forty years, and had spent thousands of pounds in drink, and was now out of employment. His wife, not being able to endure his conduct any longer, had left him with two children. His home was that of a complete drunkard; he signed the pledge.

At the workhouse door, there were numbers waiting for relief. One said he had several times been an inmate of a lunatic asylum, and that *drink* was the sole cause of his being obliged to apply for relief. Another said I am sure no one can tell me more about drink than I know myself: I may say also that it is through *drink* that I am here. A third, who had just come out of the hospital, made a similar statement. Two of them signed the pledge.

DISTRICT No. XI.—The missionary was going up stairs to an attic, to see a sweep who was sixty years of age, when his wife passed him, uttering violent expressions against teetotalers and teetotalism. The missionary proceeding found the husband at home, who said, "he swept the chimneys of several public-houses, which exposed him to great temptation—a glass of rum being generally placed upon the table for him to drink when he had finished." He signed the pledge. He hoped the missionary would excuse the *bluntness* of his wife, as she was a *drunkard*.

At the door of a temperance meeting, met a policeman, who had taken no intoxicating liquor since spoken to by the missionary four months since. He now signed, the missionary handed his name to the secretary of the meeting then being held.

DISTRICT No. XII.—A person who had been for a time a teetotaler, but was now quite drunk, being led by another drunkard, was spoken to by the missionary. He said, *I have gained my piece of ground by sobriety*, alluding to a purchase he had made while a teetotaler. Being told, if he were not careful, he would soon *lose it by drunkenness*, he signed the pledge. His wife, who had originally signed with him, still remained firm.

DISTRICT No. XIII.—A tradesman's wife, whom the missionary had reconciled to her husband, as reported in the *Chronicle* for October, has died of delirium tremens. She had insured her life in the Temperance Provident Institution, but in consequence of having returned to drinking, she had forfeited her membership, having previously *pawned* almost everything she had for drink.

How many teetotalers have you on board? asked the missionary on entering a *collier vessel*.—Here are seven out of thirteen, answered one of the men, and, *we can do our work better now than when we used intoxicating drinks*.

"There he is, sir," said an Irish labourer to the missionary.—"He is one of you, he is a teetotaler." On looking down the hold of a potato-vessel, the missionary observed a fine healthy-looking man, hard at work, who had been a teetotaler for two years. Another (a reclaimed drunkard) working with him, had been one, *seven* years.

Charles Curling, Esq. stated to the missionary that the men who had become teetotalers were much improved, and he instanced two cases, (pointing to the men from his window) who had been reclaimed from habits of intoxication, through the labours of the missionary in conjunction with the meeting that was held at the wharf. Those who signed at the meeting still continue firm, and more are waiting until the next meeting to sign.

There are twelve teetotalers at Fenning's Wharf, and the foreman states that *they all do their work better now than when they drank beer*. "You had better join us," said the missionary to a warehouseman, who was listening to the conversation. "What premium do you give?" said he, "Why here is a sufficient premium," observed the foreman, shewing him at the same time a *purse of money*. "This is my own," added he, "and I have besides both *health and happiness*." The other admitted the force of the argument, but declined at present.

DISTRICT No. XIV.—On visiting a police-station, the missionary met with a policeman who had been a teetotaler five years. Another

has promised to try it and sign at a future period. The missionary gave some tracts to the inspector, who promised to distribute them to the men.

DISTRICT No. XV.—"He shall have no money of *me to get drunk with*," said a wife to her drunken husband, whom the missionary had accompanied home; and in continuation she remarked "I suppose he has lost his place through his drunkenness, and if he has, he shall go to the workhouse, he shall not live with *me*." The missionary assisted in getting the poor man to bed, endeavoured to reconcile the wife, and promised to call again. At a subsequent visit they appeared somewhat reconciled, and the husband signed the pledge.

DISTRICT No. XVII.—A MAGISTRATE'S TESTIMONY. A young man was taken up for disturbing a meeting at Peckham, when, on the defendant's attorney endeavouring to throw contempt on "such like societies;" the magistrate (the Hon. C. Norton) said, "I have never attended any of the total abstinence meetings, but I have watched the progress of the Society, and have marked its movements, and am prepared to assert, that it has done a vast amount of good; it has done more to check the vice and wickedness arising from cheap spirit-drinking than any other society in operation, and so long as the meetings are conducted like that at Peckham, they are entitled to, and shall receive the full protection of the law."

DISTRICT No. XVIII.—On calling at a lodging-house, in the down-stairs room, lay on a shutter, the corpse of a young woman not twenty-two years of age. She had been married five years, and died a victim to drunkenness.

DISTRICT No. XIX.—Addressed the children at Sutherland and Marlborough Chapel, and Amicable-row Sunday School, and gave away tracts.

DISTRICT No. XX.—On addressing a number of bricklayers and labourers, a young man came up and said, he should like to try,—he knew if he could only get over the first "bout," he should do very well. He signed. Another said, unless I sign and keep it, a *lunatic asylum will soon be my portion*: I have run through hundreds of pounds within the last six years; he signed.

DISTRICT No. XXI.—Distributed some tracts among some coal-heavers, and gave them an exhortation, in consequence of which *they have attended the temperance meeting in the neighbourhood*. The result is, that six out of eight are now teetotalers. The missionary accompanied his informant to the wharf, where he was *introduced by the master to his teetotal men*, and was immediately recognized as the individual who stopped them in the street; and though they then ridiculed the teetotaler, they now were glad to see him. *They all acknowledged themselves to be the better for teetotalism*. Instead of going to the public-house every evening to share their money, *they now share it on the wharf*. Two gentlemen present received the tracts, and promised to give the subject their consideration.

DISTRICT No. XXII.—One of a group, to whom a tract was given, exclaimed, "I bless God I am a teetotaler." *Five months ago I was a drunkard and an atheist*. I am thankful I ever took a tract from a missionary; it has led me to sign the pledge; since which I have thought on the evil of my ways, and pray the Lord to bring me to repentance.

DISTRICT No. XXIII.—Presenting a tract to a family in C— Court, the missionary was asked who sent him to them; he replied, no one. The husband rejoined, "You must have been sent, for you could not have brought us anything so suitable as total abstinence, for I have been out drinking the last three weeks, and was just now going to the public-house." Being urged to sign the pledge, he said I will; but I must go and have another glass first. The

missionary remonstrated on the folly of such a step; when he presently signed the pledge. The wife, who was greatly cheered by the decision of her husband, immediately signed, remarking, "It was very kind of you to come and ask us to sign; no one came to us where we lived before. I hope we shall now see better days." Their four children were then called, and the two eldest signed.

DISTRICT No. XXIV.—A labourer's wife, who cares nothing about drink till she *tastes it*, then knows no bounds, but pawns every thing in the house. Last week she began on Monday morning, and was not *sober all the week*, which plunged herself and family in great distress; she signed the pledge. The oldest boy, who is twelve years old, followed, and said, "he was glad his mother had signed, for now he and his little brothers and sisters would be cared for, and his father would not beat his mother."

[We have been compelled to leave out more than half the cases reported; some of which we purpose making use of in separate articles.—EDITORS.]

SURREY AND SUSSEX.

W. GAWTHORPE, AGENT.

We are making considerable progress in this newly-formed Union of Temperance Reformers. It was my intention to have given some particulars in the January number of the *Chronicle and Recorder*; but as your columns are likely to be crowded with interesting matter from other districts; and as we have been favoured with the insertion of several articles in your previous numbers, and with the expectation of having a rather long article in your next, it would be trespassing too much to write an article under such circumstances. I send you the following list of additional donations towards paying the expenses of forming a self-supporting agency for Surrey and Sussex. I need not add that we shall be glad to have many more such:—

Announced previously	£30 4 0	Mr S. Eardley	£0 5 0
Burwood Godlee, 1 1 0		" B. Knowles	0 5 0
Mrs Seth	0 10 0	" G. Lucas	0 5 0
Miss Baker	0 7 6	" E. Custance	0 4 0
Miss Trill	0 5 0	Mrs Olliver	0 2 6
M. M.	0 5 0	Miss Blaber	0 2 6
Mr D. Paine	0 5 0	Mr Farrant	0 2 6
		" Battcock	0 2 6

AGENTS' REPORTS.

EVAN DAVIES.—FLINTSHIRE.

I have lately been delivering many lectures on temperance, in large chapels, which were well attended. I am very much encouraged by the Calvinistical Methodists—a denomination of great influence in Wales, deserving much praise for their zeal and perseverance with this great movement.

I delivered a lecture at Rhosmore, near Mold, November 13th; at Newmarket, on the 19th; at Bagilt, December 6th and 7th; and at Rhyl, on the 9th.

Several have signed the pledge in each meeting; but the chief point in view is, to enlighten the public mind, and remove prejudice.

Great satisfaction is evinced by the large *drawings*, and the description of the injurious physical effects of all alcoholic drinks on the human constitution.

WILLIAM BISCOMBE.—BEDS, BUCKS, AND HERTS UNION.

November 3rd.—A good meeting at St. Albans, in a large cotton-mill; about half a dozen signed.

Luton, 4th.—A numerous and respectable meeting. A few names added to the society. This town is

one of the most thriving and improving that I am acquainted with.

6th.—In the Temperance Hall, *Apsley Guise*, the property of Mr. Arnold, we had a crowded house, great attention, the signature of an unhappy drunkard with several others. This society has done much towards the improvement of the village.

Woburn 7th.—Meeting in the Town Hall, kindly lent for that purpose by his Grace the Duke of Bedford. Here the cause is making great progress amongst the juvenile population. The friends are encouraged by having an aged Independent minister amongst them, who takes a lively interest in their meetings; about six signatures.

10th.—In the public rooms, *Bedford*, we had a crowded place, and with some slight exceptions great attention. This society had been in abeyance for nearly a year, but is now about resuming its activity. There was a little annoyance from some young men, whose station in life ought to have taught them better manners; six or seven signatures were, however, obtained.

Newport Pagnell, 11th.—An excellent meeting in the public room recently built; very good attention, and about half a dozen signatures; amongst them some very promising young men.

Buckingham, 12th.—In the Baptist Chapel, Mr. Harris in the chair; small meeting, one backsliding teetotaler re-signed the pledge. There is much need of temperance and education in this town and neighbourhood. There are several old and good members in the place.

Stoney Stratford, 13th.—In the British School, a crowded place and several signatures. This small society numbers amongst its members both the Baptist and Independent ministers, one deacon and several of their young people.

North Wall, 14th.—Small village near Leighton Buzzard, short notice and small meeting.

Aylesbury, 17th.—Meeting in the British School Room, good attendance and some signatures.

Thame, 18th.—Meeting in the British School. Mr. Verney in the chair, who opened the meeting with an excellent speech. The friends have some good and intelligent young men amongst them.

Long Wick, 19th.—Meeting in the Baptist Chapel in connexion with the Princes Risborough Society which needs revival.

KEIGHLY SKIPTON, SETTLE, AND COLNE UNION.—Commenced my labours here on Monday the 1st December, we have had some good meetings during the week, but on the last night, a crowded meeting was held in the village of Conaly, near Skipton. The people deeply attentive, and at the close, we obtained the astonishing number of fifty-five signatures, average in their ages from fifteen to forty, and consisting of some of the most sensible and steady, and some of the most dissipated in the village. Much praise for this success is due to the persevering spirit and unwearied diligence of the Keighly reformed men. They have laboured diligently to sow the seed in the open air, and they are cheered with this rich harvest, and I am most happy to be madepartner in their joy.

B. GLOVER.—CENTRAL ASSOCIATION.

At the close of December, I shall have completed one year's labours in this association. We have at present three agents employed, and next month, a fourth will enter upon his labours. Our association extends from Macclesfield, in Cheshire, to Banbury, in Oxfordshire. We visit towns and villages in Cheshire, Shropshire, Warwickshire, Worcestershire, Gloucestershire, and Oxfordshire. The Potteries and Shropshire associations have lately

joined us, and it is expected that arrangements will be made with the "Midland Counties Association." In March last, our *Temperance Gazette* made its first appearance (a monthly publication); its circulation has been steadily increasing, and next month its size will be increased from 8 to 16 pages. Thus, our principles are brought before agricultural labourers, who too often spend a portion of their *small earnings* in drink. Men earning £2 per week and upwards, live in most wretched dwellings, almost destitute of furniture, and their wives and children often in want. Notwithstanding our difficulties are many, it is pleasing to know we have not laboured in vain; many who were wretched are now happy—were fallen down, but have been lifted up—were poor, but now have plenty—were vicious, but have become virtuous. In Redditch, with a population of 4,000, we have 50 reformed drunkards, many of them members of religious churches. In Leek, with a population of 6,000, we have 80 reformed drunkards, 20 of them are females; so that we have cause for thankful-encouragement.

NEWCASTLE-ON-TYNE.—ISAAC PHELPS.

My labours in Newcastle-on-Tyne have been chiefly in conjunction with Mr. Buchanan. During the summer, we held out-door meetings, Sundays and week days. Thousands heard us, and many hundreds have taken the pledge; and we have thus been enabled to speak to a class of persons who never entered God's house, but many have now found their way there.

Carville, a large out-door meeting, the people seemed much interested, even the publican forgot his customers, left the tap, and assisted the advocate. About three months ago, I held a most delightful meeting at Matten, where I met a number of Wesleyans; twelve took the pledge, one of whom was a publican's son, a fine man, who still retains it, and has ever since attended a place of worship. While speaking at Shotley-bridge, a gentleman, a stranger, gave ten shillings towards the expenses of the meeting.

I gave an address to the children at the High-school, Black-hill, when sixty-eight took the pledge.

I visited, by choice, two days in Sandgate, both sides of the street, up stairs and down, gave away tracts and conversed with the people; the feelings I experienced at the spectacles I witnessed, I shall never forget. After speaking one Sunday at the Quay side, a man from Dunbar came to us with tears in his eyes, and requested leave to take the pledge; "I have been drinking," he said, "and spent forty pounds, and have only ten left."

Berwick-on-Tweed, two small meetings, 16 pledges. Across the water at Spital, I addressed more than 160 children in the New School, they seemed much delighted. Spoke to them on teetotalism, as a safe-guard to their education; afterwards the children took the pledge in large numbers.

December 2nd.—Held a large meeting at Wooler, in the Temperance Hall, 17 took the pledge.

Cambo, December 4th.—Good meeting in this small place, there is an active and vigorous society.

CURE OF INTEMPERANCE.—To cure intemperance, Mirabeau gives the following recipe: "Take one gill of as good water as ever leaked from the sky, add one spoonful of loaf sugar, one sprinkling of nutmeg, one bit of mint, one gill of the best French brandy. Then clap in a red hot poker, and then—throw it anywhere but down your throat. This remedy never fails." Great was the pity that Mirabeau did not use the remedy himself.

COLD WATER CURE.

The cold water cure is known to be an ancient practice with the North American Indians, and some other wild tribes. It appears to be also the custom of the people of Kordofan, the most southern district under the government of the Pacha of Egypt. A recent traveller mentions, that being laid up in a hut, ill of a burning fever, which appeared to be fast hurrying him off, he was lifted out of bed, and with his shirt off, held up, while a whole bucket-full of cold spring water was thrown over him. "I was immediately dried, returned to bed, and covered with empty sacks and sheep-skins. I felt somewhat relieved, and fell asleep—a refreshment I had not enjoyed for a long time. On waking, the women told me that I had perspired but very slightly, and that the douche must be repeated, to put me into a thorough sweat. I allowed this hazardous proceeding to be repeated, because I had no other choice. . . . After this bath, I perspired so freely, that on waking, I believed myself to be in a second bath. This proceeding, however, broke through the chain of morbid symptoms, and I felt so much relieved, that I was able to rise from my bed, and walk about for a short time in the shade of the palm-trees. . . . My convalescence proceeded now very rapidly, and I was, in a short time, able to resume my journey; but I shall never forget the debt of gratitude I owe to these good people, who, from pure and disinterested charity and feeling for the sufferings of a fellow-creature, took so much care of me, whilst in this lamentable condition."—*Travels in Kordofan by Ignatius Pallmè; 1844.*

VALUABLE TESTIMONY OF THE REV. C. CAMPBELL.

Of the London Missionary Society, for the District of Mysore. (From the South Indian Temperance Journal.)

A considerable time has elapsed since I began to act upon the principle, so long, that my own experience has added to the strength of the conviction produced in my mind by the most irrefragable arguments, that the intoxicating liquors in common use, such as wine and beer, are by no means necessary to any one in the enjoyment of health, whatever be the nature of his constitution, but that they are generally injurious in exact proportion to the extent to which they are used. If there had been a teetotal Society in Mysore or its vicinity, I should have long ere this become a member of it; and various circumstances have up to this time prevented me from originating one. But I feel thankful that now at length one has been established, and that there is every reason to hope that it will prove an auxiliary to the mission cause in this place.

I cannot resist the conviction that I ought to give whatever weight my influence and example may have to the cause of total abstinence. I would do so in spite of all the shallow wit and railery that have been or may yet be employed against it. We have nothing to fear from such weapons. They prove nothing; they refute nothing. I have the pleasure of sending a Tamil and English translation of the pledge, which has as yet been prepared for signature in Canarese only. I have not yet brought it publicly before that part of the community that are unacquainted with Canarese, but hope to do so ere long.

TEETOTALISM IN 1819.

The following extract is from Mr. Rush's *Residence at the Court of London*. It is the more striking from the memorandum having been made in 1819. Mr. Rush was visiting at Holkham, and says:—"Something else that he (Mr. Coke) said, may deserve a memorandum. It was, that although banking along the sea-side was considered the hardest work done in Norfolk county by labouring men, those who followed it drank nothing but water; they had plenty of animal food, but found their strength fail them, if they drank either beer or spirits."

POETRY.

[For the following original lines, by Mrs. SIGOURNEY, the celebrated American poetess, we are indebted to the kindness of J. D. Ross, Esq., late of Boston, Massachusetts.]

A TEMPERANCE ODE.

From the parents' fond protection,
From his pleasant native glen,
Youth, with reckless spirit hasteth
To the crowded haunts of men.
Hidden snares and tempters meet him,
Follies lead his soul astray,
Kneel and raise him—kneel and raise him,
He hath fallen by the way.

Full of pride and self-reliance,
With a chieftain's laughty eye,
Dauntless to the world's encounter,
Vigorous manhood rusheth by.
Foes in ambush gather round him—
Lo! he shrinketh from the fray;
Kneel and raise him—kneel and raise him,
He hath fallen by the way.

Heavenly Father! thou who knowest
All the weakness of the breast—
All the miseries of the lowest—
All the frailties of the best,
Teach us, for our erring brethren,
With a humbled heart to pray;
Deign to aid them—deign to save them,
They have fallen by the way.

L. H. S.

A TEETOTAL RAILWAY INSPECTOR.

"I am now engaged for the Manchester and Leeds Railway Company as an Inspector in the engineering department. My master, the acting engineer, is a very zealous teetotaler, and as there are only him and myself to inspect and give orders to about ninety men, in a distance of thirty-five miles, you may depend upon it, teetotalism is of great service to both, and is never omitted when opportunity serves, of being strongly recommended to those we have under our superintendence."—T. N.

A FACT.

Dr. Gourley of Madely, who is the medical attendant for the Rechabite tents, in the neighbourhood of Danley Green, returned the Iron-bridge members back their yearly subscriptions, because they had given him no trouble.

£2,000 FUND.

Contributions to the amount of £755 for the £2,000 Fund, for 1845-6, have been already announced.

The Committee, desire to draw attention to the fact, that £1250 remain to be made up.

Donations, therefore, of any sums, from £5 and upwards, will be gratefully received, and are most earnestly solicited, that the great benefits which have already attended the Temperance Mission, may be sustained and increased, and the numerous important efforts at present in hand, may be effectually carried out.

Subscriptions before announced . . .	£755 0 0
Richard Potter, Esq.	50 0 0
E. M. C.	50 0 0
Rev. J. Burns	5 0 0

NOTICE TO CORRESPONDENTS.

All communications intended for insertion in the February Number of the "*Chronicle and Recorder*," should be forwarded by the 15th of the present month.

All Advertisements must be accompanied by a Post-office Order for the amount.

It is especially requested that Agents' Reports, Accounts of Festivals, &c., be made as concise as possible; The journals of Messrs. Gamble, Heritage, and Peace are unavoidably postponed for want of room; as is also a highly interesting paper by Mr. Hudson on the navy.

The case of Lieutenant Dunbar will receive an early notice. A short article on "Malting and the Excise," will appear in our next. Mr. Crake's interesting communication will be inserted at the first opportunity.

J. Sibley.—Recipes for making good bread, without resorting to the publican for yeast have appeared many times in the *Temperance Journal* and nearly all the teetotal publications.

Received.—*Total Abstinence from Intoxicating Liquors required by Christian Love*. By N. A. Poppley; *Bombay Advocate* for November; *Canada* for December, and *Indian Journal* for September and October.

* * Societies and the Trade will be supplied from the Office, with the *Chronicle and Recorder*, at 8s. 4d. per 100, or £4. per 1000.

TO TEMPERANCE EDITORS.

We have before hinted that, while we wish all possible publicity to be given to the information contained in the *Chronicle*, it would be more candid in our brother Editors, if, in copying from our pages, they would acknowledge the same. Not only are whole columns of news extracted, but many pieces of concise information, condensed, with some pains, from valuable works and original resources, are copied from paper to paper, both in England and in America, without one word of acknowledgment. One of the leading American papers has no less than two pages reprinted from the *Chronicle*! We like to see an honourable rivalry; but we would remind our brethren of the press, that they ought both in fairness and for the good of the cause, to trust to original information, or, at least, to acknowledge the sources from which they borrow.

SUBSCRIPTIONS RECEIVED

From November 30th to December 31st.

£ s. d.		£ s. d.	
G. Stacey, Esq. a 1	1 0	Henry Dobson . . . d	0 10 0
Mr. D. Couty . . . a	1 1 0	Giles Bradley . . . a	0 5 0
Dr. Batchelour . . . a	1 1 0	Messrs. Miller, Ra-	
Rev. P. Penson . . . a	1 0 0	venhill & Co. a	5 5 0
Mr. Pritchard . . . a	1 0 0	Miss Aldam a	1 1 0

MISSION FUND.

Newbury Society,	A Lady in Win-
per A.W. Heritage 0 5 0	chester 0 2 6
Romsey Society . . . 0 4 0	A Poor Man 0 1 0

THE THIRD ANNUAL REPORT

And the *Price Essay* Address to Young Men, are published by HOULSTON AND STONEMAN, 65, Paternoster Row; and may be obtained at the Office of the Society, 39, Moorgate Street.

AGENTS' REGISTER.

The following is a list of the Agents recommended by the National Society.

The advocates whose names are marked thus* are open to fresh engagements.

- | | |
|--------------------------------|-------------------------------------|
| * D. G. Paine, Deptford | Isaac Phelps, Newcastle |
| * T. A. Smith, London | B. Glover, Central Association |
| W. Biscoombe, London | * G. Lucas |
| W. Gawthorp, Surrey and Sussex | * W. Edwards, Whitehaven |
| Thomas Hudson, Kent | * N. G. Osborne, Paulton, near Bath |
| * J. McBain, London | W. G. Peace, West Cornwall |
| M. W. Crawford, Essex | * J. Kempe. |
| W. H. Buchanan, Newcastle | |

The following are paid a small salary yearly as Visiting Agents.

- | | |
|------------------------|------------------------|
| R. Gamble, Bucks. | E. Davies, Flintshire. |
| A. W. Heritage, Hants. | |

* It is especially desired, that all applications for unemployed Agents, be made to the Office of the National Society, 39, Moorgate Street.

** The names of Agents who omit their Reports for two successive months, cannot be inserted; it being of importance in recommending an Agent, to know where he has been labouring, as well as his present address.

Advertisements.

Please to draw your Neighbour's attention to this.

Now on sale, and to be had through any Bookseller, from Whittaker's, London, (or from the Author, post free, for 2s. 6d. on receipt of cash or postage stamps.)

AN EXPOSURE OF ODD FELLOWSHIP,

Shewing that the Independent Order of Odd Fellows, Manchester Unity, is unscriptural in its constitution; unjust in its finance; extravagant in its management; bankrupt in its circumstances; deceitful in its pretensions; dangerous in its tendency; and immoral in its practice. By H. MUDGE of Bodmin, Cornwall, Surgeon, &c. pp. 60, Royal 12mo, close print, Price 2s.

* * * This Book is well suited for the Libraries of Mechanics' Institutes and Sunday Schools, for Officers of Friendly Society Societies, and for parents, guardians, and masters, as well as for all parties who have the care and training of youth.

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With a brief Notice of the former publication of these Volumes,

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Author of "Life, Health, and Disease," "Theory and Principles of Hydropathy," &c., &c.

For the cure of indigestion, rheumatism, bilious habits, excessive liability to take cold, nervous debility, spasms, languid circulation, psoriasis, constipation, determination of blood to the head, chronic ulcers of the leg, and all diseases depending on general debility, or suppressed or depraved secretions, torpid liver, stomach diseases, and chronic inflammation of the mucous membranes. This treatment is also exceedingly useful when the main object is to strengthen and harden the delicate constitutions of young persons of a scrofulous or consumptive tendency. In many of those painful and irregular diseases which cannot be ranked in any particular class, and which have defied all ordinary remedies, this treatment has often been found successful.

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THE SALE OF THE IPSWICH TRACTS IS MONTHLY INCREASING. IN TWENTY-SIX MONTHS UPWARDS OF THREE MILLIONS AND A HALF OF PAGES HAVE BEEN SENT FROM THE DEPOSITORY. WE WOULD CALL PARTICULAR ATTENTION TO THE NEW TRACTS, 49, 50, 52, 53, 54, 55, 57, AND 62, AS VERY INTERESTING.

HAND BILLS

(for announcing Public Meetings), 50 for 6d. may be had, with a Tract at the back, as under.

TEMPERANCE SOCIETY.

A

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WILL BE HELD

On the of 184

The Chair to be taken at o'Clock.

[No. 2.] Please to examine the back of this Hand-bill.

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With the same words as the Hand-bills, and Facts on the back, in Sixpenny Packets of 200 each.

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PROSPECTUS

OF THE

LONDON AND PROVINCIAL BUILDING & INVESTMENT SOCIETY.

(To be Enrolled pursuant to Act of Parliament, 6 & 7 of Wm. IV., ch. 32.)

Shares, £120.—Monthly Subscription, 12s. per Share.—Entrance Fee, 2s. 6d. per Share.

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John Morris, Esq., 58, Fenchurch Street, and 4, Trinity Terrace, Poplar.

The projectors of this Society, availing themselves of the experience furnished by the history of Building Societies, have matured a plan which not only embraces all the advantages of those societies, and avoids the inconveniences incident to some of them, but secures peculiar benefits to the shareholders, and opens its doors to parties hitherto altogether overlooked.

The unexampled rapidity with which the shares have been taken up in two societies, patronised by the respected Pastor of Surrey Chapel, and under the same management, furnishes ample presumptive proof, that the principles on which Building Societies are established, are in perfect accordance with the spirit of Christianity—a spirit alike opposed to wasteful prodigality and to covetousness,—but which encourages that prudent economy of our means, by which the springs of liberality are unceasingly supplied.

The objects generally contemplated by Building Societies are—To enable the shareholders to build or purchase household property. To give those shareholders who do not wish to build or purchase, a higher rate of interest for their money than they could obtain in the Public Funds or the Savings Banks. Some Societies also advance money to enable shareholders to redeem mortgaged property.

THE OBJECTS OF THE PRESENT SOCIETY ARE THE FOLLOWING:—

I. To enable persons to build dwelling-houses, or to purchase freehold or leasehold property, on the most advantageous terms. II. To afford assistance to congrega-

tions wishing to erect chapels or school-rooms, and to enable parties to extinguish chapel debts, and prevent the possibility of foreclosure in cases where buildings are mortgaged.

III. To give monthly depositors a higher rate of interest than is yielded by the ordinary modes of investment.

IV. To give to persons advancing money by way of loan to this Society interest at the rate of five per cent per annum.

V. To advance money to shareholders upon freehold or leasehold property, and upon reversions or other kinds of real security, subject to the approval of the Directors; and to enable mortgagors to redeem their mortgages.

ADVANTAGES TO THE FIRST CLASS.

The monthly subscription will be 12s. per share, with no redemption fee, instead of 10s., the amount paid in most Societies, with a redemption fee of 4s. payable by borrowers. By this plan, an increased inducement is furnished to shareholders to become borrowers, the funds of the Society will be kept fully employed, and its termination in ten years secured beyond doubt. It will also be found, on examination, to be advantageous to all parties; and as compared with one Society, in which the monthly subscription is 10s., but which Society is computed to last thirteen years, in consequence of the redemption fee being abolished, the money balance in favour of the London and Provincial Building and Investment Society is six pounds on one share, besides an earlier termination of three years.

ADVANTAGES TO THE SECOND CLASS.

The projectors are fully satisfied that, by the means which they propose, the machinery of Building Societies may be made auxiliary to the extensive promotion of the cause of religion, and the education of the rising generation. By the assistance which this Society will be able to furnish, chapel debts may easily be extinguished; and with these debts, all the embarrassments and difficulties which operate so powerfully to impede ministerial usefulness, disturb the peace of churches, and check the progress of the Gospel. To show the practical working of this part of the plan, and the advantages by which it is accompanied, let a case, of not unrequent occurrence, be supposed:—A congregation wished to build a chapel, or school-room, or to extinguish a mortgage debt, £1000 is required for the purpose, but the congregation can only raise among themselves, £500; following the ordinary course of proceedings, the other £500 would be borrowed upon mortgage—say at interest of 5 per cent. Then suppose, that, at the end of ten years, the mortgage is redeemed, the whole of the amount paid will have been, principal, £500, interest for ten years, at 5 per cent., £250, total, £750. If, however, three or four of the members of the congregation became shareholders in this Society, and borrowed the £500 in the way prescribed by the Rules, it would be necessary to take up about nine shares—but say nine shares; allowing a discount of £64 per share, the nine shares would produce £504. For this sum, the parties borrowing it would have to pay a monthly subscription of £5 8s., or £64 16s. per annum. In ten years, therefore, when it is calculated that the Society will close, the whole amount paid will be £648, thus leaving a balance in favour of the borrowing in this Society of £102.

In addition to this advantage, the risk of a foreclosure of the mortgage, and all the uncertainty and inconvenience connected with such species of property are entirely obviated. The monthly payment of £5 8s. might easily be raised by a small regular subscription, or a slight increase of the pew-rents.

ADVANTAGES TO THE THIRD CLASS.

Monthly depositors continuing shareholders to the close of the Society will then receive £120. for the £72. which they will have subscribed. They will, however, be at liberty to withdraw from the Society whenever they choose: if they withdraw before the close of the first year, a deduction, proportioned to the number of shares they may hold, will be made, towards defraying the expenses incurred in establishing the Society; if the withdrawal be made after the first and before the end of the fourth year, they will be allowed simple interest at

the rate of 4 per cent. per annum, on the amount they have subscribed; if the withdrawal take place after the fourth year, they will be allowed such bonus, in addition to the above-mentioned rate of interest, as the Directors may determine upon.

ADVANTAGES TO THE FOURTH CLASS.

With a view of meeting the case of individuals who have small sums to invest, for a limited period, it is provided that persons advancing money in sums of not less than £50. to this Society, for a given period to be agreed upon, shall receive interest for the same at the rate of 5 per cent. per annum: such persons, however, not to be entitled to any other of the advantages of the Society.

ADVANTAGE TO THE FIFTH CLASS.

This Society will advance money upon freehold, leasehold, reversionary, and such other kinds of real securities, as may be approved by the Directors. This plan is intended to accommodate parties, who, through the pressure of circumstances, might otherwise be compelled to mortgage, or entirely dispose of their property, perhaps at a great sacrifice. To persons who have mortgaged their property, this Society offers great advantages in the terms on which it will advance money to redeem such mortgages; the money so advanced to be repaid by monthly instalments.

PRACTICAL WORKING OF THE SOCIETY.

The money arising from the monthly subscriptions is advanced to shareholders desirous of purchasing freehold or leasehold property, such shareholders submitting to a discount, the amount of which is determined at the time when the sale of money takes place: the property purchased by the shareholder is mortgaged to the Society, as security for the payment of subscriptions, &c., until the Society terminates. This will occur when each unadvanced share is worth £120. The sale of money is conducted in the following manner:—The Chairman announces that a share of £120. is to be sold, and (if in the first year of the Society's existence) that the lowest discount which will be taken is £04. If there should be only one shareholder who wishes to borrow, he will be at liberty to take as many shares on these terms as can be covered by the whole amount of the money to be disposed of. Should there, however, be several persons present who wish to have their shares advanced, the sale proceeds in the usual manner, and the share is awarded to the party who is willing to allow the highest discount. The purchaser of the share may then take as many more shares as he pleases, subject to the limitation above-mentioned.

Applications for Shares may be made, in the under-mentioned form, to Mr. Hull Terrell, 30, Basinghall Street; Mr. Joseph Bagster, 3, Size Lane, Bucklersbury; Mr. Charles Burls, Jun., 15, New Bridge Street, Blackfriars; and of Mr. William Lawley, 6, Red Lion Street, Borough, from whom also Prospectuses may be obtained.

TO THE DIRECTORS OF THE LONDON AND PROVINCIAL BUILDING AND INVESTMENT SOCIETY.

I request you will enrol me a Member of THE LONDON AND PROVINCIAL BUILDING AND INVESTMENT SOCIETY for *Shares, and I enclose*
£ s. d. being the Entrance Fee of 2s. 6d. and the first Monthly Subscription of 12s. upon each of such Shares.

Name in full
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All Post Office Orders must be made payable at the Office, St. Martin's-le-Grand. For the further accommodation of applicants for Shares, attendance will be given at Radley's Hotel, New Bridge Street, Blackfriars, on Tuesday and Friday in each week, from six to nine o'clock, P.M., to allot Shares and answer inquiries.

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THE

NATIONAL TEMPERANCE CHRONICLE

AND

TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

No. 2, JOINT SERIES.]

FEBRUARY, 1846.

[PRICE 1½d., STAMPED 2½d.]

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OUR HOPE.

We are not given to despair. The signs of the times are significant as to the eventual success of the principles we advocate. When, however, we look abroad upon the face of society—when we behold the potency of the drinking-customs and usages; powerful in the drawing-room and in the workshop;—when we see the “sipping” propensities of respectable persons, and the sottishness of large masses of the operative classes, we are compelled not to place Our Hope upon the present generation.

The good which temperance has produced already is enormous; the good it will yet effect, we are persuaded, will be incalculable; and still we give it as our conviction—a conviction founded on much observation, and a conviction similar to that felt by leading and zealous friends of the cause—that there is no hope of thoroughly converting the men and women of this age from habits of indulgence in intoxicating drinks. Where then is Our Hope? We reply, in the children growing up around us. On them rests Our Hope—a hope steadfast as our confidence in the ultimate triumphs of the Cross—that temperance will yet universally prevail.

A good principle thrown into the virgin soil of a young child's heart, will generally take deep root and spring up a strong and sturdy tree, defying the tempest to uproot it.

It was a truth long before Solomon gave it utterance, that if a child is trained up in the way he should go, he will not, as he grows older, depart from it.

It is true wisdom, then, to impart lessons of morality to the young; for if well learnt and practised by them, morality must soon become prevalent.

And how comparatively easy the task!

There is no combatting with habit; no strivings with taste; and no victories to gain over false shame and miscalled sociality.

Children are seldom sophists, but they are often good reasoners; they are seldom orators, but they are very often correct thinkers. They soon see whether a thing be really for their advantage or not, and will be bold to adopt that course which will benefit them through life.

And then, when some thirty or forty years have elapsed, the great majority of the present supporters of the drinking-customs will have passed from the earth; what is now society will then be the past; and the unnoticed children of 1846, will then be the rulers and governors of the land. They will form society, and that society may be expected either to be in favour of temperance or drunkenness, according to the bias given to their minds at the present time.

And let it never be forgotten, that if children do not learn an abstinent, they will learn a drinking education; and how awful if the influence of any parent should lead his children to drink—lead them to love the drink—and lead them to feel all the unutterable horrors resulting therefrom!

Possessed of these views, we feel peculiar interest in that portion of Dr. Grindrod's proceedings which relate to the young.

It is true, that the greater part of his pledges

are those of children, and this is sometimes regarded as a drawback. "They are the signatures of only boys and girls," is the expression often ignorantly used; but could we penetrate into the future; could we lift the veil which envelops coming events, we would at once see the folly of such an exclamation.

There is another view which is important. If a man at forty sign the pledge, and if he live to sixty-five, he will exert an influence upon a large number of his fellow-men; but what are they when compared with the hundreds of thousands who will be acted upon by a child of twelve years, and who lives to a green old age?

There is then, as we have seen, much to gladden in the prospect. We repeat it, *Our Hope is in the little ones of this generation, who will be the mighty people of the next.*

While we rejoice over present successes, and they are great—while we hail with joy the removal of any obstacle, and the overthrow of any opposition—our eye still continues to be fixed upon the unseen: the great contest will there be decided;—decided in the utter downfall of intemperance and the establishment of perfect sobriety.

GENTLEMANLY CONDUCT.

The following sentence of a military court-martial held on Second Lieut. G. L. Dunbar, of the Royal Marine corps, has been approved of by the Lords Commissioners of the Admiralty:—"The prisoner, Mr. G. T. Dunbar, was tried for having been drunk, and guilty of conduct unbecoming the character of an officer and gentleman, on the 30th of October last. The sentence of the court is, that the charge of being drunk is proved; but the Court acquit Mr. Dunbar of that part charging him with conduct UNBECOMING THE CHARACTER OF AN OFFICER AND GENTLEMAN. The Court therefore admonish Mr. Dunbar to be more careful in the use of spirituous liquors as a medicine in future." Mr. Dunbar has returned to his duty.

The profession of a soldier does not seem to imply any very high degree of human development, either moral or intellectual; but military men would be loth to rank beneath civilians in their estimate of what is "becoming the character of a gentleman." The Court Martial, however, upon Lieutenant Dunbar, has given its judgment, that the fact of "*being drunk*," does not constitute any impeachment of the character of an officer and a gentleman. And the Lords of the Admiralty concur in the opinion. This is an important fact—a sign of the times. Drunkenness has long since become disreputable in polite society, but the standard of propriety in the military world has sunk below that of the rest of the community. We hail the fact with some comfort. It shows that the society has advanced, and that the army does not hold that high position in polished society that it once did. Let the civil world continue to advance, regardless of military fashion, and the trumpery of scarlet and lace, let the army be left in the rear in the march of morality and refinement, and it will not long survive its gentility.

MALTING AND THE EXCISE.

Perhaps it is not generally known, that persons employed in the offices of Excise, are *compelled, during the malting season, to work on the Sabbath day.* A correspondent, himself an officer of Excise, thus writes:—

"The weight of business prevented me from attending to your communication, having, during the malting season, to attend to business, both Sundays and week days. Surely ministers of the gospel are not sincere when they preach against the desecration of the Sabbath. They well know that 40,000 working maltsters, and, perhaps, 3000 Excise officers are violating the divine command by following their avocations on the Lord's day; yet none of them will touch the subject with their little finger.

Their reply to me is, "We know nothing about it," "We cannot help it," "It is none of our business," &c. Yet from the pulpit they tell us, that "the Sabbath-breaker cannot inherit the kingdom of heaven." The plain fact is, they love beer and will have it; no matter if we expire with the shovel or gauging rod in our hands; it moveth not them. The priest and the levite unmoved, pass by on the other side."

These strictures are, perhaps, too severe; few persons, we think, were aware of the existence of the evil, but now it is made public, we do earnestly hope that means will be taken to prevent its continuation.

Our correspondent expresses a conviction, that "if any pious minister would use his influence, the Excise Office, at least, might be relieved from desecrating the Sabbath."

SAILORS.

The claims of sailors on the solicitude of the philanthropic are confessedly great; although they go down in ships and do business on the mighty waters, and have constant manifestations of the goodness and power of God, they are, as a class, morally degraded. Nothing has more tended to this degradation, than the vitiated taste for alcoholic liquors, which is cultivated on board ship, from the cabin-boy to the captain.

We were delighted in reading the Twelfth Annual Report of the BRITISH AND FOREIGN SAILORS' SOCIETY, to see this subject alluded to in terms which marked the importance attached to it by the Committee. We cannot refrain from giving an extract or two:—

"One of the worst evils of the infamous crimping-system, is the encouragement it holds forth to the indulgence of the master-passion of the sailor, the love of intoxicating drink. It is by means of the fatal cup, that the crimp first allures his victim, and holds him in his fetters; and, could your committee break up that system, they would be the instruments of saving many a brave tar from one of the most degrading vices. They are happy, however, to report that the cause of temperance is progressing amongst these men. During the winter many meetings were held for the promotion of that object, and considerable numbers signed the pledge, from some of whom your secretary and missionaries have received most delightful testimonies in favour of the advantages derived from entire abstinence

from all intoxicating drink. Many who have joined the society have become members of Christian churches, and do honour to the cause they have espoused. Whole ships' companies have adopted the plan, and testify to the benefits derived from the change, and to the adaptation of the system to all climates."

The Balance.

"WEIGHED IN THE BALANCES AND FOUND WANTING."

OBJECTION I.

"INTOXICATING LIQUORS ARE NECESSARY AND BENEFICIAL; AT LEAST, NOT INJURIOUS."

Having, we trust, in our last Number shown to the reader's satisfaction, that alcoholic beverages are neither necessary nor beneficial, we shall now examine the assertion, that "at least, they are not injurious." We reply,

1. Alcohol in its pure undiluted state is hurtful to the physical system. The experiments of Drs. Prout and Magendie have demonstrated this beyond the reach of cavil. In the *Materia Medica*, it is ranked among poisons, and is declared such by the unanimous voice of the medical world. One of its effects when taken into the human body is to arrest the progress of reproduction, and to turn the arterial or red blood into venous or black blood. This can be best explained in LIEBIG'S own words—"By the use of alcohol a limit must rapidly be put to the change of matter in certain parts of the body. The oxygen of the arterial blood, which, in the absence of alcohol, would have combined with the matter of the tissues, or with that formed by the metamorphosis of these tissues, now combines with the elements. *The arterial blood becomes venous, without the substance of the muscles having taken any share in the transformation.*"

2. Alcohol being the product of the vinous fermentation, retains all its injurious properties when associated with other substances. Thus the alcohol contained in beer, ale, porter, wine, and cider, is the same as that found in ardent spirits; and science has proved, that there is nothing in the composition of fermented liquors which can counteract the effects which alcohol legitimately produces.

3. These effects will follow in proportion to the quantity taken. It thus appears, that individuals who use daily portions of alcoholic stimuli, do themselves more physical mischief, than do those persons who indulge in occasional fits of intoxication, which are followed by long intervals of abstinence. In the former case, the system becomes gradually weakened by the constant application of alcohol; while in the latter case, it is generally enabled (unless enfeebled by disease) to resume its healthy action. Nature furnishes analogies. The worm will gnaw its way through the stout timber, which the keenest javelin is unable to penetrate at once; and the stone which would remain unaffected by heavy showers, will, in course of time, waste away under the continual dropping of water. Dr. MACROBERT'S testimony is of great value. He states,—“After having treated more than 3000 cases, in the town hospital of Liver-

pool, I give it as my decided opinion, that the constant moderate use of stimulating drinks, is more injurious than the now and then excessive indulgence in them." The experiments of Dr. BEAUMONT on St. MARTIN, (the condition of whose stomach could be distinctly seen, owing to an opening in his side) are perfectly conclusive on this point. Dr. BEAUMONT records the fact, that "the free use of ardent spirits, wine, beer, or any intoxicating liquors, when continued for several days, has invariably produced inflammatory and ulcerous patches on the mucous membrane of the stomach."

What then, must be the state of the stomachs of those persons, who have been in the habit for years of taking what they deem moderate portions of strong drink?

In reply to this it may be asked.

1. Why, then, are we not poisoned? How is it that we are still in existence, although we have partaken of these drinks for a long time? We would simply ask, Is not opium poison? How is it then, that the eaters and drinkers of that drug do not die immediately they take it? How is it that some of them live for a series of years? The amount consumed by some persons is perfectly appalling. The well-known "English opium eater," daily consumed a quantity sufficient to kill a number of men! Who would thence infer that opium is not deleterious? Again, do not great masses of the poor live in dwellings unfit for human habitations; badly ventilated, destitute of sewerage, &c.; and is it not an undoubted truth, that the seeds of mortality are thereby scattered thickly and deeply? But do not the poor live! Do they not drag out an existence? And yet is not their mode of life inimical to health and soundness of body? These facts are interesting, as they shew the extraordinary powers of physical endurance; but they are utterly worthless, when used as arguments to prove the non-injuriousness of intoxicating liquors.

It may be urged,

2. That if alcoholic fluids were injurious, the injury would be felt; and because such injury is not always felt, it is concluded they are not injurious. We answer (1) that men are loath to attribute the pains and ills they do experience to their proper source. That they have injured themselves by indulgence in strong drink, is a confession which few have the candour to make. Hence the avidity always displayed to resort to imaginary instead of to real and substantial causes. Medical men will not hesitate to affirm, that our drinking habits, as a people, have had a marvellous effect in the development and extension of disease. We answer,

(2.) The existence of incipient disease, is not always apparent, even to the individual himself. "The case of St. Martin forms an irrefragable proof; for during the period when he was suffering from a diseased stomach, produced by the use of strong drink, it is said, "he complained of no pain, nor showed symptoms of any general indisposition; said, *he felt well*, and had a good appetite." In annotating upon this passage, Dr. COOMBE, the celebrated physiologist, makes the following forcible observations. "Many persons who are in the habit of indulging in the use of stimulants, although not to what is called excess, defend the practice by affirming, that they experience no bad effects from them, and that if they did them harm, they would not fail to feel it. St. Martin, might with equal truth have said, that these indulgences did him no harm because he felt none; and yet if his stomach, so different from its appearance in its healthy state, had been presented before his eyes, reflected in a mirror, there would have been an end of all argument, for the fact was undeniable."

OBJECTION II.

"INTOXICATING DRINKS ARE SENT BY GOD FOR MAN'S USE AND ENJOYMENT, AND ARE THEREFORE HIS GOOD CREATURES."

This objection, which we have written as it is commonly repeated, begs the entire question. We deny that intoxicating liquors are sent by God, in the sense contemplated by the objector. Alcohol is not a living, natural production. It does not grow like the coffee berry and the tea-leaf, or even as henbane, hemlock, and the upas tree. It is, in fact, the effect of decomposition; and is the first of two other changes, the acetous and the putrefactive. "Both fermentation and putrefaction," says Liebig, "are processes of decomposition of a similar kind, the one of substances destitute of nitrogen, the other of substances containing that element."

As alcohol, then, is produced by fermentation, and as fermentation is a process of decay, it follows that alcohol cannot exist in any living substance, whether vegetable or animal.

This completely refutes the assertion with which we are greeted *ad nauseam*, that "alcohol is in sugar"—"is in every thing"—"in every thing, indeed, except water," as was sagely remarked by a Baptist minister of our acquaintance, whose knowledge of theology was superior to his acquaintance with chemistry.

It is grievous to hear even generally well-informed persons give credence to such absurdities.

As the sugar fallacy is the one more commonly received, we will give the dictum of the Great Master of Modern Chemistry upon it.—"SUGAR CONTAINS NEITHER ALCOHOL NOR CARBONIC ACID, so that these bodies must be produced by a different arrangement of its atoms, and by their union with the elements of water."—LIEBIG'S *Letters on Chemistry*, p. 283. And herein is the great source of the prevailing error; because alcohol can be extracted from sugar by a different arrangement of the atoms of the sugar, it is conjectured that alcohol exists in the sugar!

Out of 100 parts, sugar contains 7 of hydrogen, 44 of carbon, and 49 of oxygen; while alcohol contains 14 of hydrogen, 52 carbon, and only 34 of oxygen!

The elements of which alcohol and sugar are composed, are, we see, the same; but the very same elements compose potato-starch and oakwood, olive oil and rosin, &c.; yet who would therefore contend that potato-starch was in oakwood, and olive oil in rosin? It is the proportion in which the elements are combined, that renders a substance innocuous or hurtful; and it is one of the most wonderful displays of the Creator's power and wisdom, that by a slight change in this proportion, the most harmless things would become the most destructive.

But the question might be easily settled by pure reasoning, independent of chemical analysis.

Alcohol, the natural product of the vinous fermentation, has it not the power to intoxicate? If, then, the alcohol in sugar and beef, is the same as that in fermented liquors, it must have the power to intoxicate. But it has not that power; therefore, the alcohol which exists in sugar and beef, is not the same as that which exists in fermented liquors; and if it is not the same, then it is not alcohol, for alcohol is the natural product of the vinous fermentation, and possesses the power to intoxicate.

But if it were true that alcohol was a natural, living substance; and if it grew like the night shade or fox-glove, are we bound to swallow it?

Everything in nature, is doubtless good for

something; but not always good to eat or drink. Man is endowed with reason, and that reason enables him to distinguish what is proper for food, and what is not.

The objection, therefore, cannot be sustained; but if it were sustained, it would prove nothing against abstinence from strong drink.

In our next Number we shall weigh the third Objection.

"The use of intoxicating liquors is countenanced by the Scriptures and sanctioned by the example of the most illustrious men of ancient and modern times."

TEETOTALISM AND PARALYSIS.

Letter from T. BEAUMONT, Esq., M. R. C. S.

(To the Editors of the *Temperance Chronicle and Recorder*.)

SIRS,—Having been requested to signify through the columns of your valuable Journal, whether I believe there is any ground of apprehension, that teetotalism is apt to induce paralysis, I take this opportunity of stating, most distinctly, that nothing is more unlikely! Those who are at all acquainted with the pathology of paralysis, need not be told, that from the very nature of the disease, it is not in the smallest degree probable, that abstinence from alcoholic liquors, can be attended with any one circumstance, which can account for any of the phenomena peculiar to affections of this nature; but on the contrary, that such a course is the surest preventive; whilst of the various causes, which are known to produce paralysis, none is more frequent than the using of intoxicating liquors! At the same time, I am not assuming, that these are the only agents which are apt to occasion complaints of this nature, knowing, as I do, that *mental anxiety, cold, and tobacco*, are not unfrequently the occasions of every form of nervous disease; and if in any instance a teetotaler becomes the subject of the disease in question, its true cause must be sought in other sources, and will mostly be found in connexion with some of those which I have mentioned.

But never, I repeat it, can paralysis supervene, in consequence of the abandonment of intoxicating liquors.

Believe me yours faithfully,

THOMAS BEAUMONT.

Bradford, Jan. 16th, 1846.

TEMPERANCE AND THE NAVY.

(To the Editors of the *Chronicle and Recorder*.)

SIRS,—On Tuesday, Dec. 9th, I went on board Her Majesty's ship *Trafalgar*, (120 guns,) now lying at Sheerness, to dine with one of the officers, who is a pledged abstainer, and active promoter of temperance principles. From the little I had previously known, but more from what was then witnessed, I was led to infer that enough interest has not been felt for a class of men cradled as it were in hardships and dissipation, shut out from those means of improvement that we on the land possess, and almost totally excluded, by virtue of their calling, from the humanizing influences of refined society. This ship's complement is 900 men, but only about 600 took dinner on board. After the men had partaken of the *eatables* provided, the accustomed quantity of grog was distributed, which consists of a quarter of a pint of rum daily to all rated as men, to which three times the quantity of water is added.* This regulation, if it

* On board the *Trafalgar*, the quantity of spirits allowed is divided into two parts, morning and evening rations.

does not *directly* produce intemperance on board ship, is sometimes, it is to be feared, attended with evil consequences remotely. The men get occasional leave of absence to go on shore, and before doing so they will probably have had their appetites whetted by grog; additional gratification is sought when they reach the land, and the means for their doing so, unhappily, are afforded on every hand.

The improvement that has taken place since the partial withdrawal of the spirit-rations is matter for gratulation. The Statistical Reports on the Health of the Navy, for the years 1830 to 36, a document strictly official, and put into my hands by a gentleman connected with the Naval Hospital at Chatham, speak most decidedly of the salutary change effected in the Navy since 1825. We are told that, "Previously to 1825, half a pint of spirits, when spirits were issued, was allowed to every person sailing in the fleet, at which time, a salutary and judicious change was introduced by the reduction of the spirits to a *quarter* of a pint daily, and an allowance of tea and coffee substituted in its stead. The practice formerly was to divide the half-pint of spirits into two equal parts, *one* of which was issued at dinner-time, the other in the afternoon, now, instead of the afternoon allowance of spirits, tea or coffee is issued, and prove a safe, healthy, and satisfactory article of diet. When the change was introduced, it was apprehended by some that the seamen, if they did not resist, would be greatly dissatisfied with it, their love of grog being considered paramount to all considerations. It was, however, introduced without disturbance or general complaints; in a short time it became *liked*, and now it is believed that the majority of the men serving, if it were put to them, would prefer the present to the former system. It is certain the change has acted and will act yet more beneficially; for it is unnecessary to state that one of the most active causes of disease and insubordination, with all its mischievous results, has been the intemperate use of spirituous liquors. It is no less certain, though not so *evident*, (on which account, partly, perhaps, it was so long allowed to remain in force,) that the former practice was a sure method for laying the foundation and fostering habits of intemperance. To give a lad of eighteen half a pint of spirits daily, with the precepts and examples of his seniors, was tantamount to teaching drunkenness: for if he abstained from the allowance of grog, he was ridiculed as a *milk-sop*, but was praised for his manly and seaman-like qualities if he drank with avidity. The quantity allowed produced unhealthy excitement, if not intoxication, under the influence of which he neglected duty, or committed acts of insubordination which entailed punishment, followed sometimes by repentance and amendment, but oftener by further indulgence, procuring spirits beyond his allowance, by every means in his power, becoming reckless, a confirmed drunkard, and finally a burden and a pest to the service. Many diseases were the direct effect of such conduct: many more were excited and all were aggravated by it; the habit and its numerous bad effects are far from being extinguished, but they are much less than they were, and there is no reason to doubt that they will become progressively *less*, until pervading temperance aided by other means of improvement, shall give to the Navy a force organic, moral and intellectual, much greater than it has hitherto possessed."

The foregoing is a valuable testimony to the partial adoption of our principles; and it were to be wished that the English Government, in lieu of contracting for 100,000 gallons of rum, would, in reference to British seamen, follow the example of the Prussian authorities, by holding out every inducement to the service for advancing in sobriety and intelligence. The 17,000 who belong to the Marine Society of New York, the additional thousands of seamen in different parts of the world, sailing to every point of the compass, are experiments on a large scale, that there exists no absolute necessity for *spirit rations* as a part of the provisions of the Navy. A gentleman connected with

the *Trafalgar*, who has been twenty-four years in the Navy, assured me that in Captain Sir J. Ross's Arctic Expedition, the most inveterate lover of grog could not be prevailed on to partake of spirits *before* going on the ice, and the reason assigned is that the condensation of the breath saturated with the spirit emitted from the lungs, tended to disfigure the countenance to a frightful degree. Spirits, then, were not taken to keep *out* the intense cold of these northern latitudes, for they were not taken till after the hardships had been experienced. More substantial *fuel*, in the shape of good food, is what our seamen require, food containing *azotised* elements for the production of muscular fibre, &c., and also *carbonaceous* materials, as elements of respiration. Our Navy, by a judicious regulation of this kind, instead of the distribution of spirit-rations, tending to incite to acts of delinquency would be vastly benefited; and the man who shall bring about such a glorious revolution would exceed in heroism a Collingwood or a Nelson.

I am respectfully,

THOMAS HUDSON.

London, December 15th, 1845.

THE STATE OF INTEMPERANCE IN LEEDS.

In Leeds, as in other places, the use of intoxicating liquor produces a large amount of physical suffering and deep depravity, manifesting itself in the horrid oaths, abominable language, and cruel conduct of drunkards to their families. A man who earns from 30s. to £2 per week, allows his wife eight shillings to provide every thing necessary for the family, (sometimes not so much) and spends the remainder in strong drink; and, as his wife informed me, he has not a decent suit of clothes to appear in on a Sunday. Thousands in this neighbourhood are toiling hard, (producing the wealth of the nation,) and then throw away those hard earnings by paying for deranged stomachs, and distracted minds. I am asked what can be done for men that are so resolute in making themselves and others miserable? Some are for punishing drunkards. Some, as for instance, Mr. Wakley, coroner for Middlesex, are for providing them asylums as for other insane persons; but, in common honesty, such asylums ought to be provided by brewers, publicans, gin-spinners, and beer sellers. The only effectual plan is the truly excellent and simple plan of teetotalism. In Leeds, we have hundreds of reclaimed characters, that have continued so for a number of years, and are much more than a recompense for all the labour ever bestowed. Many more thousands have, however, failed in the attempt, owing to the strength of their appetite. Many have acknowledged to me that they are convinced of the goodness of the principle, but cannot resist temptation. Two individuals I have visited frequently, have wished, time after time, that they could continue firm, but are lost for want of resolution. One man, when sober, is all a wife could wish, but his intemperance renders her miserable. One of the strongest reasons why all ought to abstain from intoxicating drink, we think, may be deduced from those facts. It has a warning voice that all may hear, and is an important lesson that all may read. The only security is in *never forming the appetites*. Indifference, approaching to contempt, is one of the most powerful hindrances to the progress of our principle in Leeds. The impression frequently rests upon my mind, when engaged in my regular visitations, and at feasts, fairs, and on market-days, (Saturday nights more particularly) that if the ministers of the gospel, and others of the excellent of the earth, would go among the people at those times of general dissipation, their souls would be aroused at the sights they would then witness. I believe that thousands of good men know but little of the awful amount of wickedness occasioned by strong drink in the towns in which they live. I have been engaged for more than ten months in Leeds, as Temperance Town Missionary, and employ my

time in addressing public meetings, groups of people standing in the streets; and when not engaged in other business of the society, I visit daily from thirty to eighty families—with some I can do nothing, with others nothing more than leave a tract; with those that allow me, I enter into lengthened conversations, and by these means I have seen strong prejudice removed. Not a day passes, but seed is sown, that, by God's blessing, will bring forth fruit. Too much importance cannot possibly be attached to the dissemination of correct information; and this can only be satisfactorily accomplished, by tracts and visitations at the dwellings of the people, inasmuch, as you there come in contact with many that will not attend a temperance meeting. My reception, in many cases, is by no means agreeable, in some instances, I am ordered out of the house; in others, the parties are reluctant to receive information. Much opposition is manifested to signing our pledge. During the summer, I have addressed many large open air meetings, that have been productive of much good. The Parent Committee have two weekly meetings, beside eight other meetings in connexion with the branches, the greatest part of which are well attended. Altogether we are making steady progress. I have distributed many thousands of tracts, and the Parent Committee have presented to each Sabbath school teacher in Leeds (to whom they have had access,) a copy of a Prize Essay, published at Ipswich, addressed to that most useful class of persons.

JERVIS CRAKE,
Town Temperance Missionary.

Foreign Intelligence.

INDIA.

By the December Overland Mail, we received the Indian Temperance periodicals. A publication in the Tamil language is intended to be regularly published; a specimen copy of which was received with the *South India Journal* and the *Bombay Temperance Advocate*. The following interesting intelligence we glean from the pages of the *Journal*.

MYSORE.—A society for the natives had already been established, but it was thought highly desirable to establish one for the Europeans and other residents. Accordingly a meeting for that purpose was convened on Wednesday evening the 13th, and a goodly number of the residents attended.

After prayer and the reading of the Scriptures, the Rev. C. Campbell introduced the business of the evening, and urged on the meeting the propriety of forming a society of the nature contemplated.

A. N. Magrath, Esq. was then requested to favour the meeting with his professional testimony to the propriety and advantage of total abstinence. This Dr. Magrath kindly did, in a most emphatic and satisfactory manner; at the close of the meeting, 15 signatures were immediately obtained; and some others have joined since.

MAULMAIN.—The monthly meeting was held August 21st, 1845. The day following the fifth anniversary was celebrated by a dinner. The school-room was kindly granted on this occasion; a large party assembled, of non-commissioned officers and privates with their wives; the chair was taken by the president, (Colour Sergeant Batts), assisted by the Sergeant-Major; there was a side table arranged also for the children. The room was tastefully done up with evergreens and variegated lamps, and the evening was spent in a most harmonious and pleasant manner.

TRICHONOLRY.—The funds are in a very flourishing state; the account current for August shows a balance in favour of the society of 450

rupees, in the hands of the treasurer. Number of teetotalers 201.

MEERUT.—The monthly meeting was held on the 28th of August. About one hundred and forty sat down to tea. Several officers would have been present but for the threatening aspect of the evening. Some of the members passed away a portion of the evening by delivering short addresses in support of the cause.

The strength of the society at present is one hundred and seventy; and its internal affairs are in a very prosperous condition.

H. M. 22ND REGIMENT OF FOOT.—A general meeting of the above society was held October 4th, 1845, to commemorate their second anniversary. Sergeant W. Harris presided. Present strength 72.

The following letter from the secretary of the Coimbatore Society will be read with much interest. It was addressed to the former Editor of the *Recorder*, who has kindly handed it over to us for insertion.

Coimbatore, Madras,
East Indies, Nov. 3rd, 1845.

DEAR SIR,—I live in the town of Coimbatore, which is in the Madras Presidency, East Indies, in latitude 10° 52' N., longitude 77° 5' E., containing a population of between thirty and forty thousand. This is a land in which Satan reigns, and we are surrounded with drunkards; and toddy and arrack shops are generally crowded, especially in the evening. About two years ago, reading temperance publications, and hearing of the good teetotalism had done in the world, induced me to sign the pledge, and to endeavour, with God's blessing, to do what I could to rescue my fellow-creatures from the dreadful bane of drunkenness. I accordingly commenced a Teetotal Society, and when I made known its principles, and the benefits derived from them to the Christians here, many came forward and joyfully signed the pledge. Ever since that time (April 9th, 1844,) our society has greatly increased, and its principles have been propagated both far and wide.

My father, as you probably know, is a missionary of the London Missionary Society at this place (Coimbatore), and though not a pledged teetotaler himself, has many years been a practical one, and has done what he could to encourage us in our endeavours, and at our last anniversary (on April 9th, 1845,) preached a sermon on 1 Thess. v. 7, (latter clause) to the members of our society, who walked in procession to the chapel.

There are eight out-stations belonging to this mission, at five of which there are auxiliary temperance societies, many heathen have joined our society, both at this place and in its branches. The following is a brief outline of the number of our society at Coimbatore and its branches at the out-stations, who have signed the teetotal pledge.

At Coimbatore	77
At Errode	7
At Darapooram	1
At Avenashy.....	1
At Pulladam	2
At Pullachy	2
—	—
Total	90

I have to observe, that exclusive of the native Christians and heathen who have signed the pledge at Coimbatore, every one of those who have joined us as teetotalers in the out-stations are heathen and Mohammedans.

We are greatly in want of temperance publications, both in English and the native languages. I have lately written some handbills in the Tamil language (vernacular), one is a translation of the first part of that well known English tract, "The Wonderful Advantages of Drunkenness," and which has been through three editions, and has been widely circulated in several parts of southern India.

If you can afford to send us some temperance *Recorders*, temperance tracts, &c., gratuitously, and will be so kind as to send them to the London Mission House, Blomfield-street, Finsbury, London, with directions for them to be forwarded to me *without delay*, they will reach me in a few months, and I shall be truly obliged for any such.

If this short account of our temperance society here should prove interesting to you, will you have the goodness to give it insertion in your next temperance *Recorder*, and send it to me with any other temperance publications you can afford to give me. Be assured that your liberality will be truly valued by us here.

Praying that a gracious God will increasingly bless the endeavours of the advocates of teetotalism, and grant that they may ultimately prove conducive to His glory, and the honour of our dear Redeemer. I remain, dear sir, yours very sincerely,

CHARLES JAMES ADDIS,
Secretary to the Coimbatore Teetotal Society.
[Mr. Alexander of Ipswich, has forwarded a supply of *Recorders* and tracts.—Eps.]

FRANCE.

We are glad to announce that the effects produced by the labours of the missionaries sent to France by the National Society last year have not subsided. An impetus was given to the societies of Havre, Rouen, and the neighbourhood, which has been continued up to the present time.

Mr. Richardson, the treasurer of the Rouen Society, remarks in a letter to Mr. James Balfour—"Yesterday I was delighted with an Englishman who came and applied to me for work. He asked me if I did not know him. 'I look different,' he said, 'to what I did when you saw me last. I was then in rags and tatters, but now I have on a teetotal suit—he was dressed in a suit of blue pilot cloth—and I have another suit besides this.' *This is not a solitary case, there are many like it.*"

Mr. Little, the secretary, in a letter to ourselves, corroborates this testimony.

"We had a very interesting tea-meeting on Monday evening, December 22nd, at Mr. Wood's brick-yard, when a few friends from *Pavilly* and Rouen met the *Barentin* friends, and spent some happy hours together. The meeting was held in Mr. Wood's house, which was very tastefully fitted up for the occasion with evergreens and fruit; and the excellent tea and cake did great credit to Mrs. Wood, whose heart is in the good work. About 40 took tea, after which we held a public meeting, which was presided over by Mr. Eckersby of *Pavilly*, and was addressed by Messrs. Thomas and Job Wood, Pickersgill and Little, and the Rev. Mr. Mack.

"Friend Pickersgill likewise exhibited the burning fluid contained in *Cogniac (brandy)*, and *Creme de Menthe (peppermint)*. Mr. Thomas Wood said, he knew as much about drinking as any body. He had been brought up with it from his cradle, and never intended to be a teetotaler; he said

he used to go to the meetings in England sometimes, partly intoxicated, to oppose the speakers; he used to tell them that no man could do such work as his without his beer (*referring to burning bricks*), but the night Mr. Balfour came to the brick-yard and delivered his first lecture, his wife, and some others signed the pledge, and then he (Mr. Wood) signed also, and since that time he has acted up to the principle. Mr. Wood then enumerated a few of the benefits arising from his sober habits. He has purchased a gold watch worth £10. with the *Havre* harbour engraved on the back, and he has clothed his family, which consists of his wife and nine children. When he formerly came home drunk the children used to run up the ladder and get into bed, but now they never run away from him, but are in the habit of meeting him at the door, and are often heard to say while looking him up in the face, 'You don't get drunk now, father.'

This is one of the many good results which have attended the exertions of the missionaries sent out to labour among us; and I feel persuaded that the full extent of good done will not be known till the consummation of all things; and that He who sustains the universe with his arm, may bless the endeavours of the National Temperance Society in the great work in which it is engaged, is the sincere prayer of yours," &c.

Home Intelligence.

IRELAND.

PROGRESS OF FATHER MATHEW.

MEETING AT THE CORN MARKET, CORK.

(From the *Cork Examiner*.)

On Friday, December 26th, a large and respectable meeting of the teetotalers of this city, was held pursuant to notice, at the rear of the Corn Market. Several of the temperance societies, with the bands and streamers were in attendance, and contributed in a great measure to enliven the scene. Shortly after one o'clock, the Very Rev. Mr. Mathew, with whom was the Mayor Elect and Captain Sullivan, arrived and were received with most unbounded applause. On the platform we noticed the mayor, Councillor Walsh, &c.

Mr. Mathew addressed the meeting at some length. He said, "It is with a heart full of gratitude to the Almighty God, and of thankfulness to the teetotalers of Cork, that I now address you. I never experienced such delight as on yesterday, when, from the reports spread as to the fidelity of the teetotalers, I felt it my duty to visit the greater part of the city and its suburbs, and I can assure you that during the entire of the day, I did not meet with a single individual under the influence of ardent spirits. On last night I was out after 9 o'clock, and the streets were as quiet and tranquil as the aisles of a cathedral. Surely, my friends, this is a state of things of which we should be proud—these are facts that should rejoice the heart of every one who loves his God, who loves his fellow-man, and who loves his country. I have been long enough in Cork to have witnessed a different celebration of the holy festival of Christmas, from that which my delighted eyes beheld on yesterday. I never felt more delighted than on yesterday, when, as I was passing down the Mall, I observed before me a labouring man with a little child, barefooted, but clean and comfortable. I had scarcely passed, when the child recognised me, and running up to me, cried 'Father Mathew, Father Mathew, come to our house, and we will give

you a nice dinner? What have you got, my dear? said I. 'Oh, we have got some pork and a nice leg of mutton.' I could not accept his invitation, as I was engaged, but I shall never forget that child's gratitude. Oh God, help the child of the drunkard, and there are many such in this city!' Mr. Mathew concluded his speech amid loud and prolonged cheering. The assembly was afterwards addressed by Counsellor Walsh, the Mayor, and J. F. Maguire, Esq., B.L., after which, Father Mathew administered the pledge to several large batches, including an immense number of women and children.

SCOTLAND.

EDINBURGH.

GREAT TEMPERANCE SOIREE.—On new year's night, one of the most brilliant soirées ever held in Edinburgh, took place in the Music Hall. Upwards of 1700 tickets were sold, and the hall was crowded in every part, by a highly respectable audience. Even the orchestra was crammed to the very ceiling, so as scarcely to leave elbow-room to the musicians. The chair was occupied by George Johnson, Esq., who officiated with great ability. On the platform, among the zealous friends of the cause, were John Dunlop, Esq., of Brockloth, Counsellor Blyth; Drs. Burns, Menzies, and Grey; Revs. Messrs. Reid, Townend, Kirk, Shaen and Longmuir; Henry Vincent, Esq., and J. Maclean, Esq., of Glasgow. The assembly was addressed by the chairman, Rev. Messrs. Reid and Townend of Edinburgh, Rev. Mr. Longmuir of Aberdeen, Mr. McLeod, and Mr. Vincent. The speeches produced a telling effect.

The chairman stated, in the course of his admirable address, that, during the last year, 3238 new members had joined the Edinburgh Temperance Society, which consisted now of 7000 enrolled members, and large numbers were acting on the principle who were not members of any society. The proceedings were enlivened by many fine airs by the instrumental band, combined occasionally with the great organ, during the intervals between the speeches; and an appropriate hymn, at the opening and close, was sung by the whole company. This glorious meeting will give a mighty impulse to the cause not only in Edinburgh, but also throughout Scotland.

LONDON.

FITZROY.—A festival was held on December 26th, which was well attended; between 70 and 80 sat down to tea. A public meeting was held afterwards, at which Mr. J. P. Draper, the secretary presided.

MARYLEBONE.—*Metropolitan Mission.* On Monday, December 29th, a public meeting was held in Enon Chapel, Marylebone, when addresses were delivered by Messrs. Balfour, Collins, Donaldson, Hodgson, Gutteridge, and Williamson. The statements made by the missionaries were listened to with much interest and attention.

WESTMINSTER.—A tea-festival and meeting was held in the temperance hall, Princes Place, opposite the hospital, on Monday, December 29th. A numerous company of devoted members and friends assembled round the festive table, and regaled themselves with the excellent refreshments which were bountifully supplied. The hall was tastefully decorated with festoons of laurel and artificial flowers. Elegant flags, banners, &c., illuminated by brilliant lights, presented a spectacle of a most imposing nature. About half-past seven, our esteemed co-adjutor Mr. W. Beal of Pimlico, took the chair. The speakers were Mr. T. A. Smith, Mr. J. W. Esterbook, and other advocates.

HARP ALLEY.—The Eighth Annual Festival of the Farringdon Branch Society was held in the Harp Alley School Room, on Tuesday evening the 6th.

The large room was crowded in every part with a most cheerful and respectable assembly.

Every part of the walls were decorated with flags and interesting devices.

G. W. Atwood, Esq., referred to the amazing success of teetotalism in the United States, and stated that his pastor (Rev. H. Townley) and most of his family were now teetotalers.

Mr. Thomason of Newcastle-upon-Tyne, then offered a few judicious and suitable remarks.

Mr. H. Rickman was very cordially received, and delivered a very effective address. He especially referred to the longevity of the members of the Society of Friends, and concluded by giving the following statistical table. He stated the deaths in their society had been as under:—

	1842-3	1843-4	1844-5
Under 5 years	53	79	83
5 to 40	88	68	82
40 to 70	95	127	108
75 to 100	120	108	121
	356	342	354

The Rev. J. Burns dwelt on the rapid progress teetotalism had made; on its present position; on its institutions, &c. He also expatiated on some things which were yet desirable, as greater unity, more decided co-operation, and urged the societies of London to arrange for the employment of at least two efficient talented lecturers, in addition to the noble services of gratuitous speakers.

Master Atwood, nephew of the chairman, then recited two poetical pieces, which were well received.

Mr. T. Beggs, Mr. Buckle, and others, then addressed the meeting.—*Temperance Journal.*

BERMONDSEY.—The second tea-meeting of the members of the Literary Institution, was held on the 26th of December, 1845. Among other particulars, the Report stated that there were upwards of 200 books in the Library and 160 members, although the Institution had only been established four months. J. Brooks, Hon. Sec.

[We sincerely wish that every temperance society in the metropolis at least, had a similar Institution connected with it. Eds.]

CARTERET STREET, WESTMINSTER.—A society supported by working men has existed for some time in the vicinity of the Broadway, Westminster. A tea-festival and meeting was held in the Hall, Carteret Street, on December 26th, 1845, when a gold medal was presented by a number of the reclaimed, to Mr. John Goddard, the founder of the society, as a token of their esteem and regard. About 500 persons sat down to tea, who were divided into three batches, and successively partook of the good things provided. William Sims, Esq., presided over the public meeting, which was addressed by Messrs. Davies, Mr. Curry, Reynolds, Bowler, Catton, Crowe, Hodgson, and G. Burns.

The interest of the meeting remained undiminished, from the beginning to the end; and if all other societies could have beheld the whole of the proceedings, they would have been stimulated "to go and do likewise;" several signed the pledge.

G. BURNS.

PECKHAM.—The Third Anniversary was held in the Lecture Room, Hill Street, January 5th, 1846.

* Rather more than 1-7th. † Rather more than 1-8th.
‡ Rather more than 1-8th.

Ninety persons sat down to tea, after which, the public meeting was held, at which the Rev. Jabez Burns presided. The Hon. Secretary read the Report. The speakers were Messrs. Gawthorpe, Ogborne, (City missionary) Williamson, Breck, Kent, Charlton (from Manchester) and Thomason.

On Wednesday 7th, William Cash, Esq. presided, when the meeting was addressed by Messrs. Smith, Johnson, Peek, and Kembly, gas-stokers, from the London Gas Works, Vauxhall, when it was stated, that in the various departments of that firm, there are now fifty consistent teetotalers. This statement produced a powerful impression upon a crowded audience.

On Wednesday, 14th, gave an address on astronomy, illustrated with diagrams, and Mr. Johnston exhibited the annual treat of the magic lantern, to the great satisfaction of several hundreds of the youth of Peckham who attended.

RICHARD HODGSON, Sen., Sec.

PROCESSION.—At a meeting of the Delegates from various Metropolitan Teetotal Societies, held on the 14th day of January, 1846, at Hart's Temperance Hotel, Aldersgate Street,

"It was unanimously resolved, that a general Teetotal Procession take place in the Metropolis, on Whit-Monday next.

"That this meeting do adjourn until Wednesday Evening, the 28th January, inst., at Eight o'clock precisely.

"That the above resolutions be forwarded to the *London Teetotaler*, the *Temperance Weekly Journal*, and the *National Temperance Chronicle*, with a request to the Editors of each to insert them in their next Numbers."

ROBERT ADKIN, *Chairman.*

SURREY AND SUSSEX.

W. GAWTHORP, AGENT.

This newly-formed association is now fairly at work. The gentlemen who compose the executive committee are fully alive to the importance of carrying on the business and management of this organization with spirit and energy. My agency in this district will soon cease, and Mr. Thomas Hudson will succeed me. It gives me unmingled satisfaction to have been the means of accomplishing the object for which the National Temperance Society sent me into these counties, and thus another link has been added to the great temperance chain. *Croydon* is one of the stations. The temperance cause has been in existence here for some time, and has had to move through great opposition; but it is now progressing and triumphing—the result of perseverance. I have given six addresses in this town, and several of the meetings have been very large.

DORKING.—The cause is progressing in this spirited town. This will be evident from the following extracts from the last Annual Report:—

"The operations of the society are annually increasing in power and success. When the Committee sent in their report for 1843, the number of members was 78; in 1844, 93; in this year it has augmented to 130; showing an increase of 36 members in the past year.

"In the same period the Committee have been able to double the number of lectures upon the total abstinence question; and it records with pleasure that a livelier interest to hear the society's principles explained is clearly evinced by a uniformly good attendance upon them. The Committee believe, that in proportion to the advocacy of its principles, will the number of its members be increased: and their conclusion is grounded on the fact—that as in the past year five lectures were given, and the increase

eighteen;—this year the number of lectures has been ten, and the increase of members has been thirty-six.

"Among the peculiar features of this society, the Committee refer particularly to the interest which the cause has excited among the *young*; regarding it as an omen for good, that so many, whose characters are forming, have placed themselves upon the society's books, and so declare themselves to be desirous of avoiding the most fatal snares in the paths of virtue and rectitude.

"The Committee have the satisfaction of stating, that the arrangement alluded to in last year's report, has been fully carried into effect, by the formation of the Surrey and Sussex Temperance Union; by means of which a regular system of advocacy has been established, and the principles will be extensively disseminated throughout the two counties.

"The need of continued and increasing liberality, on the part of the friends of the cause, will be apparent from an examination of the treasurer's report; which at the same time affords an ample apology for the limited number of *tracts* distributed during the year. A comparatively small annual subscription, from the many well-wishers to the cause, would place the society on a sound permanent basis, and enable it to diffuse much valuable information in connexion with this important subject."

SOMERSET.

ROBERT GAMBLE, MISSIONARY AGENT OF THE NATIONAL TEMPERANCE SOCIETY.

My last journal was made up to September 13th. On Monday, 15th, visited Yeovil, and was very kindly received by the Rev. W. W. Robinson, the worthy curate of that place. The meeting was well attended, many highly respectable persons occupied the platform. Mr. Robinson took the chair, and gave an address, and at the close of my speech some signatures were taken. The temperance society in Yeovil numbers many hundreds. There is a blacksmith's shop where thirteen hands are employed, most of whom were drunkards, but, with one exception, all are now staunch teetotalers.

Tuesday, 16th.—Attended a festival and public-meeting in the town-hall, Wincanton—the hall was well filled with an attentive audience.

Wednesday, 17th.—A tea meeting at Zeals, near Mere, attended by a goodly number from the surrounding villages and the Mere Band; the meeting took place in the Independent Chapel, and was a most excellent one. Mr. Smith (a member of the chapel, and formerly a great opponent to temperance societies) occupied the chair, and most ably set forth the claims of the good cause; your agent followed, and was cheered by receiving at the close the signatures of several members of the chapel. One is a respectable farmer in the village—nearly all the members of the chapel are teetotalers.

I left this interesting village and went to Gillingham, on Thursday 18th. The meeting was held in the temperance hall, a neat stone building, with a gallery. The hall is capable of containing about five hundred persons; there are about 400 pledged members in the village. The meeting was a good one, Edward Neave, Esq., in the chair. After a lengthened address some signatures were taken.

Friday, 18th.—A good meeting in the town hall, Shaftesbury, Mr. G. E. Norton in the chair. The friends are exceedingly active here, meetings are held in different parts of the town, attended by local advocates.

Saturday, 20th.—Returned to Zeals, held a meeting in the chapel.

Monday and Tuesday.—Gave lectures in the Wesleyan school room, Castle Cary—some few

joined the society. Although many drunkards have been reclaimed in this town, and each Sabbath school has received accessions from their families; yet the temperance society meets with much opposition from the religious bodies. As a proof, I have only to mention that the Wesleyans appointed meetings for each of the evenings of my lectures, and prevented many attending the temperance meetings.

Wednesday, 24th.—Walked to South Petherton, the only place to be obtained was a *cider mill*, fitted up by a gentleman very favourable to the cause. Long before the time of meeting the room was crowded by a mixed audience, some of which were highly respectable persons. On the platform was a gentleman residing in the neighbourhood, a member of the temperance society, who kindly presided, and opened the meeting by a well-timed and judicious address; your agent followed in a speech of nearly two hours, at the close of which, Frederick Gale, Esq., gentleman, was the first to sign the pledge—numbers followed. I received the thanks of the audience and retired with Mr. Gale, who kindly took me to his hospitable mansion for the night. Twenty had signed when I left the meeting, and I have since heard that a society is formed and likely to go on well.

The next day, Thursday 25th, Mr. Gale took me in his chaise to Street, near Glastonbury, and was very active in visiting and inviting many persons whom he knew to attend the meeting, which was held in the British school room. Mr. James Clarke in the chair. My address was listened to with marked attention.

Friday, 26th.—On my way to Wells, distributed tracts and visited several houses, conversing with the people; the meeting in the evening was well attended, and such a number of reclaimed drunkards on the platform as I never before witnessed. A good man, (who has been for some years blind) a member of the Wesleyan body took the chair, and pleaded, with much earnestness, the claims of the intemperate. I followed with a lengthened address, in which I took my farewell of the county. I would remark in conclusion, that the cause is in a most healthy state in Somerset—vast numbers of the pious and good are amongst its most active members. The number of reclaimed inebriates is very great; very many are members of churches of various denominations. Many of the temperance coffee-houses are clean and well conducted—and one thing much to be admired, is the *union and good feeling* among teetotalers themselves; this, in my opinion, has tended much towards the success of the cause in the association.

HAMPSHIRE.

Report of A. W. HERITAGE.—*Missionary Agent of the National Temperance Society.*

While proceeding to Newtontonney, in Wiltshire, I saw a number of men, near Stockbridge, endeavouring to remove a quantity of timber lying by the road-side, but all of them in such a state of intoxication as to be quite unable to attend to their work; and upon inquiry, I found that their inability to do so arose entirely from the *beer* allowed by their employers to *impair strength*. When will masters learn wisdom? With one of the individuals I had a long conversation, gave him a few tracts, and upon our parting he promised to practice abstinence for a month, giving me at the same time his address in order that I might pay him a visit.

After delivering a lecture in a farm-house, at a village about 10 miles from Salisbury, a decent looking

man introduced himself to my notice, remarking that he had been induced to become a teetotaler through hearing me on a former occasion; that he was now a *reclaimed character*, and in order to testify his gratitude and serve the cause, he purchased a small quantity of your tracts for gratuitous circulation. What a pleasing change! Could the benevolent and wealthy but witness these scenes, we should hear no more of temperance societies being inefficiently supported.

While delivering a lecture at Newbury, a market town in Berkshire, two persons, at the close of the meeting, publicly declared their intention to abandon the use of those drinks which had well nigh proved their ruin; one of them remarking that he was in a public-house that evening, and hearing the bellman announce the temperance meeting, he at once determined upon attending. Surely our Newbury friends will see the importance of being *instant in season and out of season*. The society in this important town has lately been re-organised, and owes much of its present prosperity to the indefatigable labours of its secretary, Mr. Ward.

One pleasing feature of the state of public feeling in the agricultural districts, should be kept in view, viz., the almost general impression that hard work can be performed without intoxicating drinks. As an illustration of the above statement, I may remark that at the close of a public meeting, held at the Baptist Chapel, Winchester, a hard working wheelwright remarked, *That although not a teetotaler himself he must admit that he could do more work and with greater ease, without any thing of an intoxicating nature.* And this is by no means a solitary case; although with such unsolicited testimonials from *practical labourers*, a Hampshire paper some time since assured its readers, that it was "absolute nonsense for men to think of performing hard work without malt liquor."

Since my last report I have visited Sambourne, Broughton, Quarley, Ludgershall, Boscomb, Longparish, Bourne, Fareham, Bishopstoke, and Hursley; visiting in the above places, 427 houses, gave away 322 tracts, and obtained 11 signatures.

In addition to the above, being on a visit at the house of a friend, at Kensington, for two or three days, I took part in a public meeting at the Temperance Hall, Broadway, Westminster. And also delivered a lecture at the Temperance Hall, Silver-street, Kensington, the Rev. F. Wills presided, and one intemperate lawyer, whom I had known for many years in the country, attended, and signed the pledge. On Wednesday, December 3, I attended a festival in the Town Hall, Romsey, Hants. The meeting was addressed by J. Toones, Esq. Revs. J. Farmer, Hartley, Brewer, and your agent, three signatures. One very pleasing fact was stated during the evening's proceedings, viz., *That in the comparatively small town of Romsey, the society numbered upwards of forty reclaimed drunkards.* Let this fact ring in the ears of our opponents. And let the men, labouring by their pens to prove that "teetotalism is unscriptural and injurious," behold this practical refutation of their theory.

NORTHUMBERLAND.

NEWCASTLE-ON-TYNE.

LADIES' ASSOCIATION FOR THE SUPPRESSION OF INTEMPERANCE.

The town mission of this association for the last twelve months has been conducted as much as possible upon the plan of the Metropolitan Temperance Town Mission, and the following will briefly show the labours of the missionary.

General summary to December 8th, 1845.

	Families.
1. Re-visited with tracts	27,572
2. Special visits to members	930
3. Meetings addressed	348
4. Signatures obtained	792
5. Visits to workshops	68
6. Visits to schools	53
7. Visits to persons in sickness, by request	64
8. Died in peace who had been visited.....	4
9. Families and persons assisted in other ways	70
10. Under our care as a juvenile branch, } from 9 to 16 years of age, very promising }	100
11. Also under our care, giving the pleasing } hope of lasting reformation from habits } of intemperance and infamy	3
12. Assistant visitors on the Sabbath day ...	5
13. Copies of the scriptures subscribed for, } and delivered to the parties	5
14. Present subscribers for the scriptures ...	5
15. Meetings in connexion with this mission	4

Weekly and fortnightly.

On December 29th, 1845, the ANNIVERSARY MEETING was held in the Victoria Hall, a large and commodious place; the company who took tea and attended the meeting was numerous and respectable; one of the long tables was occupied by reformed characters and their wives, whose countenances now beamed with delight, but who formerly belonged to the number who spent their "money for that which is not bread, and their labour for that which doth not profit;" but reclaimed from vicious habits by the temperance pledge, they are now ornaments to civil and religious society. Mr. Benson read the financial report, and the missionary the special and statistical report, which appeared to give great satisfaction to the audience and friends. The meeting was subsequently addressed by the Rev. W. Wight, B. A., F. Hopwood, Esq., Rev. D. Browning, and W. H. Buchanan. Thanks were voted to the chairman, C. Walters, Esq., and to the missionary. At the close several of the working classes handed in their names, and promised subscriptions to the Temperance Town Mission for the ensuing year. Whilst wishing at all times to say as little as possible about himself, the missionary cannot avoid, in justice to the excellent ladies, who originated and still maintain this association, his best thanks for their urbanity, and readiness at all times during the past year, to afford every facility for carrying on the "Glorious Temperance Reformation." Perhaps no town, except the metropolis, has been so well supplied with useful information, so far as the London and Ipswich series of tracts and other tracts could afford it. I give also, as is my bounden duty, thanks to the Giver of all good, for his Fatherly care, and for the success which has attended my humble labours through the past year, and anxious whilst I live to promote the glory of God, and the happiness of my fellow-men, I would remember, "that Paul may plant and Apollus may water, but it is God who giveth the increase."

CORNWALL.

I have concluded five consecutive (quarterly) engagements in this association, with pleasure to myself, and I trust satisfaction to the various societies; during my engagements I have been in labours abundant, and I am happy in reporting that my efforts have not been in vain. The meetings I have had the pleasure of attending during the past two months have been among the best, whilst labouring in this association. At *St. Just or Land's End*, the very extremity of the king-

dom, a first-rate festival was held in November. The report stated, that more than 2000 teetotalers existed in the parish, and that out of 2500 members in the Wesleyan Society, in that circuit, nearly 1800 were pledged to total abstinence principles.

Truro.—The meetings are of the most interesting character, whilst Hayle celebrated the parish feast by teetotal doings, that will not easily be forgotten. Saturday evening, Sunday afternoon, and during the day of Monday, the 24th and 25th of November, large meetings were held, and attended with the best of results. Other societies are also progressing. The association is about to be re-organized, and it is the intention of the moral reformers of the county to carry out the principles of the temperance movement with renewed vigour. I may here express my thanks for the many instances of kindness manifested toward me by Cornish friends; and on leaving the association, it is not without a wish that they may be still more successful in their endeavours to spread the principles of temperance. W. G. PEACE.

SUFFOLK TEMPERANCE UNION.

I commenced my labours in this Union, on Tuesday the 9th ult., and have lectured three times at Ipswich, twice at Bury, and Sudbury, and once at each of the following places, viz., Bildestone, Lavenham, Harwich, Walton, Woodbridge, Blakenham, Yoxford, Southwold, Wrentham, Lowestoft, Gorleston, Beccles, Bungay and Debenham.

I am truly glad to state that all these meetings have been of an encouraging character, and some of them particularly so. At our second meeting at Ipswich, R. D. Alexander, Esq. presided, he received a most cordial reception from a large and respectable assembly, which he addressed for a short time, expressing his pleasure at once more meeting them, and his regret that the delicate state of his health prohibited him from doing so as often as he could wish; he publicly denied the truth of a report that he had taken intoxicating liquor as a medicine, and declared his firm and unaltered adherence to the principles of the society.

At *Beccles* the cause is progressing steadily; at Bury, Sudbury, Bildestone, Southwold, Wrentham and Bungay, the meetings have been of a most cheering description. At *Gorleston* we had the company of that steady friend of temperance E. F. Church of Yarmouth, who addressed a few friends assembled in the British School, amidst the pelting of a pitiless storm. I am happy to state that the Suffolk Temperance Union is in a good, healthy, working condition, and that I have everywhere met with a most kind hospitable reception from our friends, for which I beg to return my sincere thanks.

M. W. CRAWFORD.

TEMPERANCE IN HONOLULU, SANDWICH ISLES.

"All ships of war visiting this port, will bear witness to the general hospitality that prevails, so far as the means of the inhabitants will allow, and even further. This virtue extends to the missionary families, to whose quiet, orderly tea-parties, all strangers are welcome, who show any desire to cultivate their acquaintance. There are few towns of the same extent, where religious feeling more prevails, and certainly, none where more decency and order are preserved on the Sabbath. Another virtue peculiarly pervades the society of Honolulu, and that is, TEMPERANCE; during eight months that I have been here, I have not seen one native intoxicated, and not one beggar."—*Simmonds' Colonial Magazine.*

National Temperance Society.

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Chronicle and Recorder.

LONDON: FEBRUARY 1ST, 1846.

All communications for the MARCH No. of the CHRONICLE AND RECORDER, should be forwarded by the 15th of the present month, addressed to the Editors, 39, Moorgate Street, London; and, if articles of intelligence, must be authenticated by the name and address of the writer.

We perceive, with much pleasure, that a somewhat extensive agitation has commenced in reference to the destruction of grain in the manufacture of strong drink. The subject is one of intense moment to the temporal affairs of the people. No person can impartially sit down and read the startling facts concerning the waste of the precious grain, by its conversion into what are at best unnecessary articles of diet, without coming to the firm conclusion, that such a course of procedure is most heartless towards our suffering fellow-men, and must be displeasing in the eyes of Him, who sendeth his gifts, that the wants of every living thing may be supplied. The attempt at a general petitioning of parliament upon the subject would we think interfere with the Sunday traffic agitation; but we would suggest the following means as the most effective to be pursued.

1st, The holding of public meetings for the express purpose of attracting attention to the question.

2nd, The circulation of tracts and pamphlets exposing the true nature of the case.

3rd, The insertion of articles in the daily and weekly London and provincial newspapers; also in the monthly magazines, religious and secular. Surely no Editor will dare to refuse admission to statements bearing so intimately upon the welfare of millions.

PREPARATIONS FOR THE WORLD'S CONVENTION

are still in progress. A large number of circulars to private gentlemen, and to the principal societies of Great Britain have been issued.

The *Temperance Union* of the UNITED STATES, the *CANADA Temperance Union*, the *BRITISH ASSOCIATION* of England, and the *SCOTTISH TEMPERANCE LEAGUE* are all warmly interested in the movement, and intend giving it their energetic support.

The committees of Unions and Associations are respectfully desired to superintend the appointment of delegates from their respective branches; and the Committee of each society, to whom a circular has been sent, are also urgently requested to lose no time in acquiring all the information in their power as to the condition of the cause in their several localities. In order to facilitate this object, schedules have been sent to all the post towns of the kingdom, and premiums of 10s. £1 and £2 have been offered for the most complete returns.

Our contemporary, the *Scottish Temperance Review*, in a valuable article on the *WORLD'S CONVENTION*, remarks:—

“We hail such a project, as presenting a valuable opportunity for the accomplishment of much good; and we call upon the friends of the temperance cause everywhere, to lose no time in accumulating information, and in devising schemes, so as to render this meeting one of the most successful temperance gatherings ever held. Let our English and Irish associates set seriously about the work of investigation. So far as practicable, let intelligence on this question be obtained from every country of the world. Let the various associations consider well, what schemes of an extensive kind might be introduced to the notice of the Convention. Let them send to London at the appointed time, men who are in earnest, and who know what they are about; let these men meet and speak as the importance of the subject demands, and the gathering cannot fail to be triumphantly successful.”

PARLIAMENT has met one month earlier than usual, and business of the most absorbing interest is now under its consideration.

We would therefore advise, that the *parliamentary* agitation of the Abolition of the Sunday Traffic in Strong Drink, be deferred till the middle of March, when the Members of the Legislature may be more at liberty to direct their attention to it.

We would also strongly and warmly recommend that no more delay will take place in the general and universal agitation of this question among the people. If teetotalers at all feel the importance of this subject, they will arise as one man, and use their utmost and undivided efforts against this enormous evil

According to an agreement with the BRITISH ASSOCIATION, we have undertaken the getting up of petitions for London, and have, up to this date, distributed to the various societies 80 petitions to the House of Lords, and 80 to the Commons—160 in all.

We again announce that every society, and every Christian Church, in the Metropolis and surrounding districts can have two petitions [gratis], on application at this Office; and we again repeat our hope, that the petitions for London will be sent to Parliament, carrying NOT FEWER THAN 200,000 SIGNATURES. The names and addresses of the Members who have consented to present these petitions, and the time when they had better be forwarded, we propose giving next month.

We are also glad to perceive, that the Committee of the BRITISH ASSOCIATION are preparing a memorial to the Queen, to be signed only by the Women of England, who, we confidently hope will acquit themselves most manfully of their duty.

The following Instructions will be found most useful.

INSTRUCTIONS.

As there will be only one memorial presented to the Queen, which will be prepared at York, it is only necessary for you to procure sheets of foolscap paper, measuring 16 inches in width; attach the printed copy to it, and obtain as many signatures as possible, and when completed, forward them *post paid* to 3, Low Ousegate, York. The sheets should be ruled in four equal divisions, and as the signatures are obtained, they should be placed across the columns, so that, if not entirely filled up, the blank paper may be cut off. The sheets should be kept clean and forwarded to 3, Low Ousegate, as early as possible, but not later than the end of March.

Name of Town written at the head of the first Sheet.

Jane Simpson. | Mary Jackson.

* The Sheet to be 16 inches wide.

GRATUITOUS CIRCULATION.

Having stated so fully in our last number, the circumstances under which we appealed for donations to the Gratuitous Circulation Fund of the CHRONICLE AND RECORDER, we deem it needless to say more at the present time upon the same subject. We shall simply give a list of subscriptions received since our last appeal, in the hope, that the examples thus presented, may excite a magnetic influence upon our readers.

R. D. Alexander, Esq. ....d	£ 5	0	0
Mrs. Hannah Grant .....a	5	0	0
J. D. Bassett, Esq. ....a	3	0	0
R. D. Catchpool .....a	1	1	0
Joseph Cash, Esq. ....d	0	10	0
R. Roberts, Esq. ....d	0	7	6

TEMPERANCE ADVERTISING.

In order to impress more forcibly upon the minds of our readers, the importance of the plan of Temperance Advertising, we present a tabular statement of the names and circulation of the religious periodicals in which advertisements were inserted from October to December, 1845, inclusive, together with the expenditure thereby involved.

PERIODICAL.	Circulation.	No. of insertions.	Price.
The Christian Witness.....	35,000	3	£16 12
„ Baptist Magazine	5,000	1	1 15
„ Church of England Mag.	10,000	1	4 10
„ Evangelical Magazine..	16,000	2	9 10
„ Continental Echo	3,000	2	3- 0
„ New Connexion Mag.	2,200	2	2 10
„ Local Preacher's Mag.	700	1	1 0
„ Patriot	2,600	1	0 5
„ Wesleyan	3,000	1	gratis.
	77,500	14	£39 2

By multiplying the circulation of the respective periodicals by the number of insertions, it will be seen that 168,700 copies of temperance articles have thus been distributed among Christians of various denominations, at a cost of only £39 2s.

Independent of postage and trouble of distribution, tracts of all sizes to that amount, at an average of 8d. per 100, would have cost £56; and could not have been introduced into the families where these advertisements have entered.

A tract is generally seen by only one or two persons; while each advertisement was probably read by not less than five persons, which calculation will give the enormous number of EIGHT HUNDRED AND FORTY-THREE THOUSAND FIVE HUNDRED individuals who have thus had the subject of temperance brought under their immediate attention.

This one fact is surely sufficient to induce all the well-wishers of the temperance cause, to subscribe, according to their ability, to the furtherance of this most important object.

Subscriptions previously announced . . . £58 15s.

R. Roberts, Esq. : 0 10s.

. Donations to any amount will be gratefully received at the Office of the Society, 39, Moorgate Street, London.

GREAT MISSION MOVEMENT.

J. R. WILSON'S REPORT.

On the 17th December, I met the Committee of the North Shields Society, who, after hearing my statements in regard to the re-organization of societies, came to a resolution to bring the subject before a public meeting of the members, at which I was invited to attend. The society has existed since the year 1837, and at present numbers about 1000 members, with 250 juveniles. The population of the borough of Tynemouth, of which North Shields constitutes the chief part, is about 30,000. Dr. Grindrod's late lectures have added to the number of their members.

On the 19th December, I attended a meeting of the committee of the Hexham Temperance Society, very appropriately held at the office of the Savings' Bank, the secretary of the society being the actuary of that institution. A unanimous resolution was come to in regard to the adoption of the proposed organization; and arrangements were made for bringing the subject before the members. The population is above 6000, including the vicinity. The number of members is about 150. There are several villages within ten miles where flourishing

societies exist; and the friends are determined to extend to each of these places the system recommended.

An Anti-Tobacco Society has for some time existed in this town, and has many zealous advocates, who conceive that the use of this noxious weed, either in chewing, smoking, or snuffing, is a species of intoxication, and that it leads to drinking, and should therefore be discouraged. I am expecting to visit this town again at their approaching anniversary.

On the 24th December, I addressed a public-meeting of the friends of temperance at Sunderland; at the close of which, a general expression of approbation was elicited, and I have since received an invitation to attend the anniversary of their society, to be held on the 13th January, when I hope to introduce the proposed organization.

On the 30th December, the annual meeting in connexion with the Newcastle teetotal society was held; and the festival occupied four evenings. The report stated that the society had been favoured with the assistance of Drs. Lees and Grindrod; also, that an admirable sermon had been preached by one of the clergy in the town, who likewise attended the anniversary of the Ladies' Branch Society, together with F. Hopwood, Esq. of York.

The Treasurer's account shewed a balance in favour of the society of £26 4s. 7d., the remains of the proceeds of a Bazaar lately held in the town, and which was very productive. I was permitted to address the meeting, and confined myself chiefly to the circumstances which had led to my conversion to the temperance cause, and my subsequent devotion to the work of itinerating on behalf of the National Temperance Society, reserving the subject of the improved organization to a subsequent meeting of the members, expressly called to consider the subject and hear my details. This meeting was held on the 2nd January, when I had an opportunity of developing the entire scheme of organization, and the advantages of its adoption and operation. The strongest expression of entire approbation of the plans proposed was made by the president, a member of the Society of Friends, who, with some of the leading officers of the society, expressed their determination of carrying out the plans in the town and the populous colliery districts in the vicinity. The new manual for the formation of the societies, together with specimens of the series of loan tracts, the collecting and pledge-book, tickets of membership, &c., were exhibited and approved; and an order for a large supply will shortly be forwarded to London. One of the speakers observed, that if no other benefit had resulted from the proposed organization, the arrangement of the National Temperance Society's tracts, with others on the loan form, had conferred a boon on the friends of temperance, which had long been anxiously desired, and for the want of which, the efforts of provincial societies had been greatly cramped.

From the Durham Society I have received an invitation to attend their approaching anniversary; and when I have completed my work in these northern parts, I purpose proceeding southward, as fast as the nature of my mission will admit of.

Hitherto I have met with every encouragement, and a general disposition has been shown to co-operate with the National Society; the truly catholic and disinterested principles of which, recommend themselves to the approval and respect of all parties, who are engaged in promoting the great Temperance Reformation in the land. The TEMPERANCE CHRONICLE, in its improved form,

has been introduced into nearly twenty different societies, in these parts, and will probably be regularly taken in by the leading members of these societies, or presented to the devoted loan tract distributors to encourage them in their praiseworthy labours.

On the 13th inst., I attended the anniversary meeting of the Sunderland Temperance Society, held in the Tabernacle, which was crowded. Three of the ministers in the town spoke on the occasion, and a very delightful feeling seemed to pervade the assembly.

On the subsequent evening I met the Committee, when they unanimously agreed to the re-organization of the society, under the designation of an Association to the National Temperance Society; and a highly respectable member of the Society of Friends was appointed as corresponding member, and another, of the same denomination, has accepted the office of President, (Edward Backhouse, jun., Esq.) Immediate steps are to be taken to form Branch Societies in the various parts of this populous borough, the inhabitants of which, with the Wearmouths, exceed 50,000. I was requested to convey the cordial thanks of the society to the National Temperance Society, for the services rendered to them by the late meetings, &c. I hope to report similar results of my labours in other towns in the north, which I am preparing to re-visit.

FLINTSHIRE.

REV. EVAN DAVIES.—Missionary Agent of the NATIONAL TEMPERANCE SOCIETY.

During the last fortnight, I have had much to do besides my usual ministerial labour. On the first day of the year, we had a crowded meeting of different denominations, at the old Presbyterian Chapel, Newmarket.

On the second day, I delivered a lecture at Salem Chapel, Liverpool, in Welch, which was well attended, and some signed the pledge.

The congregational church Gurtside-street, Manchester, being now without a stated minister, I am engaged to supply their pulpit for January, and am to deliver five lectures on total abstinence in various parts of the town, chiefly among the Welch people.

Three lectures have been already delivered, which I humbly hope have done good, some have signed the pledge, and old friends of temperance were greatly encouraged.

Before the beginning of this great reformation, many of the Welch living in England were awfully degraded and injured by drunkenness, now, through the temperance society in Shrewsbury, Liverpool, Manchester, and London, the Welch are among the most sober and industrious people.

There are eight places of worship for the Welch in Manchester, eighteen or twenty in Liverpool, most of them are large and well attended, as well as respectably supported in general.

Many of the most active and useful members, were once slaves to drink.

A THRIFTY VILLAGE.

The beautiful village of Housatonic, Massachusetts, containing about three hundred inhabitants, and several manufactories, has every appearance of prosperity and thrift. The dwelling houses are nearly all painted white, mostly new, and every thing has an extremely neat appearance, denoting enterprise and comfort. The secret of all this is said to be, that there is no tavern or grog-shop in the place.

METROPOLITAN MISSION.

STATISTICAL RETURN FROM DECEMBER 1st, 1845, TO JANUARY 1st, 1846.

Visits paid to persons and places.		MISSIONARIES.										Visits.
		1	2	3	4	5	6	7	8	9	10	
		DISTRICTS.										
		1	5	9	13	17	21	25	29	33	37	
		2	6	10	14	18	22	26	30	34	38	
		3	7	11	15	19	23	27	31	35	39	
		4	8	12	16	20	24	28	32	36	40	
Street Labours.	{ Drunkards accompa- nied home . . . }	2	3	3	4	4	—	—	—	—	—	16
	{ Drunkards spoken to . . . }	10	16	45	42	55	19	—	—	12	58	257
	{ Gentlemen's servants . . . }	1	—	5	12	18	2	—	—	77	6	121
	{ Drivers . . . }	—	—	36	20	4	—	—	—	2	46	108
	{ Groups . . . }	12	14	34	169	65	92	—	—	66	54	506
	{ Cab Stands . . . }	—	—	14	19	7	8	—	—	27	6	76
	{ Drunkards visited . . . }	6	13	6	7	37	14	—	—	9	14	106
	{ Families . . . }	253	367	269	105	246	249	—	—	179	176	1844
	{ Long Rooms . . . }	—	—	1	—	—	—	—	—	—	—	1
	{ Lodging Houses . . . }	1	2	12	11	15	6	—	—	2	2	51
	{ Workhouses . . . }	—	—	—	2	—	—	—	—	1	—	3
	{ Day Schools . . . }	—	1	—	—	5	2	—	—	4	5	17
	{ Infant do. . . }	—	—	—	—	4	1	—	—	2	1	8
	{ Sunday do. . . }	—	2	—	2	5	1	—	—	3	—	13
	{ Markets . . . }	1	—	5	11	2	2	—	—	—	4	25
	{ Railway Stations . . . }	1	—	2	2	—	—	—	—	—	3	8
	{ Police do. . . }	—	—	2	2	—	—	—	—	—	3	7
	{ Do. Courts . . . }	—	—	1	1	—	1	—	—	—	3	6
	{ Barracks . . . }	—	—	3	—	—	—	—	—	—	—	3
	{ Jails . . . }	2	—	1	2	1	1	—	—	—	—	7
{ Factories . . . }	9	—	17	41	1	2	—	—	15	7	92	
{ Stables . . . }	1	2	8	—	3	3	—	—	1	3	21	
{ Wharfs . . . }	—	—	22	67	—	—	—	—	—	—	89	
{ Docks . . . }	—	—	4	—	—	—	—	—	—	—	4	
{ Shipping . . . }	—	—	46	49	—	—	—	—	—	—	95	
{ Hospitals and Asylums . . . }	—	—	—	—	—	—	—	—	1	—	1	
{ Other places . . . }	3	—	3	47	6	16	—	—	—	—	75	
{ Re-visits to persons & families . . . }	20	62	91	74	178	125	—	—	190	36	776	
Visits		322	482	630	689	656	539	—	—	591	427	Total 4336
RESULTS.												
Signatures.	{ Drunkards . . . }	5	3	14	9	8	6	—	—	6	8	59
	{ Others . . . }	9	—	5	12	19	54	—	—	36	11	146
Re-signatures.	{ Drunkards . . . }	1	—	9	2	1	3	—	—	—	—	16
	{ Others . . . }	—	13	11	2	2	3	—	—	—	8	39
299												
Persons who cannot read.	{ Age 5 to 15 . . . }	138	117	162	30	94	140	—	—	126	31	838
	{ „ 15 to 60 . . . }	69	107	71	26	84	169	—	—	92	14	632
	{ 60 and above . . . }	12	—	11	—	44	—	—	—	23	—	90
1660												
{ Families without Bibles . . . }	66	36	105	13	74	145	—	—	76	15	530	
{ Persons not attending public worship . . . }	44	220	72	19	76	575	—	—	78	—	1084	
Persons induced to attend.	{ Temp. meetings . . . }	7	7	31	75	13	12	—	—	15	—	160
	{ Day Schools . . . }	—	—	—	—	6	2	—	—	—	—	8
	{ Infant do. . . }	—	—	—	—	5	—	—	—	—	—	5
{ Sunday do. . . }	—	1	—	—	6	—	—	—	—	—	7	
{ Drunkards deceased . . . }	—	1	—	—	2	—	—	—	—	—	3	
{ Do. restored to Christian Churches . . . }	—	—	—	—	—	—	—	—	—	—	—	
{ Other beneficial results . . . }	3	8	5	10	3	8	—	—	—	—	37	
{ Tracts distributed . . . }	230	400	450	630	300	225	—	—	399	380	3014	
{ Hours employed . . . }	114	162	182	152	172	152	—	—	168	148	1250	

The Districts are visited alternately one week in each month.—SUPERINTENDENT.

METROPOLITAN MISSIONS.

From December 1st, 1845, to January 1st, 1846.

DISTRICT No. I.—A teetotaler has a son now only 19, who was formerly employed as a labourer in the Docks at Liverpool, where he had free access to all kinds of spirituous liquors, of which he drank till he went mad, and was confined in a lunatic asylum. Recovering his reason, he came to London; he was now about to return to Liverpool. The missionary strongly advised him to sign before he left; he at length, somewhat reluctantly, consented. The missionary supplied him with tracts to read on his journey, with which he seemed pleased.

DISTRICT No. II.—W. L., a great drunkard, in giving an outline of his history, said, the first time he was intoxicated was on the general fast-day for the cholera, several years since. He and others with him went to a public-house to pass away the time. From that period he had not been sober a week together; has been locked up in the station-house, brought before the magistrates and imprisoned, narrowly escaping severe punishment; he once became a teetotaler, and a regular attendant at a place of worship, but fell again, and at the time of the missionary's visit, he had not a halfpenny in his pocket, and almost everything in pledge. His wife was also a drunkard; they both signed. They have been visited several times and found firm.

DISTRICT No. III.—Visited a lodging-house and obtained six signatures, four young men and two young women, from 17 to 21 years of age.

J. S. WARREN.

DISTRICT No. VI.—On revisiting a reclaimed drunkard, learned that he had joined a Christian Church since he became a teetotaler, which step, under God, he attributed to the visits of the missionary.

J. R. GUTTERIDGE.

DISTRICT No. X.—Early one morning as the missionary was coming over London Bridge, he observed a soldier deliberately walking down the steps leading to the river till he had reached the last; the missionary ran down, and taking hold of his arm, asked him if he knew where he was going. "Yes," he said, "to the City Road." He said he had been out all night drinking. The missionary conducted him into the right way; and on leaving him, he signed the pledge.

DISTRICT No. XI.—J. C., a tailor, was dragged by his three brother drunkards out of a public-house by the hair of his head. The missionary providentially passing at the time, extricated him from their grasp. The missionary with much difficulty conducted him home; he signed the pledge, his son, wife, and daughter following. He has been visited since, and remains firm. The last time he was making a coat for himself, with money, he said, saved from the gin-palace.

DISTRICT No. XII.—M. S., a single man, a lodger, was seated by the grate, (containing a handful of fire) and smoking a short black pipe. The room contained articles of broken furniture, and looked neglected and dirty. He said he had been a great drunkard; he took the pledge of Father Mathew, but had broken it. "Since that," he said, "I have cared for nothing but the means of obtaining drink." He signed.

W. STONEMAN.

DISTRICT No. XIII.—On entering the room of a drunkard, he said, "I have been doing very wrong, and am now suffering for my folly; I have pawned or sold all my things, and am truly unhappy."

The missionary advised him to sign the pledge. Both he and his wife signed. They have been visited several times; both stand firm, and are recovering themselves apace.

DISTRICT No. XIV.—"I have been a teetotaler seven years," said a corn porter, "and my wife can testify to the improvement in my health, and in our circumstances." "That I can," she replied, with joy beaming

in her countenance; "he gives me," she continued, "18s. out of 19s. he receives for wages, and the 1s. he now lays out in useful things for himself." The man shewed the missionary a *New Testament* he had purchased. They now both attend a place of worship.

DISTRICT No. XV.—"I think we had all better sign while the pledge-book is here," said a labourer on the coal wharf, "and let us be a teetotal gang." "After Christmas," said another. You had better sign now, and instead of spending your money in beer, have a good plum-pudding at Christmas, replied the missionary. "You are quite right, sir," rejoined the first man, "I will sign, come on." He signed, and four others followed. The foreman said he was trying the principle.

DISTRICT No. XVI.—INCIDENTAL LABOURS.—At the request of the prisoners and by the direction of the superintendent, the missionary gave a lecture on physiology in the Debtors' Prison, White Cross Street. All listened with deep attention, and invited the missionary to come again.

J. H. DONALDSON.

DISTRICT No. XVII.—In a lodging-house lay a man on a flock mattress on the floor, ill, and in want; the man and his wife both signed the pledge. The missionary then read a portion of Scripture and prayed with them, and recommended the case to a benevolent society.

DISTRICT No. XIX.—SUNDAY LABOURS.—Visited Sutherland, Marlborough, and Hanover Chapel Sunday Schools and gave tracts.

A father, and son (thirteen years of age) both signed the pledge.

DISTRICT No. XX.—INCIDENTAL LABOURS.—Accompanied missionary No. VI to Pye Street Day-school, and gave an address; visited and distributed tracts at the following places:—a gas factory, White Cross Street Prison, and Newgate and Leadenhall markets, by direction of the superintendent, and attended the following meetings:—the first, in the School-room, Kentish Town, the Rev. F. C. Vardy in the chair. It is hoped that a Committee will be soon formed, and a Society established under the sanction of the excellent minister of the adjoining chapel. The second meeting was held at Enon Chapel, Church Street, Portman Market, the Rev. Jabez Burns took the chair, when the meeting was addressed by six of the missionaries.

RICHARD HODGSON.

DISTRICT No. XXI.—J. B., a sailor, aged forty-two, went to sea at the age of ten, became a drunkard at eleven, and so continued till visited by the missionary. He has a pension of £3. 5s. per quarter, which is all spent in drink. He thought to be a teetotaler would kill him. At length he ventured, and signed the pledge. Subsequent visits have found him alive and firm.

DISTRICT No. XXII.—E. H., a costermonger, has been a great drunkard. Having tried teetotalism three months, and finding himself happier in mind, and better in health, he signed the pledge.

DISTRICT No. XXIII.—M. C., a labourer, a drunkard, spends his time and money at the public-house. The missionary called on the Sunday morning when he signed the pledge, and was followed by his son, nine years old. The wife expressed her thanks to the missionary, but declined signing.

INCIDENTAL LABOURS.

Addressed a meeting (in company with other missionaries) at Enon Chapel, Paddington.

FRANCIS COLLINS.

DISTRICT No. XXV.—S. B., aged seventeen, an unfortunate female, was recommended to the missionary as a fit object for him to get into an asylum. She said that drink was the thing that enabled her to proceed in her evil course; she signed the pledge.

The missionary is exerting himself to procure her admission into some house of reform.

DISTRICT No. XXVIII.—D. B., a drunken gentle-

man's servant, received warning to leave. He was advised by a friend to sign the pledge. He did so, and informed his master, who then agreed to continue him in his service.

M. B., a poor woman, accompanied by her daughter, thirteen years of age, came to the missionary in great distress. She said, that her eldest daughter, through her drinking habits, had become a most depraved character; and that having to go out to work to maintain her family, she (the mother) was in constant fear that the elder sister would lead the younger into a similar wicked course of life.

The mother and daughter signed the pledge, and the missionary promised to get the latter into an asylum.

The missionary made the case known at the Female Refuge, where she was admitted; and if she conducts herself with propriety, will remain for two years.

JAMES BALFOUR.

DISTRICT No. XXXIII.—S. B., a widow and a mother, with three children, was in a state of intoxication, seated on a chair, with her head leaning against the mantel-piece. The eldest child, a girl of fourteen, said to the missionary, "I will sign the pledge, to see what influence it will have on my poor mother." She signed.

The mother refused to sign, but the daughter earnestly requested the missionary to call again.

Spoke to three young men at the door of a gin-shop, all more or less intoxicated. One acknowledged that his wife and family were in want, while he was out, *begging treats* of his old companions. The missionary shewed that these *treats* were very expensive ones: for every glass given him now, he would have to return three or four when he got into work. He confessed this was true. They all three signed the pledge.

DISTRICT No. XXXIV.—Visited G. H., a master sweep, who with his wife have signed the pledge, and are become members of a Christian church. Their apprentice also had adopted the principle, and joined a Christian church. He now signed.

DISTRICT No. XXXV.—J. H., a grocer, had a good business; but gradually imbibing a love for liquors, he became a drunkard. His wife followed. Business was neglected, tradesmen refused him credit, and his shop was nearly empty. He was on the brink of ruin, when both became abstainers; and things are fast improving, both in the shop and in the house.

DISTRICT No. XXXVI.—E. H., a woman forty years of age, occupying a back room at 2s. per week, not many years since kept her carriage and a regular establishment of servants; but through drink has been quite impoverished. She signed the pledge.

W. D., with three others, signed the pledge three weeks since; at which time he had *no coat*, and was nearly starving. The missionary asked, "If it was all right?" "Yes," he said, "and I mean to keep the pledge. I have bought this *new coat* with my *teetotal money*." The other three were getting on well, though not able yet to show "new coats."

STREET LABOURS.

N. and E. R., two women, who have kept their pledge faithfully for two months, expressed their thankfulness to the missionary for having persuaded them to give up the drink. "See, sir," said both of them at once, "what we have gained by it already! When you first called, we had not (as you know, sir) an article of clothing worth sixpence; now you see we have these two trunks full of good clothes, and shall soon be able to get some furniture." Their aged father, uniting with them, said, that "he could not be sufficiently thankful to God for the comfort they now enjoyed."

WILLIAM CLARIDGE.

DISTRICT No. XXXVII.—"Drink has been a source of great uneasiness to me," said a cab proprietor, who was himself quite drunkard; "for my man has frequently got into trouble; and, as far as I can recollect, all the accidents which have happened have occurred through

drink; and I have had to pay the fines which have been imposed, in order that I might redeem my property. But now he is a teetotaler, I can let my cabs go out, and have no fear but they will return safe." The cab proprietor, notwithstanding, declined becoming a teetotaler himself. Another had become a proprietor through teetotalism, which he had now practised for more than five years.

At the meeting in Lamb and Flag Court, the visiting surgeon for the out-door poor said, that "he rejoiced in the attempt which the National Temperance Society were making to establish a society in this place; and that he would do all he could, both by his presence and his purse, to assist, rather than the meetings should be given up. From the ample means afforded him of ascertaining the fact, he was convinced that intemperance is the cause of far the greatest part of the misery which he witnesses in his visits among the poor."

Thirty Years' Testimony.—Mr. Petch, at the conclusion of the religious services, said, that after thirty years' experience, and of active labour for the moral and spiritual welfare of the poor, he found that they could not be benefited permanently, till they adopted teetotalism. And he would for the future put a mark against the names of those whom he saw intoxicated; and would not relieve such persons till they signed and faithfully kept the pledge.

A Christmas dinner of roast beef and plum pudding was provided for the children (80) in this school. The superintendent made the feast strictly teetotal:—*no beer* was given to the children.

DISTRICT No. XXXVIII.—The master of George Street School is favourable to the principle, as also are the masters of three private schools. The master of the British School in Perry Street kindly offered to assist in the formation of a society.

JOHN WILLIAMSON.

SOMERSET.

BRISTOL CHRISTMAS FESTIVAL.

(From the *Bristol Mercury*.)

The above society held a tea-party in celebration of their Christmas festival, on Monday, December 29th, at the Public-rooms, Broadmead. Members and friends, to the number of about 700, partook of "the cup that cheers but not inebriates;" and, in order to demonstrate that teetotalers can do without the brewers' barn, the bread provided for the occasion was unfermented. The room was decorated in a tasteful manner with flags and evergreens.

The tea being over, SAMUEL BOWLY, Esq., of Gloucester, was called to the chair, who opened the business of the evening by calling on

ROBERT CHARLTON, Esq., to read the report of the committee.

The CHAIRMAN, at the conclusion of the report rose, and after some preliminary observations, proceeded to call attention to the magnitude of the temperance movement in comparison with many other great questions which had agitated the public mind; the cause of slavery—the reform bill—the subject of education—and the abolition of the corn laws. Let them look at it in a commercial point of view; a friend of his had ascertained, a few years ago, that in the town of Sheffield £400,000 per annum were diverted from useful channels, and spent on these drinks. Many men there, were earning £4 or £5 per week, and yet their families were starving. Thus high wages, which should prove a blessing, was turned into a curse. He understood they had many valuable charities in this city, the Colston societies amongst others, and that on certain occasions a number of gentlemen met together, whether for the dinner or for the charity it was not for him to say (laughter); they subscribed a

few hundreds, but what was this small amount to that which was recklessly wasted in this city on strong drink, the cause of much of the poverty they attempted to relieve. Facts went to prove that nothing short of the measure they recommended would be effectual. The Vicar of Banwell, who had presided in that room at the last festival, had made it a point to inquire of all the clergymen who had visited him, if they were aware of any case of the reformation of a drunkard by their admonitions, but in no instance had such a case come to their knowledge; ministers of other denominations bore the same testimony, yet by means of this society many thousands had been rescued from degradation. The chairman then dwelt upon the evils arising from the numerous beer-shops, stating several facts to show their tendency to demoralise the population, and commented in strong terms on the misdirected efforts to punish crime in the expensive machinery of police, sessions, and prisons, when the gentlemen who had the management in the various counties and towns might by their influence and example do much that was necessary to prevent and remove the great cause of this mischief. Mr. Bowly then adverted to efforts he had made as a chairman and director on railway boards to promote total abstinence amongst the persons employed; he attributed some of the fearful accidents which had occurred mainly to the intemperance of engine-drivers and others, and stated facts in proof thereof. Having urged the general adoption of total abstinence, he concluded his effective statement amidst long continued applause.

The Rev. THOMAS NEWTON of Worle, then addressed the assembly; especially urging the young to abstain; let them not say they were safe, when so many had failed. Mr. Newton concluded his eloquent address by expressing his belief that intemperance would, at no distant day, be driven from this country.

Mr. JOHN ANDREW, county agent, in a very effective manner, narrated several illustrations of the excellence of the total abstinence system, dwelling at some extent on the pecuniary bearings of the subject; he also made some important statements as to the extent to which intemperance prevails in some of the agricultural districts.

Mr. THOMAS SECCOMB then addressed the meeting. He stated that he had been for 19 years connected with extensive iron-works. They had, at one time, been much inconvenienced by the intemperate habits of their workmen, though he was happy to say this was not the case now. For many years it had been their practice to pay their men on Friday, for their convenience in making purchases for their houses, but many of the men immediately they received their wages used to go off to the next market-town, spend a considerable sum in drink, and often did not return to their work on the next day; meanwhile their fires were burning to waste, to the injury of their employers. Mr. S. then mentioned the cases of several men who had ruined their constitutions at an early age by excessive drinking. He frequently met their men leaving the beer-houses on a Sunday, at the time of divine service, unwashed, and in their working clothes; many of them were receiving a large amount of wages. They at length got a gentleman to lecture to the workmen; he showed them there was nothing in the drinks they used that would promote strength, and that due nourishment could only be supplied by a sufficiency of meat and other food. Since that time a great change had taken place, and he had been highly gratified to observe

their altered conduct; they now took home their money to their wives, and were surrounded by a variety of comforts. Many of those men, once so immoral and disorderly, may now be seen in decent attire, attending a place of worship on the Sunday. *They were able to go through their very laborious occupations of iron-founding, hammering, &c., with perfect ease; and yet those very men had told him at former periods that it was utterly impossible to do so.* One of the men of whom he had spoken, who had apparently brought himself to the borders of the grave, so completely recovered upon his adopting this system, that he was able to be constantly at work, and the medical men declared that he appeared to have renewed his constitution. He (Mr. S.) would say, "give the hard-working man meat, give him good food, but not the abominable drink." (cheers). He had told them that some of the men obtained good wages; a gentleman of Sheffield had told him of some who could earn £3 or £4 in about three days; now, he said, let them put their money in the savings' bank, so that by-and-by they may make room for others in the labour market, for, as they were aware, the price of labour was regulated by the supply. The statements of Mr. S. were received with great approbation, and he concluded amidst much applause.

Mr. William Gawthorp, agent of the National Temperance Society, next addressed the meeting, communicating a large amount of information. He called the attention of the meeting to the movement in progress for restricting the sale of strong drinks on the Sabbath, and described the salutary effects of the restrictive system in force in the metropolis on that day, compared with what was formerly the case.

Mr. Thomas Hudson of this city, agent of the National Temperance Society, spoke at much length, and his remarks elicited repeated bursts of applause. He stated that the excavators on the Canterbury and Ashford line of railway spent 12s. per week per man, in the purchase of strong drinks; this he gave on the authority of one of the contractors of that line.

At the close of the proceedings, W. D. Wills, Esq., of this city, moved a vote of thanks to the chairman, accompanied by some appropriate remarks, the vote was carried by acclamation, and the meeting separated.

SHEPTON MALET.—On Friday, Dec. 26th, the members and friends of the Temperance Society, held a social tea meeting, in the Argyle Room, which was very tastefully decorated, when 250 persons partook of the refreshments. So great was the anxiety to obtain admittance, that half-a-crown was offered for tickets the price of which was one shilling. After tea, the chair was taken by J. Wason, Esq., President of the Society. Very interesting addresses were given by the Chairman, Rev. H. Solley, A.M., W. Gale, Esq., Mr. Wills, Mr. Norton, and other friends.

At 9 o'clock, the company were regaled with coffee and sandwiches; and about half past ten the meeting concluded.

It is in contemplation to build a Temperance Hall in the town. JOHN PHILLIS.

YEOVIL.—On old Christmas-day, a farewell tea-party, on occasion of the President leaving the town, was held at the Infant School. It would be difficult to give an adequate account of the proceedings, where all passed off beyond our most sanguine expectations. The room was tastefully decorated with evergreens and flowers, and the appropriate banners of the society. The following scripture motto, in large characters, was suspended across

the room, near a beautiful crown.—“The Lord watch between thee and us, when we are absent one from another.” Upwards of three hundred and thirty partook of the refreshments provided, and the public meeting was, it is believed, crowded by the largest and most respectable assembly ever congregated within the building. The meeting was addressed by R. Walters, Esq. of Stoke, Mr. Palmer of Milborne Port, the Rev. Owen Owen of Colhampton, John Perry, (who is a remarkable specimen of the excellence of the cause), Henry Tuson, Esq. of Ilchester, Frederick Gales, Esq., M.R.C.S., Rev. E. N. Henning of Long Sutton, and the President, the Rev. W. W. Robinson, who evidently felt much at the prospect of separation from the society, which he had himself established.

The evening was one which will long be remembered in Yeovil, and we trust will subserve the interests of the cause.

LANCASHIRE.

MANCHESTER.—*Lloyd-street Total Abstinence Society.*—This society, which is in a vigorous condition, held a meeting on the 15th December, at which a number of members and friends took tea. Rev. William McKerrow, President of the Society, took the chair. Addresses were delivered by a missionary to Old Calabar, and several others.

WARRINGTON.—The annual tea-party was held on the 15th December; about 180 persons were present. E. Robinson, Esq., presided, who drew attention to the very pleasing fact, of a very large increase in the penny-a-week subscription, amounting this year to upwards of £20, nearly twice as much as the preceding year. The chairman also stated, that the number of teetotallers in the neighbourhood was 1300, of whom 300 were reclaimed drunkards. The meeting afforded general satisfaction.—*Manchester Guardian*, Dec. 17.

BESSES O' TH' BARN TEMPERANCE INSTITUTION.—At the first anniversary of this institution, the chair was taken by the Rev. F. Howarth of Bury (in the unavoidable absence of H. Gaskell, Esq. of Patricroft). The report was read by the secretary, Mr. J. Dickinson. It appears that the institution is carried on mainly by working men; many of whom, till lately, led disorderly lives, but who are now anxious to improve their own condition, and the condition of their neighbours. Day, night, and Sunday schools have been conducted in the rooms; scientific and literary lectures delivered, followed by exhibitions of dissolving views, readings from popular authors, &c. Temperance meetings have been regularly held, and a reading-room established, which has been, for the most part, gratuitously furnished with papers and periodicals. A religious service has been conducted on the Sunday evenings, in which the simple doctrines of the gospel have been taught by preachers of various religious denominations, without reference to sect or party. The sermons for the benefit of the Sunday school were preached by ministers considerably differing in opinion on doctrinal subjects. The institution has had to contend with great difficulties, arising from religious and political prejudices; from the repugnance entertained by many, even in the wealthy classes, to total abstinence principles; and from the poverty of its members. It is to be hoped, however, that the good it has already done will secure it more encouragement. After the report had been adopted, a lecture was delivered by W. B. Carpenter, Esq. M.D. F.R.S. &c. “On the Vegetable Kingdom.” This was illustrated by illuminated and other draw-

ings, and listened to with great attention. A collection was made towards the expenses of the institution.

ROCHDALE TOTAL ABSTINENCE SOCIETY.

We have been making but little progress here of late, but the subject seems to assume a brighter aspect. We have not only paid off £40 of debt, but increased our annual subscriptions from £26. to upwards of £50! We are about to engage the most talented agents in the field, employ a temperance missionary, if we can meet with an active man, circulate temperance periodicals, tracts, &c. *Soirée at Messrs. Bright's works* On Monday evening, 12th of January, a tea-party was held at Field-house Mills, Rochdale, under the auspices of the Total Abstinence Society, when upwards of six hundred and fifty were present. Jacob Bright, Jun., Esq. in the chair. Interesting and instructive addresses were delivered by the respected chairman, John Bright, Esq., M. P., and W. Logan, town missionary. In the course of the evening, a number of “temperance melodies” were sung by a music class, in connexion with the works. Several pieces were also recited by the young people, a few of which were amusing, and others gave an exposure of the slave system war question, &c. The meeting separated about ten o'clock, highly gratified.

Sabbath School Total Abstinence Tea-party.—On Tuesday evening, 13th January, upwards of three hundred individuals attended a tea-party, in connexion with Providence Sunday School, Rochdale, above 70 of the teachers and scholars have joined the society. The Rev. John Harrison, and Messrs. Brierley, Ball, Barker, Pagan, W. Logan, and others took part in the interesting meeting.

NORFOLK.

A friend has directed that a copy of Dr. Trall's *Philosophy of the Temperance Reformation* should be sent by post to every clergyman and magistrate of this county at his expense.

YARMOUTH.—According to annual custom, the society held its anniversary on 26th December. As usual, the mayor granted the use of the Town Hall, which was filled to overflowing; indeed, it became necessary to close the doors at an early hour, and numbers were refused entrance for payment. The hilarity of the evening was heightened by the valuable assistance of Miss and Mr. Clarke and family; and Messrs. White and Harris, of the Norwich Choral Society, assisted by Yarmouth vocalists, who, at intervals, sung several pieces of sacred music. After tea, &c., the secretary called the attention of the company to a communication from S. C. Hall, Esq., of Old Brompton, who had kindly consented to preside on the occasion, but was, in consequence of severe indisposition on his return from Manchester, prohibited by his medical adviser from attending; and another from the Rev. T. Clowes, M.A., of Norwich, who had also promised to attend, but was unavoidably absent. The secretary, called on Captain Long to take the chair, who presided over the meeting, which was addressed by Mr. Champion, of Tunbridge Wells, Messrs. Church, Hetcham, and Burch, of Yarmouth, and Mr. James Larner, of Framlingham, who delivered an interesting address, which was listened to with marked attention.

DEVON.

(From the *Western Times*.)

EXETER.—The annual Christmas Festival of the Temperance Society, was held on Tuesday evening, at the Royal Subscription Rooms. Tea was announced for five o'clock, and before that hour, the room was

filled with well-dressed persons of both sexes, and all ages, a large portion of whom were juveniles. Five tables were laid the whole length of the room, and at the bottom was another laid across the breadth; on these a plentiful supply of cake and other eatables were placed. About four hundred persons in the body of the room and on the platform took tea. It was pleasant to see at the meeting so many decent working men, well clad, with their wives and children nicely dressed around them, their faces beaming with happiness and a placid smile on many a matron's brow, where haggard poverty and brooding care had formerly sat. Some of the men were once notorious drunkards, the very outcasts of society, the opprobrium of their connexions, but were now reclaimed and maintaining themselves and their families in comfort.

On the platform were the Rev. James Ford, (the chairman), Revds. Turner, F. Bishop, Clapson, (Exmouth) and Hellings, and Messrs. A. Lester, Scott, Fox, J. Dymond, H. Sparkes, Charlton, Fryer, &c., &c.

The Rev. JAMES FORD on commencing the proceedings said, that having been for 13 years a member of this society, he was convinced more and more every day of his life, of its necessity and its value—(cheers.) He need not say what great pleasure it was to him to appear among them that evening, and often as he had appeared among them, he never met his temperance brethren under more pleasing and gratifying circumstances than at their Christmas temperance festival. He was particularly gratified at the sight of so many of his young friends in the room, who had enrolled themselves as members of the society, and had taken the teetotal pledge. It had been said, and it was a pretty general opinion, that the temperance movement was on the decline, he would read them an extract which he took yesterday from the *Temperance Chronicle*, which stated that in 1834, the number of persons pledged to teetotalism was seven, in the autumn of 1845, they were not fewer than seven millions: the little grain had sprung up to a mighty tree, and sheltered multitudes beneath its branches.

Mr. R. W. Fox, in the absence of his son, read the report.

Mr. Fox having concluded the report, expressed his gratification at seeing the numbers present, thanks to the principle which they advocated, there were many in the room now, who at one time would never have been seen there or in any respectable company; they had 200 reformed drunkards among their members. He also thanked the ladies for their exertions; we might make more noise and show, but the ladies were silently, surely, working for their benefit—(cheers.)

THE CHAIRMAN just to show that the society is not declining, would state that the number of teetotalers in Exeter last year was 1,500, now it was 2,000—(cheers.)

Mr. CHARLTON of Bristol, then addressed the meeting in a very able address.

The Rev. Mr. TURNER, vicar of Banwell, next addressed the meeting in a speech of great force and eloquence, which we have not room for, and no abridgment could give an adequate idea of its merits.

At the conclusion of Mr. Turner's speech, the meeting was addressed by a member of the society, who was, not many years since, notorious in the city for his intemperate habits, having been often in the hands of the police, and several times in the Exeter workhouse, owing to this cause. He was, however, reclaimed years ago through the instrumentality of the temperance society, and is now a respectable master tradesman in Exeter, and

a consistent and useful member of a christian church. His plain and practical remarks excited deep attention.

Rev. FRANCIS BISHOP next addressed the meeting and dwelt on the moral argument in favour of the society. After applying this principle to the temperance movement, and enforcing its adoption, Mr. Bishop said there was another point which at this season of apprehended scarcity, he was anxious to press on the meeting; 1,093,741 acres of land were cultivated for growing barley for malting, besides 56,000 acres growing hops, making a total of 1,149,741 acres, the produce of which adds nothing to the staple article of man's support. An acre of land will produce on a very moderate calculation, 28 bushels of wheat. Hence, if this large tract of land now devoted to malt and hops were appropriated to the growth of wholesome food, it would produce 4,024,093½ quarters of wheat. A quarter of wheat yields about 350 lbs of flour. From this it would on calculation appear, that taking the census of 1841 as a guide, and allowing to each person a pound of bread daily, the land now appropriated to malt and hops, might be made to produce a sufficiency of bread for the whole of the population of England and Wales, for 118 days in each year. After some further remarks, Mr. Bishop concluded by proposing the thanks of the meeting to Messrs. Charlton and Turner, and to the chairman.

Rev. N. Hellings seconded the proposition, and the chairman in returning thanks expressed himself as having been much gratified by the fulness and respectability of this meeting. He could not but regard it as a happy omen for the future. At the close of the meeting several names of respectable and influential persons were added to the society.

PLYMOUTH.—On Monday evening last the annual Christmas festival of this society took place at the Mechanics' Institute, and had a very respectable appearance. Nearly 200 sat down and partook of the good cheer provided.

ESSEX.

BRAINTREE.—On the 6th of January, the "Ladies' Committee of the Braintree and Barking Temperance Society," made arrangements to give their annual entertainment to the juvenile abstainers of the two localities. At the appointed hour 70 young people collected to partake of the uninebriating cup and the excellent fare provided for them. At the conclusion of tea, the happy young folks united in singing several sacred hymns, whilst several repeated suitable pieces of poetry. It was, indeed, a heart-cheering spectacle, to see so many children collected in the spirit of love and harmony. Their blooming, healthy appearance, operated as a convincing proof that spirituous liquors are totally unnecessary, and that if dispensed with in early life, would never be desired. Great praise is due to the Ladies' Committee for taking such an interest in the welfare of the juveniles, and for their general exertions in our noble cause.

B. JONES, JUN.

CAMBRIDGESHIRE.

Considerable progress is being made of late at Chatteris, Wimlington, and Doddington. At Cambridgeshire a new means is just devised, in order to arouse their members from a lethargic state. Several of the most influential have proposed that meetings be held in different parts of the town, and that the full benefits of teetotalism shall be explained to the members generally, as well as to the public at large. A commencement was made at Menning's Coffee-rooms, when effective speeches were made by Messrs. Wonfor, Clay,

opping, and Moody, and much harmony prevailed. An attack was made on the smoking practices of those who were desirous of recommending teetotalism, but retained the pipe with a tenacity which bespoke inconsistency. At Soham, great meetings have been held, and much good done. At Wisbeach, Ely, and March, things are more in a torpid state than formerly, though numerous lectures have been delivered. There is an apparent indifference in some, and a slavish fear in others, which prevents an extension of the benefits of the principles of the temperance reform.

Whiteseay, Thorney, Benwick, and Manea, have recently been visited by a temperance missionary, who has delivered tracts at public as well as private houses, and otherwise advocated the principles.

T. ROBERTS.

HUNTINGDONSHIRE.

The temperance reform, after many struggles, is now visibly gaining ground in this county. T. B. Thomson of Leeds, now engaged by the West Norfolk Temperance Association, has been lecturing during the last three months with good effect at St. Neots, in the assembly room, to crowded audiences; at Huntingdon, in the Wesleyan school-room; at Godmanchester, in different parts of the town, and lately in the villages of Woodhurst and Houghton. There are gentlemen of influence who are exerting themselves to make known the beneficial effects which they have at length discovered, in the altered condition of some working men, but more particularly that their own health is improved by total abstinence.

T. ROBERTS.

KENT.

DOVER.—A meeting in support of the Kent Temperance Union, was held at the Royal Oak Room, on Monday, December 22nd, at which the Rev. T. Pugh presided. The rev. gentleman, having opened the business of the evening, detailed the rise and onward progress of the temperance movement in the island of Bermuda, in which he himself appeared to have lent the most valuable assistance. Mr. Hudson, who attended on behalf of the union, next addressed the meeting, and in an able and lucid speech successfully laboured to disprove the notion at present afloat in some quarters, that teetotalism is now on the wane.

BERKSHIRE.

BUCKLEBURY.—A public meeting was held in the Independent Chapel, on Friday, December 26th, Mr. S. Savage presided; the meeting was addressed by the Rev. J. Moreton, the minister, Mr. J. Beckett, jun., Mr. G. Awdery, a reclaimed drunkard from Marlborough, and Mr. T. Stowe, a reformed drunkard from Newbury; great attention was paid to the speakers.

WOODHEY.—A public meeting was held in the Primitive Methodist Chapel, on Friday, December 26th, which was well attended; the meeting was addressed by several working men, and at the close eight signatures were obtained.

NEWBURY.—A social tea-meeting was held in the large room, at Mrs. Brind's, Temperance Hotel, on Wednesday, January 7th, after which a public meeting was held, presided over by Mr. T. Ward. Mr. T. Hanson, Mr. Farmer, a reformed drunkard from Wantage, Mr. H. Shrimpton, Mr. Hawkins, a reformed drunkard, Mr. Wright, and Mr. J. V. Ward, were the speakers; a good impression was made, and one signature obtained.

DRINKING FOR A WAGER.

A person named Thomas Lister, a shoemaker, living at Barnsley, undertook, for a trifling wager, to drink two quarts of ale, and a pint of rum in ten minutes. That he accomplished, but was so ill afterwards, that a surgeon was obliged to be sent for, and he narrowly escaped his life, by the application of the stomach-pump.—*Leeds Intelligencer.*

TO CORRESPONDENTS.

Rev. James Sherman.—We shall be happy to present extracts in our next No. from the letter of Rev. J. Read, sen., of Kat River, South Africa.

J. Raper.—We are sorry his interesting communication came too late for insertion in this month's *Chronicle and Recorder*. We shall be glad to have him as a regular correspondent.

Thomas Clarke and Thomas Bulmer have our thanks.

A Working Man.—We quite agree with his remarks. The subject has occupied considerable space in former Numbers of the *Chronicle*. We could not, however, allow our columns to be devoted to the recommendation of particular coffee-houses. Such a procedure would involve us in much annoyance.

W. Spriggs.—Articles of intelligence should be made as concise as possible. Our space will not allow us to insert extended reports of speeches, unless they are very important. Short communications from him as to the progress of temperance in London, will always be acceptable.

Received.—*The Canada Temperance Advocate*—*The Bombay Advocate*—*South Indian Journal for December*—*American Union Journal, &c.*—Letter from Rev. J. Cox, of Dominica, which we purpose printing in our March Number.

We must claim the indulgence of our friends and correspondents. We have in type sufficient matter to fill a publication half as large as this No. of the *Chronicle and Recorder*.

* * Societies and the Trade will be supplied from the Office with the *Chronicle and Recorder* at 8s. 4d. per 100, or £4. per 1000.

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** The names of Agents who omit their Reports for two successive months, cannot be inserted; it being of importance in recommending an Agent, to know where he has been labouring, as well as his present address.

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THE
NATIONAL TEMPERANCE CHRONICLE
 AND
TEMPERANCE RECORDER.

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No. 3, JOINT SERIES.]

MARCH, 1846.

[PRICE 1½d., STAMPED 2½d.]

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DIFFICULTIES AND TRIUMPHS.

The influence of prejudice and appetite have been apparent in every age of the world, and among all races of men. Mankind have ever been ready to oppose any principle which contradicted a dearly cherished dogma, or which forbade the indulgence of their natural inclinations. Christianity was "to the Jews a stumbling-block, and to the Greeks foolishness," because it inculcated the mortification of mere animal propensities.

As a system of self-denial the temperance reformation met with the same antagonistic powers. For hundreds of years the English have been known as a wine, beer, and ale-besotted people—attachment to strong drink has marked every class. The drinking-customs entwining themselves into all the social and business affairs of life, acquired at length a power almost irresistible for evil, contaminating the palace, the senate, the pulpit, the bar, the nobleman's mansion, and the poor man's cottage.

These, in themselves were difficulties of no slight magnitude. But the temperance cause was also ushered in amid the revilings of the thoughtless, the pity of the more intelligent, the insults and vituperations of the press, the bitter hostility of all brewers, distillers, publicans, and jerry lords; and sadder still—amid the apathy or opposition of the Christian Church.

Much has been gained in the last two years' contest. The movement has vindicated its pretensions;

numerous obstacles have been levelled to the dust; warm and devoted friends are many; open enemies are few.

But, let us not be mistaken. It is no less true that public opinion, in the aggregate, is secretly against us; the usages and customs of society are far from being in our favour; the makers and sellers of strong drink are no more friendly than they ever were; and with unmingled sorrow we confess, that the Church of God is not yet with us.

Nevertheless our duty is positive and undoubted. It is our duty to aid more vigorously in the propagation of the temperance principle. It is our duty to extol its excellencies, and to labour to add converts to its ranks. It is our duty to recommend it by the manifestation of every Christian virtue; and neglecting to perform this duty, we become guilty of betraying the sacred trust committed to our care.

BRETHREN! Can you betray interests so momentous! Are you willing that the fountain of intemperance should continue to send forth the bitter waters of misery and crime? Are you willing to suspend your exertions for the salvation of the perishing drunkard? Plead not the difficulties in the way. We acknowledge the difficulties are great; but the triumphs are greater and more enduring. The hill may be difficult of ascent, but when the summit is gained, the prospect is all the finer. The evil appears insurmountable; but when surmounted your joy will be the sweeter, and your blessings more abundant. And the evil is surmountable. Drunkenness, like every other sin,

must disappear; but only by the means we are employing.

It has been beautifully said—

“Truth crushed to earth will rise again,
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies amid her worshippers.”

But error will not die of itself, neither will truth flourish if men are idle. God will give the increase, but we must plant and water. Let every abstainer feel that the *onus operandi*, the burden of working, rests with him individually. Let this conviction rest upon the temperance body collectively, and if any exhortation of ours is needful, we give it in the words of Scripture:—“BE OF GOOD COURAGE, AND LET US PLAY THE MEN FOR OUR PEOPLE AND FOR THE CITIES OF OUR GOD.”

THE FORCE OF HABIT.

It has been often remarked that drunkenness is something more than a sin. It is a habit which becomes a disease, both of mind and body. The drunkard is well described as the *victim* of drink. One of the most pleasing circumstances our missionaries meet with in labouring amongst their degraded fellow-creatures, is the fact, that in almost all the persons they visit, there are to be found some remains of right feeling; something which responds to the voice of kindness and sympathy. Many of the most deplorable drunkards groan under their bondage, and long to be released; but their resolution fails them. The cravings of a diseased appetite are too powerful for human resistance; the beer shop and the gin palace present their allurements at every turn, and the wretched victim is again ensnared.

None but those blinded by infatuation can suppose that the signing of a pledge, or the legal prohibition of drinking-houses, can remedy the evils which lie in man's heart. But, surely, it is no less a mark of infatuation, to suppose that religion will work without means—to reject a help which has been found efficient, when other plans have failed—to put needless temptations in the way of the weak, because they do not injure the strong—to trust to the preaching of the Gospel, when we do not conform to its precepts! Surely this is little better than crying to Hercules, instead of putting our own shoulder to the wheel.

That the drunkards we seek to reform are often earnest in their wish to be reformed, may appear from the following case reported by one of the missionaries, and omitted, with many others, for want of space. It is by no means a solitary instance.

“A drunkard, who was found by the missionary quarrelling with his sister, invited him in, and said, ‘If you can make me a sober man, you will reform one of the greatest drunkards in London.’ ‘There,’ said he, pointing to an old stump bed-

stead, ‘you see no bed-clothes there. No. I have carried them all to the pawnbrokers. Every bit of furniture, pots and pans, and my spectacles too, are all gone up the spout. I have had two glasses of gin this morning, and two half-pints of ale, and I should get more if I could.’ He had been in the army twenty-five years, and when in the peninsula, had seen soldiers blow out their brains to avoid punishment for drunkenness. The poor fellow signed the pledge, and poured forth blessings upon the missionary for visiting him.”

The Balance.

“WEIGHED IN THE BALANCES AND FOUND WANTING.”

OBJECTION III.

“THE USE OF INTOXICATING LIQUORS IS COUNTERVENANCED BY THE SCRIPTURES, AND SANCTIONED BY THE EXAMPLE OF THE MOST ILLUSTRIOUS MEN IN ANCIENT AND MODERN TIMES; AND, THEREFORE, WE ARE JUSTIFIED IN USING THEM.”

It is objected,—

1. *That the use of intoxicating liquors is countenanced by the Scriptures, and therefore we are justified in using them.*

Now, it devolves upon the objector to prove what he assumes. Mere reference to those numerous texts of Scripture in which wine is mentioned with commendation, will not avail.

It is contended by some men, “learned and godly,” that many of the wines of the nations of antiquity, were unfermented and un-intoxicating; and, in support of this opinion, reference is made to the works of ancient writers.—(See *Smith's Greek and Roman Antiquities*. Article, *Vinum*.) It rests, then, with the objector, to prove the contrary, or else his objection is void. We repeat it; as he makes the assertion, so on him lies the *onus probandi*, or burden of proving, that ALL the wines of the ancients were fermented; or, in other words, that the wine drunk by the “holy men of old,” was ALWAYS intoxicating.

But we will not be too exacting, and instead of requiring our opponents to prove, what we believe they are incapable of doing, we will cut the Gordian knot ourselves, and will admit, for argument sake, all that is asserted.

And how does the matter now stand? Syllogistically, the case is as follows:—

“We are justified in doing what the Scripture commends;

“The Scripture commends the use of wine;
Ergo:—“We are justified in drinking wine.”

We have three remarks to make upon this logic, which will greatly affect the Ergo.

(1.) Allowing all ancient wines to have been intoxicating, it is undeniable, that they differed materially from those of our day. The act of distillation was not discovered till the 12th century, A.D.; and, consequently, the art of brandying liquors was not then known. Admitting, then, a sanction to use weak, pure, fermented wines of the ancients, can it, by any process of reasoning be shown, that such sanction ought to be legitimately extended to wines, whose strength is enormously increased by artificial means?

(2.) The habits and tastes of the ancients, in reference to alcoholic liquors were so dissimilar to those of our day, that although they were permitted to use strong drink, it does not follow that such permission can be applied to us.

Perhaps, the following illustration will explain our meaning:—The dress of the inhabitants of eastern countries is extremely light, but owing to the great heat, is worn without physical injury. This same clothing would, however, be quite unsuitable for our northern and colder climates, and the person who exposed himself in it during the depth of winter would, not improbably be frozen to death.

The application is this:—

The use of wine did not awaken in the ancients resident in the east that craving taste for alcoholic stimulants, which is so powerfully displayed by our own and other modern European nations; and, therefore, a permission to the former to use wine would not involve a similar permission to the latter. Mr. DE QUINCY, whose literary attainments place him high as an authority, observes:—

“The (alcoholic) taste was slightly sowed, as an artificial taste, amongst luxurious individuals, but never ran through the labouring classes, through armies, through cities. The blood and the climate forbade it. . . . In the genial climates of the south, man is naturally temperate. He is so by physical coercion, and for the necessities of rest and coolness. The Spaniard, the Moor, or the Arab, has no merit in his temperance. The effort for him would be to form a taste for alcohol. He has a vast foreground of disgust to traverse, before he can reach a taste so remote and alien. . . . Now, on the other hand, our northern climates have universally the taste, latent if not developed, for powerful liquors.”—*Tait's Edinburgh Magazine*, Nov. 1845.

This fact then, destroys all parallel between Palestine and Britain; and annihilates the casuistry which would take a permission given to the Jews ages ago, and apply it to the English in the 19th century.

(3.) The Bible was never intended to be a treatise on geography, astronomy, agriculture, or any other science. Its Divine Author never designed that it should be regarded as an authority in matters of dietetics or costume. It is a revelation of what man is, to what he is destined as an immortal being; not a revelation of what man should eat, drink, and wear. Matters relating to the body come within the province of reason, and it is reason's prerogative to decide thereon; and he who would endeavour to set the Word of God in opposition to His Works, shews an utter ignorance of the deference due to both.

“In pure science,” says the *British Quarterly Review*, “in physics, in psychology, in medicine, in several departments of the social economy, jurisprudence and politics, there are principles and facts for working out the problems with which men, as philosophers, are conversant, and we are content, that in all such matters, man should be left to the functions of analysis, and to the inductions and analogies of practical philosophy.”

But allowing still further, that the use of the intoxicating drinks of *modern times* is permitted to the Christian, no person will contend that their use is commanded, and therefore binding upon him; while it cannot but be admitted, that under some circumstances it is proper to abstain from them. What are these circumstances? In referring to the 14th chapter of the Epistle to the Romans, it will be seen that St. Paul there lays down this principle:—

That if any practice of ours, however right in itself, cause our weak brethren to stumble, it is imperative upon us to abandon that practice. And how did the great Gentile Apostle illustrate his meaning? By uttering that memorable declaration:—“It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.”

This, then, is the immoveable rock on which we stand; and proving that strong drinks have caused myriads of our brethren to stumble, we fearlessly declare that it is “NOT GOOD” for the Christian to use them, but that it is his DUTY as a follower of Jesus to abstain from them; and thus to aid in the extermination of the curse, not only of the world, but also of the Church of the Living God.

It is objected,—

2. *That the use of intoxicating liquors is sanctioned by the example of the most illustrious men of ancient and modern times, and therefore we are justified in using them.*

Here, again, admitting the premise, we deny the conclusion.

So long as men are fallible, so long will they err; and therefore to do a thing solely because great and good men have done so before us, is as reasonable, as it would be to believe that the world stands still, because great and good men believed so before the days of Copernicus. The folly of depeuding upon illustrious men is apparent, from the fact, that there is no error however gross, no fallacy however glaring, which has not been advocated by men, eminent in literature, art, science, and religion. But there is a legitimate use of great names, to which we shall refer, and which is strikingly in favour of the temperance cause. When distinguished men adopt a given course of action, from a conviction that their mental and physical powers will thereby be benefited, their example becomes not a proof that the course is right, but a strong presumption in its favour. Demosthenes, Euler, Newton, with a galaxy of illustrious men, are well known to have been exceedingly temperate, from a conviction of benefit to the body and mind; and the practice they adopted does therefore receive support from the example they presented. But we wish to impress firmly upon the mind of our readers, the fallaciousness of following the example of great men, who merely adopted the prevailing vices and fashions of their day.

To attempt thus to dazzle the vulgar by appealing to great names, is no better than endeavouring to sacrifice principle and truth at the shrine of human idolatry, and to ask over again the question which fell from the lips of the Jews in regard to our Saviour Jesus Christ:—“Have any of the chief priests and of the rulers believed on him?”

In our next number we shall weigh the Fourth Objection.

“Teetotalism is an extreme measure, and extremes are dangerous.”

A SYDNEY TEETOTALER'S TESTIMONY.—“I have been a total abstainer for nearly six years. I left Sydney very ill on the 22nd May last, and endured the whole voyage to London without tasting a drop of wine, spirits, or malt liquors, and sailed round Cape Horn in the very coldest weather, through large beds of ice; our decks also being sometimes covered with snow, hail, and ice. I arrived in London on the 22nd October last, and remained there till the 21st of December; and I now hope to return to Sydney a perfect teetotaler with my health quite restored.”—G. S.

The amount annually expended by our Country in Strong Drink, with the losses occasioned by Intemperance; and how such money could be otherwise bestowed.

IN our two previous numbers, we have, under the title of the BALANCE, adduced numerous arguments in proof of the injuriousness, or, at least, the utter worthlessness of all intoxicating liquors as beverages.

Having established this great point, we now desire the reader's most candid attention to the subjoined statistics, by which it will be apparent, what an immense amount of wealth is dedicated to the service of Bacchus, and what might be effected were it otherwise consecrated to the service of Religion and Education.

EXPENSE INVOLVED IN THE USE OF STRONG DRINK.

Amount annually expended in the purchase of intoxicating liquors	£52,000,000	
Deduct for medicinal and scientific purposes	2,000,000	
	<hr/>	£50,000,000
The land now devoted to the growth of barley and hops, for the express purpose of being made into strong drink, would produce wheat, which would sell for not less than	20,000,000	
Misapplication of labour and capital, say	15,000,000	
	<hr/>	£85,000,000

DIRECT EXPENSE OF INTEMPERANCE.

Loss of time and labour by drinking, estimated by the Parliamentary Committee at £50,000,000, say	£40,000,000	
Cost of pauperism, the effect of drunkenness, at least	3,000,000	
Cost of police, prosecutions and courts of justice; and expense of board, lodging, and transportations of criminals, committed for offences attributable to intemperance, at the lowest computation	2,000,000	
	<hr/>	£45,000,000
	<hr/>	£130,000,000

To this should be added not less than £10,000,000 lost by accidents on sea and land, resulting immediately from drunkenness.

PATRIOT!—Is it so, that the use of strong drink invokes a loss annually, to our country ALONE, of £125,000,000? And while you boast of your patriotism, will you not allow this startling fact to lead you to serious consideration?

PHILANTHROPIST!—Do you really love your race? And can you listlessly behold such a wilful waste of that which would, if properly applied, tend to elevate and bless mankind?

CHRISTIAN!—Do you desire the cause of Christ to flourish? And think you that such can be the case, while men are wantonly abusing the treasures committed to their trust, and of which they must give an account? Know you not, that “the silver and the gold are the Lord's;” and can you consent, that the gold, the silver, the earth, and man's labour, should be devoted to the production of that which excites to evil?

Patriot—Philanthropist—Christian! We entreat you to ask yourselves, whether you are clear in this matter, while you continue to use intoxicating liquors?

HOW THIS AMOUNT OF MONEY MIGHT BE APPLIED.

I. FOR RELIGIOUS PURPOSES.

It would erect 5000 new places of worship and schools	£10,000,000	
It would purchase two hundred million Bibles	7,500,000	
It would print four thousand millions of tracts in the different languages of the world, at a cost of about	1,600,000	
It would employ 20,000 missionaries	4,000,000	
It would support 1000 schools for the training of heathen orphans and others	2,000,000	
It would employ 2000 home missionaries	300,000	
It would subscribe the entire annual revenue of all the Missionary Societies of Great Britain	600,000	
		<u>£26,000,000</u>

II. FOR LITERARY AND SCIENTIFIC PURPOSES.

It would endow seven large Universities	£10,500,000	
It would pay the salaries of 20,000 schoolmasters, and thus educate 200,000 poor children	3,000,000	
It would employ 5000 lecturers on literature, &c.	2,500,000	
It would build 1500 Mechanics Institutions	3,000,000	
It would publish 500,000 cheap books weekly, or 30,000,000 annually, at 1s. per vol., on the plan of <i>Knight's Weekly Volume</i>	1,500,000	
It would allow for the encouragement of literary talent	1,500,000	
It would fit out 100 expeditions for scientific and other purposes, at a cost of £10,000 each	1,000,000	
It would offer as premiums for useful inventions and discoveries	1,000,000	
		<u>£24,000,000</u>

III. FOR BENEVOLENT PURPOSES.

It would endow ten hydropathic hospitals with £150,000 each	£1,500,000	
It would endow ten surgical hospitals	1,500,000	
It would give for the emancipation and instruction of slaves, and for the colonization of Africa	10,000,000	
It would endow 100 asylums for the deaf, dumb, and insane, at £50,000 each	5,000,000	
It would give to various other philanthropic institutions	2,000,000	
		<u>£20,000,000</u>

IV. NATIONAL PURPOSES.

It would construct ten great railways at a cost of £2,500,000 each	£25,000,000	
It would give in lieu of Income and other taxes	10,000,000	
It would give for relief of the poor	10,000,000	
It would give for erection of lighthouses and other similar undertakings	5,000,000	
		<u>£50,000,000</u>
		<u>£120,000,000</u>
Balance, to be applied to other great and good purposes		10,000,000

£130,000,000

OR, IN SIX YEARS, IT WOULD WIPE AWAY THE NATIONAL DEBT, AND SO TAKE OFF TWO-THIRDS OF THE TAXES.

Original Contributions.

TEMPERANCE AND RELIGION.

By REV. W. H. TURNER, A.M.,
Vicar of Bunwell, Somerset.

"The children of this world, are in their generation wiser than the children of light." Such was the annunciation eighteen centuries ago, of Him who knew what was in man, and the truth of which, both past and present experience too mournfully confirms. How seldom in the history of the Christian church do we find the wisdom of the serpent combined with the harmlessness of the dove!—how frequently do we still see the infatuation of which the Saviour speaks prevailing over the mind, and influencing the judgment of his most excellent and approved followers. Were it not so, would it be possible to propound, as in any degree a doubtful query, whether the temperance cause is adapted to promote the interests of religion? This, indeed, is a question which every practical teetotaler—all who are acquainted with the development of our principles, and the working of our system, can at once answer in the affirmative. And yet how many are there, whom we believe to be eminently children of light, who are not only lukewarm and indifferent in our cause, but even adverse to it, and who would be far from admitting the fact, to us so plain, that the advance of teetotalism and the progress of religion, will almost invariably go hand in hand. It may not then be considered, perhaps, as presumption on the one hand, or unnecessarily attempting to prove admitted facts upon the other, if a few brief attempts are made in the pages of this Journal to establish the intimate connexion existing between the eradication of the drinking habits of society, and the general extension of Christianity.

And if the temperance society had done nothing else than bring under the more immediate notice of the Christian World the vast evils of intemperance—if she had no trophies of reformed ones to make the boast of her rejoicing—still great and almost incalculable would have been the good effected. For if she had merely pointed out the breach by which the flood of vice and infidelity has so deluged this Christian land, without attempting (as in many cases by the divine blessing, she has successfully done) to stop its progress; it might not unreasonably be hoped that the attention thus awakened, would soon lead to active and zealous exertion; and that the combined efforts of the church of Christ would be united to stop an evil of such enormous magnitude as that which was shown to have resulted from the use of strong drink. We would attempt, then, not to prove what it is believed will be almost universally admitted,—the vice and misery which the love of strong drink causes in our land; but rather to remind our Christian brethren, those more especially who are watchmen in the towers of Zion, how much the removal of this habit of self-indulgence must necessarily promote the interests of religion, and how imperatively they are called upon to lend us all the weight and influence of their example to support a cause, from which such results are calculated to flow;—an example, the importance of which, it would appear almost superfluous to enlarge on for a moment, were it not for the admonition of our dear Redeemer, as to the backwardness of the children of light to adopt a line of conduct, which, under similar circumstances, the children of the world would so immediately do.

And in the attempts made to spread the knowledge of divine truth, none are more striking characteristics of the age in which we live, than the general extension of education and the general erection of churches. The present century has seen more schools and churches built than the whole 300 years which have elapsed since the Reformation. Now we would enter into no argument as to whether religious knowledge has proportionably advanced with the increase of means which has been given: we would merely take for granted what all, perhaps, will at once admit, that these are notorious means by which religion has been attempted to be diffused amongst our population; and we would then put the simple query,—What has most contributed to render those means ineffectual, and make the labours of the schoolmaster and the minister of no effect? And here we appeal to the practical experience and unbiassed judgment of every minister of religion, into whose hands these lines may fall; and we are satisfied that whether in rural districts, or amongst our town population, one uniform answer will be given by truth and candour, that it is Strong Drink. To take the case of education first.—How difficult is it in country parishes, to raise the necessary funds for any thing like an efficient education; how imperfect, even at the best, is the instruction afforded in the great majority of country schools. And although the ordinary weekly payment in such schools rarely exceed one penny a week; the poor we are told cannot afford to pay even a sum like that, for so important an object as the education of their children; and many there are I doubt not in all parishes, who grow up in ignorance, in idleness, and vice, because their parents, cannot or will not pay the small sum required for their weekly schooling. What then are the habits of those parents amongst the working classes, who send their children to school, and of those who do not? The sober, steady, and industrious labourer or mechanic in the one case; the drinking, vicious, and idle in the other. It is not, therefore, so much the inability to afford the means, as disinclination to do so, which impedes the progress of education. The money spent in the excesses of the one class of workmen will bear no comparison with that paid for the education of their children by the other. How large a portion of the working-man's wages finds its way into the pockets of the publican, all who frequent those places of evil resort, all who are acquainted with the statistics on the subject, now so easy to be met with, must know. If the money, therefore, expended by our labouring population upon strong drink, were devoted to the purposes of education, there would be no lack of funds for any of our schools. The poor man would not be dependent upon the precarious charity of the rich for his children's schooling, nor would the ministers of religion have to mourn as they now do, over the inadequacy of their means to supply education to their people, which is so imperatively called for. If there were no drunkards in our parishes, there would be plenty of willing scholars; and if no money were wasted in intoxicating drinks, few, indeed, would be the number of those who could not afford to educate their own children.

Nor does the evil stop here. The great end of education must be to bring our scholars up in the fear of God; not merely to impart to them worldly knowledge, but to give them, under the divine blessing, that truer wisdom, whose "fruit is better than gold, yea, than fine gold, and whose revenue than choice silver." How awful, then, a stumbling-block does strong drink here present to our la-

hours! Not only does it keep back too many from the reach of our efforts altogether; but of those who come to our schools, how many are corrupted by the excesses which they witness at home, and the evil example which the drunkenness they are brought in contact with affords. What chance is there of producing serious impressions upon the minds of those, with whom we labour only for the few brief hours of school time, if home influence for so much longer a period, is entirely directed the other way? What wonder is there, that amongst the many whom our National Schools yearly send into the world, so few should be converted characters, when they are so constantly associated with the profaneess, immorality, and vice, which in various degrees springs from the use of strong drink? In the houses of the rich where the parent is a drunkard, we do not expect to see his offspring religious; and here there are many advantages which wealth affords, that are denied to the poor man. The excess of the wealthy does not entrench upon the means of his children's support, or deny the benefits of education in the one case as in the other. Strong drink is, comparatively speaking, a very trifling item in the expenditure of the rich man, while in the working-man's, it forms not unfrequently, more than half his weekly wages; and the very first source, probably, on any deficiency of his means to supply the craving appetite for strong drink, is found in the weekly schooling of his children. That expenditure, trifling as it may be, is at once reduced. To expect, therefore, that the child of a working-man, who is in the habit of indulging to excess, should grow up a child of God, is to expect a miracle which in the ordinary dealings of Divine Providence, we can seldom, if ever, hope to see.

But is this all we have to fear? Far from it. The boy, who has been taught to honour and respect his parent; to look up with reverence to the minister of religion, under whose especial care his early days were passed, sees them indulge harmlessly (as far as their own destiny is concerned it may be) in the use of that which he knows by his own experience is too generally abused. Against that abuse, then, we will suppose him cautioned by all the pious instruction of school, and the affectionate admonitions of home, and thus he is launched into that world. But however great may have been the pains bestowed upon him,—however faithful the truths instilled into his mind; he goes forth into the world, in all the weakness of youth, without the matured experience of his parent as a guide, or the confirmed principles of his minister as a support. To use, but not abuse, what is called (most falsely though) these good gifts of God, has been his teaching. And what then does experience prove, in almost nine cases out of ten, is the consequence with a youth sent forth, even under circumstances so favourable, as those we have supposed? Of all the temptations by which he is assailed, strong drink is assuredly the most powerful. Brought up as he has been in religious habits, whilst the mind is in its natural state, vice is seen in its true colours, and his disinclination to do any great wickedness and sin against God, will perhaps be difficult to overcome. Under the influence of that excitement, which the most innocent indulgence in the use of intoxicating liquors creates, is it not far otherwise? Then is it that the passions rise in force, and the ability to resist them becomes proportionably weakened; and in that day, when the secrets of all hearts shall be disclosed, fearfully will it be perceived, that the first step in vice and sin, was almost invariably taken,

not so much under the influence of actual intoxication, as under the false excitement which the use, but not the (so called) abuse of strong drink has caused. We cannot, however, enter into all the various temptations by which youth is assailed; our object is rather to induce others to think for themselves, and ponder over in the still and quiet commings of their own chamber, the vast evils which to their own knowledge the use of strong drink has caused, to those over whose tender years they have watched with feelings of anxious solicitude. How many, it may well be asked, of those whom they have counselled to use, but not abuse these gifts, have been able to follow their advice? and how many have altogether made shipwreck of their faith, in consequence of their inability to resist abusing, what their ministers and teachers instructed them it was lawful to make use of!

These are questions which may be blinked in time; they cannot be so in eternity. Our example is a talent entrusted to us by God, and it must be restored to him with usury. It will not suffice to say, that our conduct could never justify a brother in sin;—that the drunkard could not excuse himself in his excess, by pleading our moderate indulgence. It is usury God exacts; and our example, therefore, must lead to virtue, as well as keep from vice. Would the children of the world, then, if their hearts were set upon some peculiar object of earthly attainment, and they were striving to bring up the rising generation so as they also might reach the same prize; if they found that in the great majority of cases, the use of any peculiar thing, however lawful, or however agreeable, invariably defeated their end, and that such use too generally terminated in its abuse; and thus frustrated all their wishes, and destroyed the fruits of all their care:—can we think, I say, that the children of the world would not be wise enough in their generation, to remove entirely so great a stumbling-block, and discontinue altogether the use of that which so generally produced the very opposite results to what they wished! And why, then, do not the children of light copy that wisdom, which even when used for an unrighteous end, we are taught our Lord commended? How different would be the results produced by the education of the young, if the stumbling-block of strong drink were wholly removed! If all our ministers and teachers would make abstinence from these soul-destroying liquors, and not their use, the lesson which they practically instilled into the tender minds of their young charges, how much more plenteous would be the harvest we should reap, and the sheaves we should gather into the heavenly garner! That many would fall, alas! we do not doubt; but that many would be preserved, we are equally assured. This is a world of temptation, and it is not the design of our Heavenly Father, or the prayer of his Son, to take us out of that world. But though we cannot remove temptation, we can weaken its influence; and in no case is this to be more clearly seen than in the immense temptations to which all know the use of strong drink exposes the young. The path of abstinence is the path of safety from many a foul and hateful vice; and if we were wise in our generation, in that path we should seek to lead all, over whom our name and character were likely to have a shadow of influence. That strong drink destroys the labour which we expend in education, no man can for a moment deny, in too many cases. And if education, therefore, be generally admitted as a means by which, through grace, we extend the knowledge of salva-

tion by the Son of God, it follows, that what impedes the effect of education impedes the spread of religious truth; and that the use of intoxicating liquors, as the great obstacle of education, is that which all the followers of Jesus should most sedulously seek to remove. Even granting that their use is lawful, who will not admit that it is dangerous? And why should we encourage others to wield so fearful a weapon? why should we not, on the contrary, lay it aside entirely ourselves, and strive to induce others to follow our example? Why? because the children of light are not wise in their generation as the children of the world.

(To be continued.)

WHAT DOES LEEDS SPEND IN STRONG DRINK?

IMPORTANT CALCULATION, BY MR. THOMAS BULWER.

On looking over *Williams's Directory* for 1845, I find that Leeds contains 273 public houses, 180 beer shops, and 54 wine and spirit, and ale and porter merchants, all of which have a direct influence on the population of our town. Now, suppose they each take the following *very low* sums, viz. :—

273 public houses £7, per week,			
their aggregate receipts will be	£1911	0	0
180 beer shops at £3 10s.....	630	0	0
54 liquor merchants, £10.....	540	0	0

We find..... £3081 0 0 spent by those who are ready to complain of hard times and heavy taxation; to this must be added, the time of 1014 men, reckoning two for each establishment, ten hours a day, who, if properly employed, might earn 12s. per week, producing £608 8s.; which, added to the above, would produce £3689 8s. weekly. This sum, if multiplied by 52, the number of weeks in a year, will give the amazing sum of £191,842 16s.; and would purchase—

Men's apparel.....	£35,000
Women's ditto....	37,700
Provisions.....	16,320
Furniture.....	31,500

£120,520

leaving £71,328 16s., which sum would give to the 11 churches, £100 each; 25 chapels, £100 each; infirmary and other local charities, £5000; for temperance purposes, £6000; 4 public libraries, £1200; librarians' salaries, £200; a museum, £4000; keeper's salary, £80; cheap periodicals, £500; to pensioning 300 aged teetotalers at 9s. per week each, £7020; after which we find a final balance, £41,828 16s. for the purchase of knives, forks, and other necessaries; unless it should be thought expedient to pension off the drunkard makers. In that case we might divide the licensed victuallers into three classes. 1st, Those who saw their deeds were evil, and consequently merited no reward for services rendered. 2nd, Those who might wish to have the pension, but whose pride forbade them to own it. And, 3rd, Those who had nothing else to depend on for a livelihood. In this class, we would include 33 widows who keep *public houses*, and 21 widows who keep Jerry shops. The Jerry lords might return to their original employment, and as for the merchants, it would be an insult to offer them a pension.

[We shall be glad to receive similar calculations respecting all the large towns of the kingdom.—Ebs.]

Imperial Parliament.

[We design, under the above title, to present our readers during the sitting of Parliament, with a summary of the remarks made on matters relating to Temperance, by the Members of both Houses of Legislature; with observations of our own as occasion may require.—EDITORS.]

THE PROPOSED NEW TARIFF.

On Tuesday, January 27th, SIR ROBERT PEEL submitted his proposed Tariff to the consideration of the House of Commons. The reduction of the duty on imported cider and perry is to be one-half, and on foreign spirits from 22s. to 15s. The newspapers state that this announcement drew forth a burst of cheering from the hon. members.

The Premier stated his belief, that the extensive smuggling and illicit distillation which yearly robs the revenue to a considerable extent, would, by the suggested reduction be greatly diminished. We think it however, a grave question of morals, whether any government—more especially a Christian government—is warranted in deriving its revenue at all, from articles which contribute to the demoralization and misery of the people.

The *Morning Chronicle* has given its opinion, that "of all articles of consumption, luxuries ought to be taxed the highest, and of all luxuries, stimulants."

At any rate, it will be the duty of the friends of temperance, to use their utmost efforts to prevent the drunkenness and consequent crime, which, we greatly fear, will result from the curse of "cheap spirits."

THE MALT TAX.

SIR ROBERT PEEL has disappointed the expectations of many of the agricultural members in not proposing the repeal of the malt tax.

Mr. Bennett, one of the representatives of South Wilts, expressed himself on the 27th January as exceedingly grieved at this omission. He had come down to the House, he said, fully prepared to hear that the government had resolved to abolish the tax on one of the poor man's necessaries!

We should be led to suppose from this, that the hon. member has never heard of persons who live without these necessaries; or, at least, that no species of such a remarkable class existed in South Wiltshire. It is, in truth, a fact not unfringed with instruction; that in the year 1846, the *uncontradicted* statement was made before a crowded British House of Commons, that "beer is one of the poor man's NECESSARIES."

We wonder, indeed, that Mr. Wakley who succeeded the honourable gentleman, did not stay to expose this puerile fallacy to the censure which it justly merited.

Foreign Intelligence.

AMERICA.

UNITED STATES.

The temperance cause is moving forward throughout the states of the American Union with astonishing rapidity. Out of 220 towns composing the state of Connecticut, nearly 200 have appointed anti-license commissioners.

The third anniversary of the Yale College Temperance Society was held on the 15th of December. Professor Silliman presided. The report stated that

the society consisted of 264 members, or more than three-fifths of all the under-graduates.

In the last week of next April, the new law of New York State will come into operation, by which the voters residing in the several towns and counties of that state will have the power to forbid or allow the licensing of houses to sell alcoholic liquors. Great exertions are being made by the American Temperance Union to secure an overwhelming temperance majority. This object is, we rejoice to say, likely to be achieved.

At a large military review at Hartford, Connecticut, amid booths, tents, and tables for the sale of refreshments and confectionery, no liquors were exhibited at any of them. What would our fathers have thought of this?

The temperance society in Hartford has doubled in a year; having now 4600 members.

A traveller says, in the course of a summer peregrination, I found myself a few days ago in the village of Jamestown, Chatauque county, and was there informed by one of the oldest and most respectable inhabitants, that full nine-tenths of its population (infants excepted) were pledged to total abstinence.

Of 1297 inhabitants of Tolland, 642 are on the temperance list. Of 677 children, between 4 and 16, 642 are on the temperance roll.

PRESIDENT POLK is a friend to temperance. A gentleman visiting Washington, writes, "In an interview with President Polk, he informed me that temperance had and should receive his countenance and example. Such a stand of the chief magistrate of our nation is highly commendable, whether we agree in politics or not. When I entered his audience room, my eyes were greeted with a large pitcher of water, surrounded with tumblers, on the centre table.

Rev. Thomas Spencer, A.M. of Hinton Charter House, near Bath, now on a tour through the United States, has been lecturing to crowded audiences in New York, Hartford, &c. &c. and is likely to return in about two months.

WEST INDIES.

DOMINICA.

(LETTER FROM REV. JAMES COX.)

Dominica, Dec. 24th. 1845.

My dear Sir,—I have received your letter, acknowledging my remittance, and shall be most happy to receive your promised CHRONICLES and Tracts.

During this year, I have had the pleasure of advocating our most humane and blessed principle, in Antigua and Montserrat. In February last, during the sittings of our district meeting in Antigua, I was requested by the Committee of the Total Abstinence Society, to deliver a lecture on the subject. I did so, with great pleasure, in the rooms of the Mico Charity. The Superintendent of that valuable Institution, Mr. Miller, is most zealously engaged in promoting teetotalism in conjunction with his co-adjutor, Mr. Savage. The committee, I was happy to learn, had resolved on the delivery of quarterly lectures; and one of my respected brethren, the Rev. Mr. Pilcher, was to deliver the first. They are also circulating tracts and books. At a subsequent visit in August, I again lectured; and had an opportunity of conversing with some of our Moravian brethren, on the importance of thorough temperance, and its connexion with the interests of our common christianity. One of them, with his wife, is most entirely devoted to the system; they are from America. Another, from Germany, has since given in his adhesion to the

cause, and is an intelligent defender of it. In another visit, in September, when invited to plead the cause of the Female Orphan Asylum, I was requested, by some of the ladies of the committee, not to fail to include abstinence in my advocacy. This I could do most naturally, in discoursing on "Train up a child in the way he should go;" for do not children require instruction and careful training on this momentous subject? I am deeply impressed with the conviction that it ought to form a part of the education of every child in every Day and Sabbath School throughout the world. In the same month, I visited Montserrat, to aid our Missionary there in Missionary Sermons and meetings; and at his request, delivered an address in explanation and defence of our principles. The society, which was organised a year or two ago, is resuscitated—and I am happy to hear that twenty or thirty pledges have been received. Many are practising the system who have never signed.

In this island we have just holden our anniversary. It was numerously attended. Captain Harry, from Cornwall, gave us a telling address. My efforts among the military are successful, and about forty are now on the pledge roll. Some of the most refractory and troublesome men, give no further trouble to their officers—and one of them has become a child of God by faith in Christ, and is united to our Church. Many now attend our ministry, and my weekly visit to the barracks is always profitable.

But, my dear sir, can nothing be done towards the abolition of canteens, or their conversion into coffee and provision shops? They are a perfect curse to the army—a perpetual and ever-present stumbling-block to men, who are anxiously flying from the soul-destroying beverage—a reservoir of drink, engendering sickness and weakness, crime and punishment—and attended by not one good result or redeeming feature. O! let your imploring voice be heard by "the hero of a hundred battles;" and if the noble Duke can be the honoured instrument of effecting the annihilation of alcohol-selling canteens throughout the army, a greater glory will encircle his illustrious name than the halo of Waterloo can ever confer. To put a constant temptation to sin in the way of these brave men, and then punish them for sinning—is not this most irrational and cruel? Surely, if the case is properly represented at Head Quarters, this fearful tampering with men's present and everlasting interests will no longer be permitted.

Many blessed proofs of the utility of teetotalism, exist among us. The number is increasing, and encourages us amidst the indifference of many who ought to aid in taking "the stumbling-block out of the way."

(To be continued.)

AFRICA.

(Extracts from a letter to Rev. James Sherman.)

Kat River, South Africa.

MY DEAR MR. SHERMAN,—Never, never, have I forgotten the pleasure I had in spending a day with you at your house among teetotal friends, and attending two or three meetings at your chapel. You, my dear Sir, are brought again fresh to my mind, by seeing your name in a temperance publication. I was rejoiced to find you still faithful to the cause; it is a blessed cause; God has evidently blessed it, and will bless it. By His blessing it still continues unchanged in this settlement. We have under our charge here, perhaps, about 4000 persons, old and young; but such is the effect of tem-

perate habits, that we are not aware of more than three or four families who take any kind of intoxicating drinks: hundreds of our young people, I may say, are growing up, without seeing, tasting, or smelling any kind of intoxicating liquors. May this state of things remain. To this we ascribe the constant attendance of the means of grace, which we trust has been followed by the outpouring of the Spirit of God from time to time; so that our church members have increased to about 900; and it is a very rare circumstance that we have had to pass censures for *even the use* of spirits, wine, or beer. Our people are very strict, healthy, industrious, and cheerful. Next to religion, we ascribe the whole to the effects of sobriety. We have, properly speaking, no temperance society. Of course my example, and that of my two sons and the rest of my family, has had a great effect, and that is the principle upon which I have acted, and still hope to act. As to my own health, it could not have been better for the use of any quantity of either spirits, wine, or beer; on the contrary, I believe my health would have been quite different, even with a moderate use of either of the above beverages.

The late Dr. Van Der-Kemp was a teetotaler from his infancy to his death. I was nearly so for upwards of twenty-five years after I came to Africa, and have been a thorough one for now fifteen years. I thank God, and very many others have to thank Him also, that this has been the case.

J. READ, Sen.

SWEDEN.

The Swedish Government, in order to put a stop to the increasing progress of drunkenness in Norway, has appointed a missionary for each of the four provinces of that kingdom, to travel through them, preaching abstinence from strong liquors, and promoting the establishment and extension of temperance societies. Compensation is again offered to all such distillers as shall resign their licenses for making brandy, and entirely relinquish their business.

ENGLAND.

THE METROPOLIS.

SPIALFIELDS BRANCH OF THE LONDON CITY MISSION.—At the second annual meeting of this society, held in Crosby Hall, on the 20th January, Sir E. N. Buxton, Bart. in the chair, the following statement was made by the Rev. R. Munro, Chaplain to the Bridewell Hospital, "*Full three-fourths of the prisoners come there through habits of intemperance, which are the curse of the poor, and from the bottom of my heart, I believe teetotalism to be the harbinger of the Gospel, and therefore I wish the promoters of it success.*" This sentiment was received with cheers. H.N.R.

ISLINGTON.—The Church-lane Society held its anniversary on January 12th. C. Taylor, Esq. presided over the public meeting, which was addressed by Mr. Stock, one of the city missionaries, Mr. Spriggs, Mr. Toomath, and others.

Rev. W. W. ROBINSON, M.A., well known as a very active and zealous teetotaler, has lately been presented by the inhabitants of Yeovil, on his resigning the curacy of that parish, with a handsome silver tea service, value £120. Mr. Robinson is now Incumbent of Christ Church, Chelsea. We hope the teetotalers in that district will take care to avail themselves of his valuable services.

HAMMERSMITH.—On Tuesday, January 13th, a public tea festival was held in the new and commodious hall, when about 100 persons sat down to the refreshments provided. Dr. Oxley occupied the chair at the public meeting, and delivered an admirable address upon the general principles of the temperance society. The speakers were Messrs. Gibbons, Bridge, Mann, Davis, Steele, and Moyes. Six signatures were obtained. W. W. Tuck.

WHITECHAPEL.—On January 27th, and February 2nd, two lectures were delivered by Rev. B. Parsons, author of "Anti-Bacchus," in Zion Chapel, on the accordance of Physiology with Temperance. The audiences on both occasions were computed to consist of from 2000 to 3000 persons.

PROVINCIAL.

BIRMINGHAM.—On Wednesday, Feb. 4, a lecture on Temperance was delivered in the Town Hall, Birmingham, by the Rev. J. Caughey of America. The hall, which will hold from 5000 to 6000 persons, was densely crowded in every part, and the deepest attention was manifested by the audience. The lecture was one of powerful eloquence. Good arrangements were made by the committee for the talking of pledges; but in consequence of the immense attendance, these arrangements were rendered almost ineffectual. Nearly 300 persons, however, signed the pledge. The chair was taken by Dr. Melson, and the vote of thanks was moved by R. T. Cadbury, Esq., and seconded by Joseph Sturge, Esq. The first stone of the Birmingham Temperance Hall is expected to be laid on Easter Monday next.

BOLTON.—For several weeks before and after the last municipal election, our committee had a protest inserted in both the newspapers of the town, in addition to *posting* and *hand* operations.

By these means, we not only brought teetotalism in contact with respectable parties, but also had the naked facts lying on the tables of the very "drunkeries" themselves, and read by many of their frequenters. The cost was not £2 10s. for the advertisements.

I may perhaps be allowed to notice a novelty in the history of the movement, viz.—a tea meeting of *pledged* teetotalers which we had on the 20th of November last; the result of which met our most sanguine expectations, 590 having partaken of the good cheer provided: the object of the meeting was to lay before the members "the claims of the temperance press"—"the duty of supporting the committee in their work by more liberal contributions"—"the necessity of a more efficient organization" (analogous to your temperance mission),—and the "claims of the Bolton Youths' Society." There being no holiday, and hundreds of our members being engaged to a late hour, you will agree with us that this was a pleasing demonstration.

The anniversary of the opening of our large Temperance Hall was celebrated as usual on New-year's day, by a *soirée* and public meeting.

Notwithstanding the fact of a dozen tea meetings being held in connexion with Sunday schools, at the same hour, and many of them being managed by teetotalers (it being the great festive day of the year in this town), upwards of 400 sat down to table, provided *gratuitously* by 39 ladies in the most handsome manner. Lawrence Heyworth, Esq., of Liverpool, presided at the meeting, who, with the Rev. J. Shepherd of Preston, and Mr. Hopwood of York, addressed the meeting in an impressive, interesting, and effective manner. J. Rorer.

DORKING.—On Friday, 2nd January, the members and friends of the Dorking Society held their anniversary in the British School Rooms, where upwards of 150 assembled to take tea together, previous to the business of the evening being commenced. The agent of the National Temperance Society, Mr. William Gawthorp, kindly attended on this occasion. The arrangements of the social repast gave the most entire satisfaction.

After tea the company adjourned to the lower room, and its number was greatly increased, so that the accommodation was scarcely sufficient to meet the comfort of the audience. Mr. Isaac Brown, late of Hitchin, now of Popbrook House, Dorking, was unanimously called to the chair, and after some preliminary observations, opened the meeting by calling on the secretary to read the report of the society's operations during the past year. (See *CHRONICLE AND RECORDER* for *February*.) After some observations from Job Hawkins, a resident teetotaler, and Mr. G. Penny of Hitchin the late secretary, Mr. W. Gawthorp, spoke at some length on the means which are employed to extend the practice of intemperance: the respected lecturer detailed these in a most convincing manner. The Chairman made some further remarks on individual influence and individual labour, and after the usual acknowledgment to the chair and the lecturer, the company departed about ten o'clock. At the close of, and since the meeting, several individuals have appended their names to the pledge-book.

W. S. CLARKE, Secretary.

MELKSHAM.—In 1836, James Teare of Preston, visited our town, and delivered a lecture on total abstinence, at the close of which a number of persons signed the pledge, some of whom have kept it to the present time, of whom the writer is one, from that time to the present we have continued to hold meetings as often as we could, and have been favoured with the assistance of some of the best and ablest advocates of the cause. Three years and a half ago we formed a Rechabite tent, our present number 17 members. Two years ago we formed what we call a teetotaler's money club, open to all teetotalers who are willing to pay a fine of 2s. 6d. if they break their pledge. They are at liberty to pay just what they please weekly, and the money so collected is placed in the Savings' Bank, and at the end of the year we have a tea party, and each member receives out all that he has paid in. We believe that this keeps many to their pledge; and it is an easy way to get the yearly premiums ready for the Temperance Provident Institution, and last year we had £32 to divide; this year more than £44, and no member has broken his pledge. Five of our members are assured in the Temperance Provident Institution for the sum of £450 in department second. During the past year we distributed 56 *Bristol Herald's* monthly, two dozen *Little Englands*, one dozen *Rechabite Magazines*, and one dozen *Chronicles and Recorders*. We have now purchased 18 sets of loan tracts and pledge books, and are determined to spread light and knowledge as much as possible; trusting to the Almighty for success. We have some specimens of reformation in our town read and known of all men. The public, houses and breweries show to all observers, that their trade is declining; but we are convinced, that if we could get a few more such men among us as the Rev. W. Griffith and Mr. E. Brooks, we should still more greatly increase. Our present number of members is upwards of 200.

JAMES GERRISH, Sec.

CHELMSFORD.—The ninth anniversary of this society was celebrated on Tuesday last, January 19th, by a public tea-party, in the county-room, at the Shire-hall, when there was a goodly muster of the friends of the teetotal principle in this part of the county, and about 250 sat down to the flowing cup, and a plenteous supply of the other creature comforts which the rules of the society admit. This part of the business was satisfactorily and comfortably disposed of, and tables and trays having vanished, the tea-table chat was exchanged for more regular speeches; a public meeting in aid of the teetotal cause being afterwards held in the same room, Mr. J. Christy was called to the chair, and the meeting, which numbered at least 700 persons, was addressed by Mr. Addleshaw, the agent for Essex, and by Mr. T. A. Smith, chemical lecturer, of London, who entered into a scientific explanation of the effects produced upon the human frame, by the use of strong drinks. Both these gentlemen were loudly cheered in the course of their addresses; and the proceedings of the day had the effect of bringing in twenty recruits to the teetotal ranks.—*Ipswich Express*.

WISBEACH.—The anniversary was held in the Temperance Hall, on the 16th ult., N. Walker, the respected Secretary, in the chair, who read the report for the past year, which was rather of a discouraging nature. Although several of the bankers, merchants, and respectable tradesmen had contributed liberally towards the erection of a new Temperance Hall, yet insuperable difficulties had subsequently arisen which had retarded the progress of the committee from carrying out their project; these had recently, in some measure been removed, and hopes were now entertained of a more favourable movement. Several resolutions were moved and seconded by Messrs. Lincoln, Rogers, Flint, Taylor, and Wilkinson of Wisbeach; Roberts of March, and Thomson from Leeds, indicating a more determined zeal to carry forward the principles of the society by a renewal of their weekly meetings and other necessary means. A public tea was held previous to this meeting, when upwards of 100 persons partook of the usual provisions. The whole evening's entertainment appeared to be marked with a great degree of unanimity.

T. Roberts.

WINCHESTER.—On Tuesday, the 10th February, the teetotalers of this city celebrated the anniversary of Her Majesty's nuptials, by holding a festival and public meeting for the advocacy of their principles, in the Wesleyan Association Chapel, at which the Rev. C. Edwards, minister of the chapel, presided, who is a teetotaler of more than nine years' standing. After partaking of a most excellent tea, with its accompaniments, the business of the evening commenced, by the chairman giving out a hymn and making a very admirable speech; and then the secretary, Mr. J. Godwin, read an excellent report of the operations of the society during the past year, from which it appears that meetings have been held weekly, about 200 addresses delivered, several meetings held at North Waltham and other villages, and six tea meetings also. At the commencement of the year 36 names were on the book, and during the year 167 were added, making 203, of which number 30 have been transferred and 12 have gone back—cash in hand, 9s. 6d. After the report, Mr. Hatherly addressed the meeting, followed by the Rev. H. Buss, the Rev. Mark Bradney, M. A., from Gosport, Mr. T. H. Burton, and Mr. G. Burton, the president for the present year. Altogether, it was a most encouraging meeting; the speakers seemed bent on their

work, and the hearers on gaining information, as a proof of which, 16 took the pledge. Teetotalism never stood better in this city than at the present time; and if every teetotaler would only be up and doing, much more might yet be done. T. V. H.

National Temperance Society.

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Chronicle and Recorder.

LONDON: MARCH 1ST, 1846.

WE desire to call the earnest attention of all the Friends of Temperance to the announcement, that the NATIONAL SOCIETY have determined to hold the

WORLD'S CONVENTION

IN AUGUST NEXT.

It has been likewise decided, that the proceedings shall commence on Tuesday, the 4th of that month.

This arrangement has been made to suit the convenience of our American friends, who will have to attend the anniversaries, of the various Religious and Benevolent Institutions of their own country; and cannot, therefore, comfortably leave their homes at an earlier period than that, which will allow them to arrive in London, at the time now fixed.

We trust this announcement will have the effect of awakening a burning zeal among the teetotalers of the United Kingdom; so that the World's

Convention of 1846, may be made the instrument of materially hastening the overthrow of that great evil, because of which all the nations of the earth do mourn.

Societies and Associations should lose no time in appointing delegates to represent them in the Convention; and we would again urge the necessity of the delegates thus appointed, coming prepared with important facts relating to the present state of the temperance cause, and with wise and judicious suggestions respecting the means best adapted to promote the interests of this great Reformation.

There is another point of much importance to which we wish to allude, viz.,—The entertainment of the delegates from distant countries. The Committee feel persuaded, that the friends of the cause in London and the neighbourhood, will not think of allowing Foreign Delegates to be at any expense of accommodation while attending the Temperance Convention. The Committee are anxious that arrangements should be made before the arrival of the Delegates, and therefore respectfully request the friends of the cause to forward, as early as convenient, particulars of how many gentlemen they are willing to entertain.

We again urge instant and strenuous effort, upon all who desire the abolition of the SUNDAY TRAFFIC IN STRONG DRINK.

The present political excitement will pass away in a few weeks; and we must then be prepared to express our sentiments to Parliament.

In order to ensure unanimity of action, and to exhibit the full strength of the movement, we have, in connexion with the BRITISH ASSOCIATION, fixed upon the Monday immediately after the Easter recess, as the period for commencing the presentation of petitions.

It will thus be necessary that the metropolitan and country petitions be forwarded to the various members in sufficient time; so that, during the whole of the week, commencing with the Monday evening, they may be presented in one continuous stream.

When this has been done, we promise that some member of the House of Commons will move for a Committee of Enquiry on the subject; and the appointment of such a Committee will be one great step gained towards the attainment of our object.

We trust that this sketch of our future plan of proceedings will have the intended effect, of making our friends throughout the kingdom, more determined to prosecute this measure to a successful termination.

* * Every temperance society and Christian church, in or near the metropolis, can have two petitions gratis (one to the Lords and one to the Commons) on application at this office.

We beg to call the serious attention of our readers to the state of the funds applicable to the support of the Metropolitan Mission. The balance in hand is now reduced to £58 18s. 2½d., to which must be added the sum of £183 6s. 8d. remaining due on account of the Special Fund for 1846. This amount will last only to the end of June; at which date, unless *prompt* and *liberal* aid is afforded, the labours of the missionaries must be brought to a close. Our readers are aware that the benevolent friends who have contributed to the fund for 1846, have done so, on the condition that they are not to be called upon for any further contribution till next year. We have, therefore, only to trust to those who have not yet subscribed to that fund; and we most earnestly entreat them to come forward and bear their part in the great work, which has yet to achieve its conquest over intemperance.

We fear the continual repetition of missionary reports has, like well-known truths, in some measure defeated its object; that many who take more or less interest in the cause, have become weary of the similarity of cases recorded, and have either partially or wholly, neglected to peruse them. But let any man of right feeling, any one embued with a desire to alleviate the miseries of his fellow-creatures, refer to the reports published month after month in this journal; and we feel persuaded he will make some little sacrifice, rather than suffer the labours of the missionaries to cease. If, instead of *hundreds* of wretched beings rescued from misery and crime, we could number but *tens* or *units*, surely the soul of a single MAN, is not to be weighed against money and money's worth! We call upon all, both high and low, rich and poor, young and old, to contribute their mite to the treasury of the Lord. If the work be not of God, let us abandon it at once, and for ever. But if it be, let us take heed how we stand idle; how we withhold from the work of the Lord, what is of right His own; how we apply, or misapply, those gifts—be they great or be they little—which are given into our hands for the good of mankind.

MR. WILLIAM GAWTHORP.

This popular advocate, who has just finished his labours in Surrey and Sussex, in connexion with the National Society, has been re-engaged by the Committee; and will be at liberty during the ensuing three months, to lecture in London and the neighbourhood. Societies desiring his services, can make application at the Office, 39, Moorgate Street.

DR. GRINDROD.

It will be perceived from our advertizing columns that a few spirited individuals have engaged Dr.

GRINDROD to deliver a course of lectures in the Literary Institution, Greenwich. We trust this will be an example to the other Metropolitan Societies, to procure the services of the talented author of "Bacchus."

GREAT MISSION MOVEMENT.

J. R. WILSON'S REPORT.

Aware of the sameness which must characterize my details, I shall, as briefly as possible, report my proceedings for the last month. On the 18th January, I paid a visit to my old friend and former patron, R. J. Shafto, Esq. of Bevington Hall, 20 miles north-west of Newcastle, where I met a hearty reception. I addressed the children of his Sunday-school and their parents; and distributed temperance tracts and pledges to the elder children, most of whom will become, if they are not already, teetotalers.

At a meeting, on the following evening, the system of organization was brought before the members and approved; and I have since been informed, that they intend to embrace six villages in the neighbourhood, and a supply of loan tracts and requisites has been sent. Although enfeebled by age, the worthy head of this ancient family is still as zealous as ever in the cause of Sunday-schools and temperance, of both of which he is the liberal patron.

On the 20th January, I met the committee of the Hexham Society, who resolved to bring the subject of the new organization before their approaching anniversary.

On the 22nd, I met a special meeting of the committee of the Newcastle Society, when it was resolved to form branch societies in two different parts of that town; and an order has since been sent off for a supply of loan tracts, and a sub-committee appointed to carry out the arrangements.

On Sunday, 25th January, I addressed 400 children and their teachers, belonging to four Sunday-schools, at Durham; distributed tracts and about 300 pledges to the elder children, with an injunction to read them; and if approved by their parents, to bring the pledges to their teachers on the subsequent Sabbath to be filled up.

On the following evening, I met the committee and members of the society, when an association was organized in connexion with the National Society, and a supply of tracts, &c., ordered. The reception I have met with has been most hearty; and the friends are determined to carry out the organisation as far as practicable. The bishop does not reside at Durham; and, consequently, I could not wait upon him on behalf of the society; but the dean is friendly to the temperance cause, though he does not wholly abstain. I hope, however, that my appeals will not be in vain.

On the 2nd February, the first anniversary of our own little branch was held at the Public Room, Gateshead Fell, when we were favoured by the assistance of Messrs. M'Kenna and Buchanan, whose appeals made a favourable impression on the crowded auditory; and at the conclusion of the meeting, about a score of persons, chiefly juveniles, signed the pledge. I had on the previous Sunday addressed the children of our Sunday-school, and distributed tracts.

The loan system is already in operation, and the society has been re-organised on the improved system, a number of the teetotalers having come forward as distributors. Some pleasing instances have occurred of the firmness of our young converts, one of whom, when offered drink by the owner of a horse, which he found on the road and took home, nobly refused, although urged to take it as a gratuity for his trouble. The practice of paying the colliers at a public house is unfavourable to the temperance cause in this neighbourhood. There are two reading rooms in the village with small libraries attached to each.

I am in conference with the Lamesley Society, where I was converted to the temperance principle. The worthy clergyman of the parish has assured me of his desire that the whole of the families should be supplied with loan tracts, and an association organized in connexion with the National Society. He has likewise given me a donation to the same.

On the 3rd, I accompanied Mr. M'Kenna to South Shields, where I had an opportunity of addressing the public meeting held to receive his communications, and the improved system is to be submitted to a special meeting of the members yet to be held. The population of South Shields and the neighbourhood is above 20,000, and the society numbers about 1200 members. They are contemplating the visitation of the whole, by means of a hired agent, and the circulation of tracts, &c. Several of the ministers in the town are members, and monthly periodicals both for adults and children, are published.

On the 5th, I attended a similar meeting at North Shields, in conjunction with Mr. M'Kenna; and there is every prospect of the society being re-organized and rendered more efficient. The experience of another month's labours, has deepened the conviction on my mind, that the organization recommended, with the loan tract system, the meetings of members, and the formation of reading rooms, are the likeliest means both of converting the people to temperance, and securing them against relapsing into their former habits. The public lecturing in the different towns does not reach the parties for whose benefit it is intended and adapted. If one in ten of the teetotalers can be induced to undertake the distribution of loan tracts, every family in the kingdom may be visited.

In order to ascertain how far the improved organization might be practicable and approved, I took the liberty of enclosing copies of the Manual, and other papers, to the Rev. Theobald Mathew, requesting his opinion or suggestions, and informing him of the mission on which I was entering. In his reply, he says:—

"I highly approve of the plan you have adopted; and it is unnecessary to inform you of my best wishes for the successful accomplishment of your desires. You will be glad to learn, that our glorious cause continues, with the Divine blessing to prosper in Ireland. The rising generation are being trained to habits of total abstinence; and the taste for reading, which you are so

anxious to cultivate, is very general in all our temperance reading-rooms, throughout the kingdom. In this city alone we have nearly forty branch societies."

All that is necessary to realize so desirable a consummation in England, is, for each teetotaler to do his share of the work; to take twenty-five or fifty families, and spend an hour in the week in exchanging the tracts, and we should have to report equally delightful results as those which have followed the labours of the Apostle of Temperance.

I beg to acknowledge a liberal grant of tracts, suitable for children and teachers in Sunday-schools, from R. D. Alexander, Esq., of Ipswich, by which I have been enabled to present a copy to the several Sunday-school children I have addressed, and a further supply has been offered; for both of which I feel particularly grateful, as it affords me opportunities of sowing the seeds of temperance in the youthful mind, which will, I trust, produce a plentiful return in the future history of temperance. I intend to make addresses to the young on the Lord's day, assembled from the different Sunday schools, an important feature in my future operation.

YORKSHIRE.

Since my last report, a series of meetings have been held in Skipton, Colne, Settle, Keighly, and the adjoining villages; many of them very interesting and successful. Indeed, the cause of temperance never stood so well in this locality. In some of the places numbers are joining every night. The state of morals is considerably higher in this Union than in most of the Unions it has been my lot to labour in, as the following facts will show. In Skipton, with a population of from five to six thousand, there is not one unfortunate girl on the streets; and there is a village, named Brady, three miles hence, that contains five hundred souls, that has not had either public house or beer shop for the last fifty years, nor have they a known poacher in the town. Keighly, with a larger population than Skipton, has but two unfortunate creatures on the streets, and yet there is much need of information on temperance. We have some few of the ministers of the gospel with us, but not many. I hope the time will soon arrive when they will see and feel the importance of our glorious cause, and unite with us to banish intemperance from every town and village in the land.

W. BISCOMBE, Agent,

THE REWARD OF PERSEVERANCE.

In the *Reminiscences of Morayshire Herd-Loon*, published in the *Forbes Gazette*, of January, 1846, there is the following interesting passage; may it encourage many faint hearted teetotalers to persevere:—

"Being the first to espouse the temperance reformation in a town containing a population of seven thousand, I had, for the space of nearly twelve months, to encounter the opposition of my fellow-citizens single-handed. The drunken portion of the community were often outrageous in their opposition to the cause of sobriety; and when the work of agitation commenced in real earnest, I have frequently been surrounded by a furious mob of 300 persons, vowing vengeance against me, if I did not desist. Never once intimidated, although occasionally under the protection of the mayor and his officers, I was enabled to repose an unshaken confidence in the care and guidance of my heavenly Father and Preserver, and pursued the even tenor of my way confident of victory. Things have since altered, and I have now the honour of being the first of a society which numbers between four and five hundred members."

CHRONICLE AND RECORDER.

METROPOLITAN MISSION.

STATISTICAL RETURN FROM JANUARY 1ST TO FEBRUARY 1ST, 1846.

	MISSIONARIES.										
	1	2	3	4	5	6	7	8	9	10	
	DISTRICTS.										
Visits paid to persons and places.	1	5	9	13	17	21	25	29	33	37	Visits.
	2	6	10	14	18	22	26	30	34	38	
	3	7	11	15	19	23	27	31	35	39	
	4	8	12	16	20	24	28	32	36	40	
Street Labours. { Drunkards accompanied home . . . }	—	1	2	2	2	—	9	2	—	—	18
{ Drunkards spoken to . . . }	9	6	32	29	48	26	37	15	—	—	202
{ Gentlemen's servants . . . }	—	1	13	11	25	3	23	45	—	—	126
{ Drovers }	—	—	38	70	21	—	—	2	—	—	131
{ Groups }	6	14	33	147	72	75	72	38	—	—	457
{ Cab Stands }	—	5	17	18	7	2	18	25	—	—	92
Drunkards visited	3	5	7	6	42	16	40	10	—	—	129
Families	130	245	223	101	195	210	280	220	—	—	1604
Long Rooms	—	—	1	—	—	—	—	—	—	—	1
Lodging Houses	—	1	6	15	1	13	14	—	—	—	50
Workhouses	—	—	—	1	1	—	—	—	—	—	2
Day Schools	—	1	1	—	7	2	1	7	—	—	19
Infant do.	—	1	1	—	4	—	—	1	—	—	7
Sunday do.	—	2	—	—	4	1	—	1	—	—	8
Markets	1	1	6	16	—	—	1	—	—	—	25
Railway Stations	—	—	4	—	1	—	—	—	—	—	5
Police do.	—	—	2	2	—	1	—	—	—	—	5
Do. Courts	—	—	1	1	—	1	—	—	—	—	3
Barracks	—	1	3	—	—	—	—	—	—	—	4
Jails	1	—	1	2	—	—	—	—	—	—	4
Factories	10	—	32	51	1	2	3	29	—	—	128
Stables	1	—	7	—	3	—	4	14	—	—	29
Wharfs	—	1	24	30	—	6	—	—	—	—	61
Docks	—	—	3	—	—	—	—	—	—	—	2
Shipping	—	—	16	26	—	—	—	—	—	—	42
Hospitals and Asylums	—	1	—	—	—	—	—	1	—	—	2
Other places	1	3	3	45	3	8	4	—	—	—	67
Re-visits to persons & families	23	58	110	97	188	140	102	153	—	—	871
Visits	185	347	586	670	625	506	613	563	—	—	Total 4095
RESULTS.											
Signatures. { Drunkards }	2	3	14	4	9	10	23	16	—	—	81
{ Others }	6	18	11	6	14	20	17	74	—	—	166
Re-signatures. { Drunkards }	1	1	12	2	2	6	3	1	—	—	28
{ Others }	1	—	6	1	2	4	3	—	—	—	17
											292
Persons who cannot read. { Age 5 to 15 }	59	63	90	68	60	146	—	82	—	—	568
{ „ 15 to 60 }	10	59	50	46	70	111	—	68	—	—	414
{ 60 and above }	2	10	6	2	22	—	—	2	—	—	44
											1026
Families without Bibles	30	19	49	50	40	107	—	63	—	—	358
Persons not attending public worship	23	295	51	51	79	255	—	58	—	—	812
Persons induced to attend { Temp. meetings }	6	7	29	10	16	—	—	10	—	—	78
{ Day Schools }	—	—	—	1	4	—	—	2	—	—	7
{ Infant do. }	—	—	—	—	1	—	—	—	—	—	1
{ Sunday do. }	—	—	—	—	4	—	—	4	—	—	8
Drunkards deceased	—	—	—	—	2	—	2	—	—	—	4
Do. restored to Christian Churches	—	—	—	—	—	—	—	—	—	—	—
Other beneficial results	—	10	—	6	3	7	—	5	—	—	31
Tracts distributed	200	330	550	645	1520*	311	400	439	—	—	4395
Hours employed	76	161	164	176	168	140	170	166	—	—	1221

The Districts are visited alternately one week in each month.—SUPERINTENDENT.

* 1000 at the executions.

METROPOLITAN MISSIONS.

From December 31st, 1845, to January 31st, 1846.

DISTRICT No. IV.—E. S., a bedstead-maker, 72 years of age, said he felt much the worse for drinking last night; his son, also, was then in bed from the same cause. His wife was in prison for selling spirits contrary to law; and last year he was there himself for the same offence. The father and son both signed.

J. S. WARREN.

DISTRICT No. V.—A few weeks ago, J. M. and his wife signed the pledge, but it was *too late* as it regards the former. J. M., (the husband,) had been a hard drinker for years, had pawned everything to procure intoxicating liquors, had reduced his family to the extreme of poverty, brought on himself a most painful disease, and died a victim to intemperance.

Saw a *child going home* with a half-qrarten of gin, and shortly afterwards entering the *same door* with a half-penny worth of coals.

DISTRICT No. VII.—S. S. stated, that through drink her husband had deserted her and her five children. She had done all she could to induce him to return, but in vain. The wife, her eldest son, father, mother, and brother, five in all, signed the pledge.

J. R. GUTTERIDGE.

DISTRICT No. XIV.—“I am glad to see you,” said an aged reclaimed drunkard who signed the pledge four months ago. “I was at Lambeth Chapel the first Sunday in the new year attending a special religious service, a thing I have not done for twenty years before. I am resolved henceforth to serve God, and purpose to re-unite myself to the Wesleyans, from whom I had been separated through drink.” The missionary gave him the tract “Temperance auxiliary to Religion,” and exhorted him to seek divine grace that he may be steadfast for the future.

DISTRICT No. XV.—My father keeps his pledge, said a young woman, and, in consequence, has taken a neat cottage instead of the two rooms he formerly occupied. He has also a watch in his pocket, and now attends a place of worship.

INCIDENTAL LABOURS.

Attended the execution of Mary Browning, aged 22, at Newgate, and distributed tracts; held several conversations. They acknowledged that our principle was the right one. The tracts were all eagerly received.

Attended a meeting of the City Mission, in the School-room, Pie Street, Westminster—Capt. Trotter in the chair. The meetings of the temperance society are also held here. *They both work well together*, the latter being an excellent pioneer to the former.

Visited White-cross Street Prison, and delivered a lecture on Digestion, showing the evils of intoxicating liquors upon the health. Several prisoners came from the other wards, and one of the turnkeys was present. During the lecture, the publican came with his beer; *only one pint was sold*.

PORTLAND TOWN.

Attended the Anniversary Festival and Meeting—Dr. Oxley in the chair.

PORTMAN MARKET.

Rev. Jabez Burns in the chair. The missionaries were present, who gave an account of their operations in the several districts of the mission.

Fitzroy Temperance Hall, with two other missionaries, when a further account of the Metropolitan Mission was given.

J. H. DONALDSON.

MADEIRA.—TORY.

Visited the “Madeira,” the captain and mate of which had previously signed the pledge, and both remain firm. While talking with the captain, one of the sailors belonging to the *Tory* came on board. He gave the missionary his address on shore, requesting he would visit him there. A few days afterwards, the missionary called

at his residence, a lodging-house in Ratchiffe Highway. There were three others present belonging to the same ship. One had spent nearly the whole of his pay since he came on shore, and now wished he had signed on his arrival; I can assure you, said he, we have seen and also *suffered severely* from the effects of drink in *our captain*, (Johnstone).* Another said, I feel confident that the Captain *never would have acted in so barbarous a manner if he had not been given to drink*. The missionary entreated them all to take the pledge, as a preventive against so depraved and hardened a state of mind as that produced in their captain through drink. The *Tory* men, all four, signed; the lodging-house keeper and son also signed, making six together.

W. STONEMAN.

DISTRICT No. XIX.—S. E. broke his pledge; his consequent sufferings, he said, were indescribable. He resigned; and, on visiting, have found him firm.

DISTRICT XX.—INCIDENTAL LABOURS.—With leave of the Superintendent, attended the following meetings:—The County of Surrey Association (in connexion with the National Temperance Society); a crowded meeting. Speakers were Mr. A. Young, (chairman,) Messrs. N. Smyth, Whitaker, T. A. Smith, Gawthorp, and Davis. At an adjourned meeting, the speakers were Mr. Buckle, (chairman,) Mr. Thomason, and the missionary.

On Monday, January 5th, attended at the Old Bailey, and Horsemonger Lane, at the two executions. In the evening, attended the anniversary of the Peckham Society.

Visited Sutherland Chapel, Hanover Chapel, Marlborough Chapel, Jurston Street, and George Street (Lambeth,) Sunday-schools; addressed the children, and gave tracts. Visited Greenwich College, held conversation, and distributed four hundred tracts and other temperance publications amongst the inmates, which were well received.

In the evening, conducted a temperance meeting in Roan Street, when several of the College men were present, and one of the name of Williams a teetotaler, addressed the meeting. There are about twenty teetotalers in the College.

January 23rd, attended the anniversary of the Lark Hall Lane Society, (Clapham,) the missionary opening the meeting by prayer. The speakers were R. Garde, Esq., barrister, (chair,) W. Sims, Esq., and Messrs. Silverside, Lee, and Bradley, (soldiers,) Spriggs, Beggs, Mendenhale, and missionary. Four signatures were obtained.

RICHARD HODGSON.

DISTRICT No. XXI.—M. M., a drunkard, lives in a back attic in H. Alley. To prevent the house from falling, it is supported by an iron bar fixed in the house opposite; the passage leading to the stairs very dirty, and two of the steps gone; the door of the room broken from its hinges, the window had board instead of glass, and the room nearly destitute of furniture; and for want of proper drainage, the smells in and about the house were intolerable. Neither the husband nor wife had eaten anything since yesterday, and no food in the house. The wife was loud in her declamations against the drink, but *declined signing*, saying she was not a drunkard. The husband signed.

DISTRICT No. XXII.—M. A., a printer's wife, only twenty-two years of age, living with her husband in a lodging-house; she has been a drunkard for several years; she cannot read, and never attends a place of worship. She knew nothing of teetotalism, and was *afraid* to sign the pledge. Through her influence and bad example, the husband is become a drunkard, and, though earning from 30s. to 40s. per week, they are utterly destitute. The wife, and another woman who was present, signed the pledge. The man declined.

* He has since been tried for the murder of three of the crew, but acquitted on account of insanity brought on by drinking.

DISTRICT No. XXIII.—C. C. is a court occupied entirely by fallen women. The rooms are small, and miserably furnished. In one of these the missionary found W. and H., the former seventeen, the latter eighteen years of age. W. had left her home only six weeks since; the little clothing she had was at the pawnshop. After some conversation, she expressed her willingness to leave her present evil course. H. had left her home six months: her father is poor, but respectable; she has friends in the city in a large way of business. She has suffered greatly, having been under the doctor's care nearly two months out of the six, and sometimes going without food for two days together. She begged the missionary would get her into an asylum, as her father had refused to take her home. The missionary brought them both before the committee of the Southwark Female Mission, through whom W. has been admitted into St. Thomas's Hospital, and H. has been received into the Female Penitentiary, Pentonville. They both signed the pledge.

P., a shoemaker, with a wife and four children, in great distress through the drinking-habits of the husband: he had pawned everything, even to his coat and working-apron, and what was left on him were in tatters. He said he was ashamed to reveal all his misery. He is the son of religious parents, and became in early life a Sunday-school teacher, and a member of the Wesleyans, to which society the whole family belonged. On leaving home for London, his moderate drinking, (through the drinking usages of his shopmates,) broke its prescribed bounds, and he became a confirmed drunkard. His wife, who was present, and in daily expectation of her accouchment, is destitute of all necessaries for such an occasion, and has not even a blanket or sheet. The two youngest children were almost in a state of nudity. The wife signed the pledge. The husband and eldest daughter have since signed. The missionary recommended the case to the Strangers' Friend Society, who have visited and relieved them.

DISTRICT No. XXIV.—M. C., a female, aged 19, is living in a room wholly destitute of furniture. Six months ago, she came to London, and obtained a situation; by going out, without leave, (to please an acquaintance,) she lost it. She had pawned all her clothes, but preserved her character; with tears, she said her mother was dead, and her father is in the East Indies, and she had no friend in town. She signed the pledge. The missionary procured her a temporary asylum, and has since obtained admission for her in the Refuge for the Destitute.

FRANCIS COLLINS.

DISTRICT No. XXV.—J. C., a member of a Christian church, came to the missionary and stated that he had long been opposed to teetotalism; but the drunkenness he had witnessed during the Christmas week had so grieved and disgusted him, that he felt he could stand out no longer, and would now sign the pledge.

M. A. F., a young woman, was intoxicated in the streets. The missionary accompanied her home; and on calling the following day, she said, "I have been trained from my infancy to drunkenness; strong drink has caused me all this misery." She signed the pledge.

On visiting a house in St. A. St. found three families, consisting of nine individuals, living in one room. A straw bed, some broken chairs, and an old table, comprised their stock of furniture. They were all employed at army work. Much of their earnings, they acknowledged, was spent in drink. Two men and their wives signed the pledge. They have since been re-visited, and there is a pleasing change both in the appearance of the room and in its inmates.

DISTRICT No. XXVIII.—J. N., a miserable-looking man, nearly blind, stated that drink not only ruined his circumstances and deprived him of friends, but it had so injured his sight, that he was now living on charity. He signed the pledge.

Visited a lodging-house in K. St. There was a numerous party; all admitted that drink had been an enemy to them, some confessing that they should have been in a very different situation now if they had kept sober. *Nine* of them signed the pledge. They have all, up to the present time, kept firm, and some have already greatly improved in their circumstances. The fact of so many signing in one lodging-house has been the talk of the neighbourhood.

JAMES BALFOUR.

STREET LABOURS.

Mrs. C., the wife of a bricklayer, said her husband had been a great drunkard, but signed the pledge, (herself signing with him,) and kept it for five years, which were the happiest of her life. Three years ago, he broke his pledge, when all their former misery returned. The missionary inquired if she had remained firm? She replied in the negative, having, for the sake of peace, taken a little. On the Sunday following, the missionary made a re-visit, when both re-signed.

Spoke to two gentlemen, a surveyor and another, who were partly intoxicated. While they declined signing the pledge, both confessed the evils of *gross* drunkenness.

The missionary accompanied G. F. home in a state of intoxication, and was received with thankfulness by his wife, who said, "I trust it is an interposition of Divine Providence that has led you here to-day. My poor husband has been going on in this way now for many years, scarcely sober a day. I was about going to look for lodgings for myself and children," she said, "as I cannot endure it any longer. He not only strips the room of everything he can take away, but is so abusive, using nothing but oaths and curses." The husband, who was now in a measure sobered, said it was all true, adding it was his determination not to touch the drink again. The missionary now entreated the wife to try him a little longer, to which she consented; and both signed the pledge, their four children following.

D. S., the son of an extensive Birmingham manufacturer, had a few years back a large and lucrative business, but lost the greatest part through drink. There were occasions when he would act like an idiot, at other times, the part of a raving maniac. The missionary's attention was directed to his case in November last, and has often visited him; but so rare have been the periods of perfect sanity, that the occasions have been employed condoling and advising with the wife and family. For the last few weeks, he has abstained: an improvement has taken place, and some favourable impressions have been made upon him. He has confessed his sin, and resolved to give up the drink. He signed the pledge, with his wife and children, and has since called on the missionary, expressing his gratitude for the repeated visits and attentions that had been shown him.

INCIDENTAL LABOURS.—KENTISH TOWN.

The missionary obtained the use of the School-room in connexion with the Congregational Chapel, Trafalgar Place, Kentish Town, for the purpose of publicly advocating the cause. A series of meetings have since been held, the first of which took place the 22nd December last—J. Meredith, Esq., (Superintendent of the mission,) and G. Atwood, Esq., were present; subsequently, R. Hicks, Esq. (surgeon,) J. Cassell, Esq., and other gentlemen, have rendered their valuable assistance. The attendance has increased in number and interest. A society is about being formed in connexion with the National Temperance Society. Eighteen signatures have been taken.

WILLIAM CLARIDGE.

SURREY AND SUSSEX:

W. GAWTHORP, AGENT.

In addition to the places previously reported in the *Chronicle*, where I have lectured during my connexion with Surrey and Sussex, are the following:—

KINGSTON.—Our meetings here have been crowded by attentive hearers in the Literary Institution, and considerable numbers have joined our standard of peaceful warfare.

CHERTSEY.—We have occupied the Literary Institution here, also, and I have no doubt but a great many converts have been made to our principles.

GUILDFORD.—Our meeting have been very small. The indifference manifested to the temperance question is beyond anything I ever witnessed; perhaps this arises from the fact of the breaking-up of a society which once existed in this town. I am more than ever satisfied of the importance of organization, so that all the societies may have periodical visits from the agents.

LEATHERHEAD.—My two visits to Leatherhead were most gratifying. The Independent Chapel was kindly appropriated for my lectures; and the deep, rivetted attention of the audiences, was such as to convince me that the subject was occupying their most serious attention.

At **CARSHALTON** there are a few devoted friends to our cause. I have paid the society two visits.

At **CAPEL**, in the Friends' Meeting-house, we held a most interesting meeting a short time ago.

BRIGHTON.—I have paid several visits to Brighton, and although there are a considerable number of teetotalers in this gay town, yet there does not appear to be that united and efficient effort which is required for such a place, and for such a cause. The Cornish motto, "One and all," would do much in this place, if attended to.

LEWES has some noble trophies of the power of abstinence in reforming drunkards. The society is composed of about 200 members.

HASTINGS possesses a hard-working committee and the consequence is, considerable success attends the movement. I wish the members, generally, were more zealous.

At **BATTLE** we have a small but devoted band of co-workers in this good work. May they increase and abound.

We have had some good meetings at **WORTHING** (in the Town Hall), **ARUNDEL**, and **CRAWLEY**, and I have no hesitation in reporting great progress in public opinion in favour of the "spotless white banner of temperance."

WORTHAM.—I have given two lectures in the Town Hall at Wortham. Our cause is very low in this town, arising, perhaps, from the same cause which I have related of Guildford.

I have lectured once in each of the following places, where we have a few friends:—**LINDFIELD**, **STEYING**, **DITCHLING**, and **CUCKFIELD**.

At **UCKFIELD**, **LITTLE HAMPTON**, and **EAST GRINSTEAD**, we have some old, long-trying, and devoted teetotalers. I hope my visits to these places have been productive of good.

There is an interesting little cause at **FORREST ROW**, near East Grinstead.

The cause seems reviving at **CHICHESTER** and at **RYE**. The latter place is not in connexion with the Association, because they (the committee) have decided not to have lectures unless they are gratuitous. How the temperance cause is to be carried on according to this plan I cannot understand.

May this Association soon become powerful in promoting temperance, and effective in stemming the foul current of intemperance which has been flowing through this land for ages.

WEST NORFOLK UNION.

On the 28th January, the delegates' meeting representing the Lynn and West Norfolk Temperance Association, was held in the Primitive Methodist chapel, Outwell, James Doyle, Esq., of Crimplesham Hall, in the chair. A considerable number were present on this interesting occasion. The business was unusually important, comprising local movements; the circular from the Committee of the National Society, relating to the World's Convention; the petition to the legislature, restricting the sale of intoxicating drinks to six days in the week, &c. These occupied the close and attentive consideration of the meeting. Afterwards, a large company partook of tea in the chapel, and in the evening a crowded assemblage met in the same place, Joseph Mitchell, a respectable farmer from Wimblington, one of the finest specimens of teetotalism in the county, took the chair. His appearance for the first time in the capacity of chairman at a temperance meeting, afforded no little mirth to the audience, himself partaking of the good feeling that prevailed. It is reported that his weight is about 23 stone of 14lbs., and that in loading corn he can outwork any of his men with ease. The meeting was addressed by Messrs. Lyon of Wimblington, Lowe, Giscand, and Keed of Lynn; Lallam and Flatman of Downham Market; Pigott of Stoke Ferry; Batterham of Tydd St. Mary's, and lastly, by J. B. Thomson of Leeds, each of whom contributed to the harmony of the day, which will be long remembered by many of those who witnessed the proceedings.

T. ROBERTS.

REVIEWS.

AN EXPOSURE OF ODD FELLOWSHIP. *By H. Mudge, Esq., of Bodmin.*

It would be unsuitable to our columns to give a lengthened review of a pamphlet bearing only indirectly upon the subject of temperance. Yet we cannot do less than call the attention of the friends of morality, and of the industrious classes, to the exposure of a scheme which, it is to be feared, continues to delude a large number of well-disposed men, and to administer largely to the support of the drinking usages. Mr. Mudge's pamphlet consists of 68 pages of closely and well-printed matter. A short extract would be useless. We therefore beg to recommend the whole subject to the earnest attention of our readers; and we take this opportunity of mentioning the valuable work of Mr. Neison, which is referred to by Mr. Mudge, and which contains facts of a startling character, applicable not only to Odd Fellows, and other schemes for squandering money under pretence of Providence, but to Benefit Clubs of every kind. As many of the friends of temperance have given their countenance to the order of Rechabites, we think it right to call their most serious attention to Mr. Neison's remarks upon the subject.

After stating that the average rates of fifty different benefit societies were (at the age of thirty-five years) £2. 10s. 5d. per year, for certain benefits which (without any allowance for expenses) must require £3. 9s. 8d., the writer thus speaks of the *Rechabites*:—

"They are, like the Odd Fellows, modelled after the very rudest shape in which benefit clubs were formed fifty years ago; and so far as relates to their contributions and benefits, little further need be stated." [Here follow

the terms.] "It will thus be seen, that by the youngest member, at sixteen, there is an *ultimate loss of 5s. 4d. annually*; and by the member aged forty, there is a loss of £1, 13s. 5d. annually, provided that it were possible to sustain such losses; but it is needless to add, that permanence is not to be expected with societies so constituted. Not only do the Rechabite Societies, in common with Odd Fellows' Societies, perpetrate an injustice on the younger members by the above disparity in the payments, but that injustice is further augmented by levying a uniform tax of 3s. yearly, without distinction of age, for funeral money, the sum of £10. being payable on the death of each member. The discouragement given to drinking usages is deserving of every support, and is well calculated to increase the comforts, and elevate the moral and political condition of the working class; but it is to be regretted that the monetary foundation on which the societies are built should be destined to effect their overthrow at so early a period."

THE BOARD OF HEALTH AND LONGEVITY; or, Hydropathy for the People. By the Rev. W. Horsell, President of the *Nature's Beverages Society*. Houlston and Stoneman, Paternoster Row.

The volume before us is dedicated to a defence of vegetable diet and hydropathy. The physiological and moral argument, in reference to the former subject, is conducted ably and with general success; but the treatment of the scriptural question we do not consider quite so satisfactory; the conjecture that the fish eaten by the Saviour and his disciples was the lotus, or some other plant, appearing to us to border upon the puerile. The observations on hydropathy abound with many valuable hints. The whole book is written in a popular style, and contains, within a short compass, a large collection of interesting information, evidently the result of much labour and research.

We recommend it to the perusal of all who are seeking the preservation or the attainment of health.

HEALTH MADE EASY. By the Author of *Education as it Is, as it Ought to be, and as it Might be*. Darton and Clark, Holborn Hill.

The dissemination of correct physiological knowledge among the people would do much to promote the health of the community: but this knowledge will be nearly useless to the majority of the people, unless conveyed in terms easily to be understood. The author of 'Health Made Easy' has, in our opinion, done this. His work is a meet companion to 'Hydropathy for the People.'

TOTAL ABSTINENCE FROM INTOXICATING LIQUORS REQUIRED BY CHRISTIAN LOVE. By W. A. Poppley. Maidenhead: J. Robinson.

Well calculated to impress upon the Christian's mind the evils of drunkenness and the blessings of temperance, and the responsibility resting upon him to strive to arrest the one and diffuse the other.

THE YOUTH'S NATIONAL TEMPERANCE ADVOCATE. Nos. 1. & 2. M. Woodley: Aldermanbury Postern.

A newly-started publication for the young. The first Numbers are neatly printed, and contains several interesting articles. We recommend it as well worthy the countenance and support of all juvenile teetotallers, and all youths' temperance societies.

THE FEMALE'S FRIEND.

We have received the first Number of a magazine with the above title, accompanied by a circular from the ASSOCIATE INSTITUTION for Improving and Enforcing the Laws for the Protection of Women, and a draft of a Bill proposed to be presented to Parliament for the suppression of houses of infamous character. The subject could not be suitably taken up in our already crowded pages; but we do most earnestly entreat our readers to procure the Ma-

gazine referred to, which contains a full account of the plans of the Society, and to do all that in them lies not only to check the actual commission of crime, but more especially to restrain those evil passions which lead to it.

The *Female's Friend* is published by Houlston and Co. NATIONAL TEMPERANCE MAGAZINE. Cook, Leicester. Brittain, London.

The Numbers of this periodical for January and February contain a variety of interesting articles on temperance, education in its widest sense, and other important subjects.

We trust Mr. Cook will be generally supported; nothing but a very large circulation of the *Magazine* can cover the expense.

A stamped edition is published, price 6d.

TIMOTHY; a Sketch for the Sober and the Young. By Rev. J. DUNCAN. Alwicks: W. Davison, Bondgate Street.

This Poem, consisting of 32 pages, evinces considerable powers of versification, and contains a number of valuable moral precepts.

Timothy's "Education," "Faith in Christ," "Office and Companionship," form the subject of separate chapters.

His "Indisposition," and the "Prescription" of St. Paul are then enlarged upon. The unsoundness of the anti-teetotal argument, is exposed at some length. We have only room for one short extract:—

"It may seem simple, yet we really think,
That this prescription in its spirit seen,
Forbids to Christians, as a frequent drink,
The wines whence thoughtless men their gladness glean.
It aims at that, which these but contravene.
It claims that habit shall to health give place;
(And rightly claims, if we but rightly see:)
But fashion now this verdict would efface,
And give those habits sway, that health and beauty chase!"

We commend this Poem to the attention of all our readers; but especially the young. They, particularly, cannot but be benefited by its careful perusal.

AN APPEAL TO THE PIOUS, &c. By R. TABRAHAM. Second Edition. Houlston and Stoneman, London.

We again cheerfully give our approval to Mr. Tabraham's excellent "Appeal;" and rejoice to find it has reached a second edition. In spirit and matter it is unexceptionable.

THE EFFECTS OF TEMPERANCE.

[The Rev. J. Sherman has forwarded us the following letter, addressed to him by a gardener residing at Peckham Rye. It merits a careful perusal of it, especially by the opponents of temperance.—Eds.]

"December 8th, 1845.

"REV. AND RESPECTED SIR,—.... Passing your chapel in 1840, and seeing it very crowded, I was induced to enter it through sheer curiosity. You soon removed the stumbling-block out of my path; and God will repay you. It will be ever out of my power to do so. Before that memorable night I was a drunkard, and visited the drunkards' dens; but ever since I have thought it a duty, or rather a pleasure, to attend the house of God. Little does Dr. Collyer know, that through your instrumentality, and that of true temperance, additions have been made to his congregation: for I have been the humble means of making several of my trade

teetotalers, who are now worshippers at his chapel. Two years and a-half since I was enabled to purchase the cottage I now live in, which I bought of the Rev. T. M. Ready, late of Peckham, who sold it to me for half the value, as a reward to temperance and industry.....

"I remain, Sir, your obedient and ever thankful servant,

"AARON MOORE."

PROVIDENT INSTITUTION.

(Extract from the Fifth Annual Report.)

"The claims upon the Institution by the deaths of members have continued remarkably light. Six only have occurred during the year, and only twelve since the commencement of the Institution. One of the most successful Institutions, of a similar character, reported, at the close of its fifth year, more than double the number of deaths out of little more than half the number of members! The fifth report of that Institution stated that 810 life assurances had been effected, and that 25 had been terminated by death. The Temperance Institution, in five years, has issued 1596 life assurances, and had but 12 claims on account of death!

"One case occurred recently, which may serve to show the advantage the members of this Institution enjoy over the members of offices which are liable to the heavy losses continually occurring through intemperance. A female had assured her life for £50, and had subsequently fallen into intemperate habits. This being discovered, she was informed that the assurance was void. The policy was surrendered, and her last payment returned. Within a few weeks, she died.

"The recent publication of the returns of local benefit societies and secret orders, which prove, beyond question, the utter insolvency of most, if not all, of those delusive schemes, has again called the Directors' attention to the desirableness of encouraging working men to join well established and properly constituted assurance societies. With this view, it has been resolved that members of benefit societies, and other persons, being teetotalers, shall be admitted in parties of not less than ten persons, free of all charges for stamp and medical examination, on payment of one shilling each, entrance money.

"It is hoped that many, if not all, of the prudent members of temperance societies will avail themselves of these facilities. They will participate in the profits of the Institution, and be entitled to all the privileges enjoyed by members assured for larger amounts.

"The Directors would therefore recommend an early application for membership, on the following grounds:—

"1. Because the sooner an assurance is effected, the sooner will it come in for the annual bonus.

"2. Because every year's delay adds to the premium required.

"3. Because every day incurs the risk of death, or of disqualification, by accident or illness."

FRENCH AND ENGLISH WOMEN.

A French paper, *La Siecle*, contained in a late number an elaborate article on the proportion of crime in England and France.

Galvani's Messenger, in reviewing that article has the following passage:—"The real cause of the great proportion of crime in the English women of the labouring class, as compared with the same class in France, we have no doubt is mostly owing to the sobriety of the French women."

MADAGASCAR.

In the history of Madagascar, by the Rev. William Ellis, compiled chiefly from original documents, there is the following interesting account given of the beverages used by the natives:—

"The general, and indeed almost universal beverage of the natives, is water. A distilled spirit, under the general name of 'toaka,' is occasionally used, throughout the island, but only as a luxury, not as a common beverage.

"To the parts of the coast visited by Europeans, rum and arrack have been principally imported, and sold to the natives by the bottle or cask. These drugs are also taken in exchange for rice, and have involved many families in want and ruin. The use of ardent spirits is prohibited at the capital: the law, however, is frequently evaded. Considerable quantities are used there, though, for the most part, within the precincts of the palace-yard, whence the laws emanate, and whence any indulgences are obtained, since in a state of society resembling that prevailing in Madagascar legislators do not always feel bound by their own oaths.

"The habits of life among the Masslyga, being in many respects exceedingly simple, exempt them from much disease, and favour the duration of life. It has been observed by those who have resided long in the country, that there are in most sections of the island an unusual number of very aged persons. Many appear, from the number of times at which the festival of Fandroana has occurred exactly at the same time (an event which takes place only once in three and thirty years), and from their recital of events within their recollection, to have numbered on earth nearly one hundred years; while there are others who are supposed to have attained a still greater age, and who, free from any particular disease, seem to be gradually sinking under the accumulated weight of years."

NATIONAL BEVERAGE OF MEXICO.

In a valuable work entitled, *Mexico as it was and as it is*, by Brantz Mayer, Esq., Secretary to the United States Legation to that country in 1842, there occurs the following notice of the common inebriating beverage used by the Mexicans:—"At St. Augustine, you see extensive plantations of the maguey aloe, or agave Americana, from which the favourite drink of the natives is made, in the vallies of Puebla and Mexico.

"When the plant reaches the age of seven years, it is usually ready to bloom. Upon the appearance of the first symptoms of a bud, the centre stalk is cut out, and a bowl hollowed in the middle of the large leaves; into this, for several days, the juice of the plant exudes plentifully; and as the bowl fills at certain periods during the day, it is sucked into a large gourd by the Indian labourers, who transfer it from this to hog-skins. In these it is taken to the haciendas, slightly fermented in large vats lined with bull's-hides, whence it is again transferred to skins, and so carried to the city or the shops and sold. It is really amusing, thus to behold the skin of a stout porker injected with the heady liquid—his legs sticking out and even the remnant of his tail twisting with his wonted curve! * * * I cannot say that the flavour is pleasant, though it varies greatly in different parts of the country. I have tasted some in Mexico, that has been sent as a present from a hacienda, near Puebla, which was delicious; but the ordinary liquid sold in the shops, seemed to me very like sour lemonade, improved by the addition of cream-of-tartar. It was like the famous wine of one of the vallies that pours its streams into the Rhine, with which the old women of the neighbourhood darn their stockings! One drop it is said, put on any ordinary

hole, draws it for ever and securely, like a purse-string."

This *pulque* may be styled the 'beer of Mexico,' and greatly resembles our national beverage in its deleterious effects. Mr. Mayer in another portion of his work remarks:—"On the canals around the markets and pulque shops, the Indians, and those miserable outcasts (the *lepros* who are the working population of Mexico) are all day long; feeding on fragments, quarrelling, drinking, stealing, and lying drunk about the pavements, with their children crying with hunger around them.

AMERICAN TEMPERANCE PILOTS.

There are 70 pilots in the pilot service of New York, all middle-aged men, none of which are eligible *except total abstinence men*. Therefore vessels are never lost owing to drunken pilots; this is impossible. The English here might borrow a leaf out of the American's book. The first thing an English pilot asks for, is a glass of grog; whilst, the New York pilot, who boarded us a hundred miles from the port, was pledged in common with the other 69 of the fraternity, to drink nothing stronger than tea or coffee, or they would be refused a license!"—*Rubio's Rambles in the United States*.

THE DEPOSITION AND MURDER OF PETER THE THIRD.

It is seldom considered how great an influence intemperance has had upon the fate of empires. The humane Peter the Third of Russia, with a kindly disposition, was much addicted to drink; and it seems probable that this habit was the immediate cause of his losing his empire and his life. Shortly after he ascended the throne a conspiracy was formed against him, by the empress and her friends. Of the result of this conspiracy, Horace Walpole gives the following account:—

"Nariskin, master of the horse, was the sole subject who had fidelity enough to make his escape and inform the emperor of the catastrophe that awaited him. That poor prince was at Oraniebaum, a villa. Thunderstruck with the news, he had not presence of mind to prepare himself to save either his empire or his life. He lost both by losing a day, which he wasted in drinking and vain consultation, after having fruitlessly sent to Peterhoff to secure the empress. Next morning he heard that his wife at the head of fourteen thousand men were marching to seize him. He then attempted to make his escape to Holstein, and embarked for Cronstadt—but it was too late! The garrison had received orders to fire on him. Exhausted with perturbation of mind, with drink and fatigue, he sunk under his misfortunes, surrendered himself, and desired to see his wife, now his sovereign. As incapable of pity as of remorse, she refused to admit him, ordering him to sign a renunciation of his crown, and a most humiliating recapitulation of his errors. Nor did this avail: within very few days he was murdered."

Strong drink set the infamous Catherine on the throne of Russia.

MONSTER BREWERY.

Barclay's celebrated brewery in London, covers an area of fifteen acres. It contains conduits half a mile in length, railroads, hoppers, steam-engines, &c., enough to confuse one. One hundred and eighty-seven horses, each worth three hundred dollars, are constantly employed. One copper boiler will contain 4200 barrels of beer. Thirty tons of coal are consumed daily. The malt bins will contain 1,600,000 bushels, worth 2,500,000

dollars. Fifteen hundred barrels of ale are made every day, and sixty cats are kept to destroy mice. This establishment does vastly more to deprive the inhabitants of Great Britain and Ireland of food, than "short crops," yet we hear much less complaint about it.—*New York Organ*.

THE FOLLY OF DRINKING HEALTHS.

(Copied from the *Temperance Herald*.)

The absurdity of this dangerous practice is exhibited in the writings of the German Prince Puckler, in the following pointed manner:—"It is not usual to take wine (during dinner in England) without drinking to another person. When you raise your glass, you look fixedly at the one with whom you are drinking. bow your head, and then drink with great gravity. Certainly, many of the customs of the South Sea Islanders, which strike us the most, are less ludicrous. It is esteemed a civility to challenge anybody in this way to drink; and a messenger is often sent from one end of the table to the other to announce to B. that A. wishes to take wine with him; whereupon each, and sometimes with considerable trouble, catches the other's eye, and goes through the ceremony of the prescribed nod with great formality, looking at the moment very like a Chinese mandarin. Glass jugs filled with water, happily enable *foreigners* to temper the brandy, which forms so large a component part of English wines."

Of an English dinner, Professor Raumer thus remarks:—"Though I passed all the strong wines, and drank but few of the healths or toasts, I yet drank too much. This was almost inevitable from the want of any drink for quenching thirst."

In this country, unfortunately, health drinking is in some degree patronised by the female portion of society. Contrast this practice with that of the ladies of Vienna. "Among circles of the highest *ton*," observes Mrs. Trollope, in her recent work, "a young lady cannot touch wine of any kind, without materially tarnishing the delicacy of her high breeding thereby."

POETRY.

THE DRUNKARD'S CHILD.

(From the *Fountain*.)

A little child went forth
One evening chill and bleak—
A gentle child, with faded eyes,
And sunken, pallid cheek.
"Oh! give unto me bread,"
She cried in accents wild—
"My mother rests in death her head."
It was the DRUNKARD'S child!
She paced the crowded street,
Where busy feet went by,
But no one to her piteous plaint
Vouchsafed a kind reply,—
Then down she bowed her head,
And in her anguish wild,
"Would I were with my mother dead,"
Said the poor *Drunkard's* child.
The bitter storm went past—
The night came bleak and chill—
And there the child's unconscious form
Was lying cold and still.
God pitied her distress—
He on the weak one smiled;
And from a world of wretchedness
He called the *Drunkard's* child.

TO OUR READERS AND CORRESPONDENTS.

All communications for the APRIL Number of the CHRONICLE AND RECORDER, should be forwarded on, or before, the 15th of the present month, addressed to the Editors, 39, Moorgate Street, London; and, if articles of intelligence, must be authenticated by the name and address of the writer.

We have made arrangements to present our readers monthly, with a variety of articles on the most important points of the temperance question, written expressly for this publication, by gentlemen of well-known literary attainments. We publish in our present Number, the first of a series of essays, tracing the connexion between temperance and religion, from the pen of the Rev. W. H. Turner, Vicar of Banwell, Somerset.

Reports from the Rev. E. Davies, Messrs. Gamble, Heritage, Glover, &c., in our next, if possible. Also articles of intelligence from Brighton, &c.

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The following is a list of the Agents recommended by the National Society.

The advocates whose names are marked thus* are open to fresh engagements.

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The following are Stipendary Visiting Agents of the Society.

R. Gamble, Bucks.	E. Davies, Flintshire.
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* It is especially desired, that all applications for unemployed Agents, be made to the Office of the National Society, 39, Moorgate Street.

* * * The names of Agents who omit their Reports for two successive months, cannot be inserted; it being of importance in recommending an Agent, to know where he has been labouring, as well as his present address.

Advertisements.

TEMPERANCE

PROVIDENT INSTITUTION,
39, MOORGATE STREET.

ENROLLED 31ST DECEMBER, 1840.

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THE
NATIONAL TEMPERANCE CHRONICLE
 AND
TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

No. 4, JOINT SERIES.]

APRIL, 1846.

[PRICE 1½d., STAMPED 2½d.]

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THE TRAFFIC IN INTOXICATING LIQUORS.

To pass indiscriminate censure upon any whole class of our fellow-men, must be at all times uncharitable and unjust. Yet it is the duty of a Christian, and especially of a public journalist, at all suitable times, and in all proper ways, faithfully to denounce that which is *evil*, and unflinchingly to uphold the *truth*. If, therefore, in our observations, we may ever appear to press hard upon the dealers in intoxicating liquors, let the reader be assured, once for all, that we desire to *judge no man*. To his own master let him stand or fall.

In passing through the streets of this great and wealthy capital, the eye cannot but be painfully attracted by the numberless splendid "gin palaces," beer-shops, and other houses for the sale of strong liquors, which everywhere abound, but most of all, where vice and destitution are most apparent. Nor can it but occur to the observer, how such numbers of these establishments can be supported by persons complaining of abject poverty, and apparently unable to pay for the common necessaries of life. Yet, when we find these places, kept open on the Sabbath day, and at hours, when all others are closed, one is tempted to conclude, that these poor wretches must be correct in their notions, or at all events, but following the views of their betters, in regarding gin and beer as the prime essentials of human life. "Bread may be the staff of life," said an old drunkard, but "gin is life itself."

Were we to inquire into the origin of these costly edifices, and whence comes the capital with which they are established and decorated, to allure the unwary and lead their victims to ruin, it is possible we might find embarked in these hotbeds of iniquity, and sinks of abomination, the money of the great and the wealthy, ay! and of the far-famed benefactor and philanthropist! Shame upon the hypocrisy which thus profanes the name of benevolence.

We might perhaps excuse the brewer who keeps to his trade of supplying families and inns; nay, we might not condemn him for executing *any* unsought orders. All this may be done by an honest man, for want of due consideration. But when we find men *directly* and *knowingly* living upon the demoralization and misery of their countrymen; when we find them actually *establishing* places for the express purpose of *tempting* their victims to continue in sin, to bring their families to want, to squander the resources of their country in vice and abomination; and for no earthly use, but to enable the authors of their woe to live in splendour and in pride, we confess we cannot, with the utmost stretch of charity, suppress our indignation, nor find any valid excuse.

THE STAFFORD ELECTION.

The following statement appeared in the *Times* of Friday, March 13th.

"The sudden and unexpected retirement of Mr. Lawrence Heyworth, on Tuesday evening, was the occasion of much disappointment not only to his friends but also to

a large body of the poorer electors, who considered the present as a legitimate occasion for getting some drink at the expense of somebody. It appears that Mr. L. Heyworth is a teetotaler, and that he urged his objections to intoxicating liquors so strongly to his committee, that it was intimated to him, *an election could not be carried in Stafford without treating of some kind.*

"Accordingly Mr. Heyworth left Stafford on Tuesday night, and on Thursday morning, a letter was received by his Committee formally announcing that he would not contest the Borough on such principles, and conveying his RESIGNATION."

So the free and independent electors of Stafford have publicly recorded, through their committee, that their votes are to be bought for DRINK! that they have no principle of action, no honesty of purpose, no discrimination of judgment that can stand against their love of tipples! that their "freedom" means freedom of drinking at another man's cost! their "independence"—an independence of all respect for their vaunted privileges of citizenship—of all fear of the contempt of every virtuous man! What signify a candidate's qualifications for parliament, if he will not supply his constituents with drink! What avail his character for patriotism and his commercial standing, if he will not support a system which occasions the waste of fifty millions a-year! Mr. Heyworth's character and abilities are acknowledged on all hands; his fitness for the office proposed is not disputed; his election was all but certain: but he would not supply the freemen of Stafford with beer, and therefore they pronounced him unfit to represent them in parliament!

Oh! wise and virtuous men of Stafford! Oh! free and independent electors! Let your banner henceforth be a pot-house sign, your hustings a beer barrel, and the armorial bearings of your renowned and immaculate borough, a foaming tankard standing upon the cap of liberty!

One word to our friend, Mr. Heyworth. We rejoice that one "free and independent" candidate has entered his public protest against the system of treating and drunkenness, which the Stafford electors are not ashamed to patronise! We rejoice in the conviction, that Mr. Heyworth's resignation will do more to expose this system of tyranny and vice, than his return could have done. And we are afresh assured, that a man who has stood firm to his principles on such an occasion, will be equally firm, and equally efficient, when a more honest, a more "free," and a more "independent" set of men, shall return him as their representative in parliament.

FOREIGN MISSIONS.

It might seem almost superfluous to bring forward facts to prove the baneful effects of the traffic in intoxicating liquors upon missionary efforts. They are known to every one who has read a mis-

sionary report; they are deplored by every one who desires the extension of Christianity amongst the heathen. Familiar truths, however, require to be often repeated. The heart which glows with just indignation on reading of the atrocities committed by "civilized," "Christian" men upon the helpless savage for the sake of gain, grows cold, and forgetful when the wine goes round; and encourages, by all the force of example, those very drinking habits, which at this moment are sweeping whole races of men from the face of the earth. The remarks of Mr. Catlin, in reference to the American Indians, are, unhappily, applicable to almost all other aboriginal tribes. Strong drink is their curse and destruction; and beings calling themselves men, and disgracing the name of Christianity, knowingly, deliberately, and from the single motive of avarice, spread disease, crime, misery, and death amongst their fellow-creatures, who, however debased they may be, are more worthy the name of humanity than themselves.

What can a few solitary missionaries do to stem the torrent of vice and rapacity, ever following in the track of commerce! "I have visited," says Catlin, "most of the stations, and am acquainted with many of the excellent missionaries, who are labouring to benefit these benighted people; but I have, with thousands of others, to deplore the ill success with which their painful and faithful labours have generally been attended. This failure," he continues, "I attribute not to the want of capacity on the part of the savage, nor for lack of zeal and Christian endeavours of those who have been sent. The misfortune has been, in my opinion, that these efforts have mostly been made in the wrong place; along the frontier, where, though they have stood most in need of Christian advice and example, they have been the least ready to hear it, or to benefit from its introduction; where whiskey has been sold for many years, and every sort of fraud and abuse visited upon them and amongst their families, by ingenious, money-making white men; raising up the most deadly prejudices, which, and which alone, in my opinion, have stood in the way of the introduction of Christianity, agriculture, and every thing which virtuous society has attempted to teach them."

If this be the case, what is the obvious duty of the friends of the aborigines and of missions? Surely, *to begin their work of charity at home.* To abolish the fatal trade in alcoholic liquors; to influence public opinion against the system of spoliation everywhere carried on; to force the merchants who freight their ships with poison, to desist from their iniquitous traffic—if not for the sake of humanity, for very shame; to make the deriving of wealth from the misery and destruction of the helpless, as disgraceful in the eyes of the world, as it is scandalous to all virtuous men, and sinful in the sight of God.

When the South Seas were first visited by British merchants, a great navigator wrote—"I know of no sufficient punishment that the wretch would merit, who should import a cargo of spirituous liquors into the Sandwich or Society Islands: it would, in every respect, be tantamount to the wilful administration of an equal quantity of poison." The poison has been long since administered; the crime has been committed; the helpless savage has borne the punishment; and men calling themselves Christians have pocketed the spoils.

WARM CLIMATES.

A book has lately issued from the press, entitled *Davidson's Trade and Travel in the Far East*; a critique on which, appeared in a recent number of the *Spectator*. The following paragraph—quoted by the *Spectator* without stricture—attracted our attention:—

"EFFECTS OF TEETOTALISM."

"There seems to be some fatality attaching to the clergymen at Singapore. The last three incumbents, Messrs. Burn, Durrat, and White, all died young, and of the same complaint, viz., diseased liver. My own opinion is, that they were all too strict adherents to teetotalism. In warm climates, a moderate, or rather liberal allowance of wine, I believe to be absolutely necessary."

Concerning the facts of the above case, we can of course know nothing. We take, however, the statement as correct, that the three clergymen "died young; and of the same complaint, diseased liver;" but we dissent very strongly from Mr. Davidson's *opinion*, that teetotalism had any thing to do with their disease; and we as strongly object to his *belief*, that "in warm climates, a moderate, or rather liberal allowance of wine, is absolutely necessary." What this "liberal" allowance is, is not stated, and why "wine" alone is mentioned is equally unexplained. But we unhesitatingly deny both Mr. Davidson's "opinion and belief;" and in support of this denial, we shall adduce proof the most incontrovertible.

I. The assertion, that strong drink is "absolutely necessary in warm climates," is CONTRARY TO SCIENCE AND MEDICAL TESTIMONY.

It is well known that alcohol evolves a great quantity of heat; and to say, therefore, that its use is necessary in warm climates, is tantamount to asserting, that in tropical countries, the heat of the sun does not afford sufficient warmth without the aid of alcoholic fire! The fact is, the excessive heat tends to debilitate the system—and to remove this debility, recourse is had to the stimulating properties of alcohol; but as alcohol cannot nourish, it is obvious, that when its stimulating effects have subsided, the body is left in a weaker state than before; and, be it remembered too, in a state less able to resist the attacks of disease.

DR. RUSH, the "American Hippocrates," justly observes—"Spirituous liquors add an internal fire to the external heat of the sun; they dispose the system to fevers and inflammations of the most dangerous kind; and half the diseases which are said to be produced by warm weather, are produced, I am persuaded, by the spirits which are swallowed to lessen its effects upon the system."

"Rum," remarks DR. BELL, "when used moderately, or in excessive quantities in the West Indies, always diminishes the strength of the body."

DR. JAMES JOHNSON, who resided for twenty years in the East Indies says, "common sense alone, would point out the propriety of avoiding heating and stimulating drinks."

DR. MACRATH of Jamaica, declares—"the generality of people would do better by abstaining altogether from spirits, wine, and malt liquors."

The tendency to disease produced by alcoholic liquors is noticed by DR. MADDEX, who attributes the frequency of liver and bilious complaints to the use of stimulating drinks.

WILLIAM BURKE, Esq., inspector-general of the military hospitals in the East and West Indies, asserts, "in these climates, fevers, delirium tremens, apoplexy, &c., are excited by the use of strong drink."

II. The assertion, that strong drink is "absolutely necessary in warm climates," is CONTRARY TO FACT.

The unavoidable brevity of this article, will only allow us to adduce a few testimonies; any one of which is sufficient to overturn Mr. Davidson's "opinion and belief."

We shall commence with the

EAST INDIES.

H. MARSHALL, Esq., deputy-inspector of the army hospitals, remarks, "So far from being calculated to assist the human body in enduring fatigue, I have myself marched on foot with troops in actual service, in a tropical climate, whose mean temperature is considerably higher than that of Jamaica, without any other beverage than water, and occasionally a cup of coffee. I have always found that the strongest liquors are the most enervating, and this in whatever quantity they are consumed."

The palanquin bearers from Calcutta to Delhi, who trot at the rate of five or six miles an hour, drink nothing stronger than water.

REV. T. BROTHERTON of Mysore, says—"I am sure, that under God's blessing, I owe my prolonged existence to the principles of abstinence I have been so happily led to adopt."

REV. C. CAMPBELL declares—"My own experience has added to the strength of former convictions, that wine, beer, &c., are by no means necessary to any person in the enjoyment of health, whatever may be the nature of his constitution; but, that they are injurious, in exact proportion to the extent to which they are used."

There are upwards of 300 teetotalers in Her Majesty's 10th regiment of foot; and, after a march of 900 miles, Sergeant WHITTAKER thus writes—"The teetotalers in the regiment were capable of more exertion, and of enduring more bodily fatigue, without the aid of any stimulating drink."

From DR. R. D. THOMSON'S lecture on the "Influence of Alcoholic Fluids," we extract the following table, showing clearly, that the number of liver complaints among the soldiers of the Cameronian regiment, varied with the consumption of spirits:—

Liver complaints.	Consumption of spirits.
1832 111	} 10,000 to 14,000 gallons.
1833 140	
1834 135	
1837 82	} 2,000 to 3,000 gallons.
1838 50	

The rate of mortality among the Bengal troops, also decreased, as the consumption of spirits decreased.

Consumption of spirits.	Mortality.
1832	} 76
1833 } 10,000 to 14,000 gallons	
1834 }	
1837 } 2,000 to 3,000 gallons	} 26
1838 }		} 22

FINALLY.—About 5,000 members of temperance societies in the East Indies, (most of whom are officers and privates in the army,) prove the complete fallacy of the assertion, that strong drink is "ABSOLUTELY NECESSARY in warm climates."

ARABIA, &c.

The Israelites wandered forty years in the desert, and their sole drink was water.

The Saracens, who over-ran Asia, Africa, and part of Europe, were abstainers from intoxicating liquors.

The hardy Bedouin Arabs, drink nothing, says a modern traveller, "but the water of the way."

KEPPEL, in *His Travels up the Tigris*, observes that though himself and companions drank water only, they retained their health during their long and fatiguing journey.

AFRICA.

Of the natives of *Madagascar*, REV. W. ELLIS states, "Their general and almost universal beverage is water; and their habits of life being in many respects exceedingly simple, exempt them from much disease, and favour the extension of life."

REV. J. F. SCHÖN, church missionary, at *Sierra Leone* remarks, "We begin to see that we can live even in Western Africa, without the aid of alcoholic drinks. Since I have abstained, I have felt my health much better than before."

REV. J. READ, Missionary at *Kat River, South Africa*, writes—"We have under our charge here, perhaps about 4,000 persons, old and young, and we are not aware of more than three or four families who take any kind of intoxicating drinks." What is the result of this great experiment? "Our people are very healthy, industrious and cheerful."

BARROW, in his *Travels in Caffreland*, asserts, "Their, [i. e. the Caffres,] total ignorance of the use of ardent spirits and fermented liquors, and their general temperance, preserve them from the ravages of many disorders."

When the English army was in *Upper Egypt*, no ardent spirits were issued. SIR JAMES M'GREGOR says—"Their duties were severe upon them. The heat was excessive. In the soldiers' tents in the middle of the day, the thermometer stood at 114° and 118° Fahrenheit;" and it is added, "at no period was the Indian army in so healthy a state."

REV. DR. PHILIP of *Cape of Good Hope*, affirms, "I have realized in my own experience, that the use of intoxicating liquors is not only unnecessary but absolutely prejudicial."

SOUTH AMERICA.

British Guiana is one of the most unhealthy climates in the world. A great portion of it is covered with marshes; which, added to the excessive heat, renders it in a peculiar sense, the grave-yard of Europeans.

There are, nevertheless, more than 6,000 resident teetotalers; and REV. E. DAVIES gives the following as their testimony: "In our own persons, we have demonstrated, that the English constitution can stand better in this deadly climate without any intoxicating drinks whatever."

MR. WATERTON, the eminent traveller declares, in his *Wanderings in South America*—"I never drink wine, spirits, or fermented liquors in any climate; and this abstemiousness has proved my faithful friend."

The Gauchos—the inhabitants of the great Pampas, are noted for their hardihood. They will gallop for days together over their unbounded prairies under a burning sun; and SIR F. HEAD attests—"Their constant food is beef and water."

Lieut. BRAND, R.N., speaking of *Chili*, observes, "It is impossible to drink strong wine without sensibly feeling its effects; and spirits taken to any excess, may be truly termed 'poison to the soul.' Alas! for the man who takes to drinking spirits in such a climate."

WEST INDIES.

Testimonies almost numberless could be cited, did our space allow, from *Jamaica, Dominica, Antigua, Barbadoes, St. Vincent, Trinidad, The Bahamas, &c.*, to prove that intoxicating liquors are totally unnecessary.

DR. MOSELEY, speaking of the West Indies declares, "I aver, from my own knowledge and custom, as well as from the custom and observation of others, that those who drink nothing but water, are but little affected by the climate, and can undergo the greatest fatigue without inconvenience."

The case of the labourers on the Kingston Railway, (Jamaica,) is one in point. They rigidly abstained from drinking rum; and though working in a marshy district, and under almost a vertical sun, not one of their number died. This extraordinary circumstance was universally attributed to their abstinent habits.

NORTH AMERICA.

The summers in North America are excessively hot, especially towards the south. Here, however, Mr. Davidson's theory fares worse than ever. It is flatly contradicted by four million teetotalers. "Extensive farms are managed without one drop of intoxicating drink, in a climate subject to great extremes of heat and cold."—*Morning Chronicle*.

Here we must close. A tithe of the evidence has not been presented; but, from the specimen given, we think our readers will not attach much further value to Mr. Davidson's "opinion and belief."

One word in conclusion. However sincere Mr. Davidson may be in his 'belief,' we advise him in future, to give facts and not mere opinions on a subject so important as the one under consideration.

We are sorry that the *Spectator* should have quoted the paragraph in question with seeming approbation. Public journalists cannot be too careful of giving their sanction to error, however apparently innocent. But this error is not innocent. It requires no extensive stretch of the imagination to suppose, that many young men starting on their Indian career, may be induced by this fallacious statement to use "a moderate, or rather a liberal allowance of wine;" and thus be led into a course of life, ending in their physical, mental, and moral degradation.

We trust that this example will incline the intellectual conductors of that highly respectable paper, to avoid affixing, in future, the stamp of their sanction to currency so utterly base.

We purpose, in our next number, publishing an essay ON TEMPERANCE AND COLD CLIMATES.

The Balance.

"WEIGHED IN THE BALANCES AND FOUND WANTING."

OBJECTION IV.

"TEETOTALISM IS AN EXTREME MEASURE, AND EXTREMES ARE DANGEROUS."

This cry of an "extreme measure," has ever afforded a handle to the captious.

The Jew would no doubt have been glad to be released from some of the stricter and severe rites of the Levitical law; but when christianity proposed the abandonment of them all, he exclaimed, "No,—No, I cannot embrace the religion of the Nazarene; it is an extreme measure."

When the traffic in human beings was first denounced, what was the reply of the slaveholder? "It is quite proper that the slaves should be treated with humanity; but entirely to liberate them would

really be an extreme measure, and very dangerous withal."

The same cry has been raised against the Temperance Reformation. Drunkenness is admitted by all to be a great evil; but total abstinence is an excess the other way.

Now, allowing, for the sake of argument, that "moderation" is the true standard, and that drunkenness and abstinence are equally extremes;—where is the standard of moderation to be found? In the conscience and judgment of each individual? alas! "when the wine is in, the wit is out;" the ideal standard is ever flying before us; we are running after our own shadows!

But supposing that men can be found whose moderation is so strict, that they never upon any occasion exceed the rule they lay down for themselves, who is to say that their rule is the correct one? One man will limit himself to a single glass, another will indulge in a bottle. Neither will acknowledge himself intemperate; neither will admit that his judgment or his appetite is affected by habit or taste.

After all, the great question remains in full force, will your moderate-drinking encourage another's excess? If you can drink another glass with impunity, can your neighbour? If you indulge in your *habit of drinking*, will your weaker brother abandon his? Then, why stand quibbling about "extreme measures," when your fellow-men are calling from the extreme of degradation, for a helping hand?

In our next number, we shall weigh the Fifth Objection—"Teetotalism is directly opposed to the social feelings of man's nature."

Temperance and Religion.

By Rev. W. H. TURNER, A. M.,
Vicar of Banwell, Somerset.

ESSAY II.

We have sought to show the impediments which strong drink opposes to education, and thence draw the inference, that to promote a total abstinence from its use, is the surest way to extend the benefits of our schools; and we have endeavoured beyond this to demonstrate, what we may, perhaps, without presumption, call the folly of the children of light in their educational schemes, in not striving by every effort in their power to remove such an enormous evil, which so palpably thwarts their purposes, and renders nugatory, in so many instances, all their pains and care; a folly of which the children of the world, we maintain, would not be guilty, and this too in the face of positive evidence, that such evil may be, and has been counteracted, not by any new fangled scheme of man's device, but by those legitimate weapons of christian warfare,—the influence of example, founded on the principle of self-denial.

Let us now turn to what forms another striking feature of the age we live in—the vast extension of christian churches. This we would consider

also as one of those means of grace, which are adopted by the children of light, for the extension of their Master's kingdom. Let us see then how their efforts to promote the glory of God in the highest, and the knowledge and practice of his peace below, is frustrated in this case as the other, by the very same cause. And to take the case of the metropolis alone; most assuredly, when we contemplate what has been done in some of the most neglected and over-peopled portions of this vast city, the disciple of Jesus has great cause of rejoicing in the many sacred edifices which meet his view—the many fresh opportunities now afforded for hearing God's holy word upon the sabbath, to those who have been long plunged in ignorance and sin. But gladly as we hail the presence of every fresh temple of the Lord, and joy over the increased means of grace afforded to our countrymen—a church is not religion. Nor is it the architectural beauties of the building, however grateful to the eye of taste, which most gladdens the believer's heart; it is those living temples of the Holy Ghost who assemble in its walls—those buildings not made with hands—formed not for time but eternity—in whom our interest should be mainly centred. And the real value, therefore, of every church depends upon the number of souls it may be made the instrument of reclaiming from the bondage of sin, and bringing under the sway of Him, whose yoke is easy, and whose burden is light.

When we look round, then, upon the many churches which in the last few years have been erected in London, we can have no doubt that the means of grace are multiplied, and that the Church of England has enlarged her borders; but it still remains a query, whether those means have been made available to any considerable extent, and the Church of Christ proportionably increased? And the question of total abstinence is one, we conceive, which should peculiarly press itself upon the attention of those who have been active in the cause of church extension. For the evil effects of intemperance, though not confined to any class, are more conspicuous, and more productive of misery and sin, we may perhaps be allowed to say, amongst the labouring population of our land, than any other members of society. And what has principally called forth these extraordinary efforts of the christian church? Was it not the consciousness of the vast multitude of the working classes who were altogether neglected in their spiritual wants—as far as the Establishment at least was concerned—that the vast increase of population necessarily demanded, to make the Church of England in any degree efficient, a proportional increase in her ministers and her churches? But have we, comes the question, met these spiritual wants by merely giving means of access to the ministry of the gospel? Is it reasonable to anticipate a rich harvest of heavenly fruits, whilst the noxious weed of intemperance is still permitted to grow unchecked in all its rank luxuriance? And when we say unchecked, we would not be thought to disparage the ministerial labours of the many excellent and devoted servants of Christ—these, we thankfully admit, and prayerfully acknowledge. But all the testimony of past experience, as well as of our own common sense, proves to us that the preaching of the gospel is inefficient for the reclamation of the drunkard who never hears it, "who refuses to hear the voice of the charmer, charm he never so wisely;" and that no pastoral admonition, no private counsel, has ever on any extended scale operated for the conversion of such sinners from their ways. What, then, we contend for is, not so

much, that ministerial labour is lukewarm or indifferent to the drunkard's fate, or backward in declaring the whole counsel of God upon the point, but that such labour is not directed in the course which is most likely to render it effectual; and whilst in any worldly scheme, the folly would be at once apparent to the children of the world, the children of light are blind to those means by which their spiritual labours would be made of tenfold effect. Custom, habit, and early prejudice have so rooted in their own minds, the drinking-usages of society; and to them it may be, the practice has been so innocent, that they do not look as they ought upon the effects which such usages produce upon the minds of others;—those especially who are not fortified as they are by religious principle, to resist the excesses to which it cannot be denied strong drink invites.

Now, it is for those who are most exposed to the temptations of strong drink, and least able, perhaps, to resist them,—the working-classes of society—we repeat, for whom these churches have been mainly built; and it is to this class, in the present instance, we would confine our observations. Knowing, therefore, as we mournfully do, the habits of our countrymen, and the blot which intemperance has cast upon our country's fair fame, speaking generally as to their spiritual condition, we should say there are two distinct and contending principles—one, in which they are now enslaved—the love of drink; and one which you are desirous to instil—love of God. And in nothing is the declaration of our Lord more palpably verified, as to the impossibility of serving God and Mammon, than in the love of strong drink, as co-existing with the love of God. All experience demonstrates, that they are utterly irreconcilable, and cannot simultaneously exist within the human heart. The frequenters of the beer house and the gin shop, will not be numbered amongst the frequenters of the sanctuary upon the sabbath.

What will it then avail to erect our churches, and invite worshippers thereto, whilst an idolatry, gross as that which fills the gin palaces with victims, so fearfully prevails amongst those we seek to win? We must pull down the altars of Baal, before we erect the ark of the living God. The axe must be laid to the root of the tree, or it is with very remote chance of spiritual benefit to the mass, we are here and there enabled to prune off some vicious excrescence. Would the children of the world, then, with the ordinary sagacity by which they are characterised in worldly affairs, thus labour and toil at much expense, to produce effects, which the existence of a known evil so altogether nullified; and this too, with a remedy so simple and easy in their hands, as that by which we seek to stop the love of drink, by opposing to it the safe and certain cure of total abstinence from its fascinations? We do not say that to extinguish the love of drink within the human heart, is necessary to infuse therein the love of God. No; but in respect to the cure before us, the means of grace afforded in the public services of the sabbath, we do say that we make those means more generally available by destroying that taste, and checking that indulgence, which where they exist, make all your churches, however numerous, and your ministry, however evangelical, if not useless, inefficient.

This, then, is the subject which we wish to press upon the attention of the christian church, and which we would entreat every follower of our common Lord, faithfully and prayerfully to ponder. Let them for a moment consider the vast number

of living souls, whose destiny for eternity depends upon their conduct in time—who are daily immolating those souls by the love of strong drink—for whom the sabbath dawns, not to bring them in holy contact with their God, but as a day of rest from weekly toil, which they can more entirely devote to the indulgence of an appetite which places them farther and farther from Him, and more and more hurries them on to the eternal condemnation that awaits them. Let them think, too, of the vast number of wretched females whom our churches invite in vain—who continue in infamy and sin—infamy of which they feel the degradation, and sin which in their souls they now abhor,—only because their consciences are silenced, and their satiated passions still inflamed by the excitement of strong drink; and say whether laying the axe at the root of all this, and far more than we are able to enumerate, would not be a more effectual means of grace, than if you had churches in every street, whilst an evil of such enormous magnitude still remained unassailed by some extraordinary efforts of the children of light?

Let us make a plain and simple inquiry. There are in London, it is calculated, about 5,000 gin palaces. Now, which would effect the most good in a moral and religious point of view, the destruction of these dens of infamy and woe, and the eradication of those drinking habits which their frequenters indulge in, or the erection and endowment of 5,000 churches, whilst they still continued in all their hellish influence, ensnaring and destroying 10,000 victims to every 100 souls whom the preaching and ministry of the gospel reclaimed? Oh! for a little worldly wisdom amongst the children of light. Oh! that the high and dignified of our ministers would devote themselves with the same fidelity to our great and holy cause, that they now do towards furnishing those means of grace, education, and churches; and what different results do we believe would attend their labours. Eradicate the love of drink amongst the working-classes of society, and we should lack no funds either for schools or churches. A sober, and as a consequence of sobriety, industrious population, would find the means to educate their children; and as our experience of total abstinence proves, they would not neglect their God upon the sabbath. But whilst this evil remains comparatively unmet, whilst the encouragement of example is afforded by the children of light to the use, of what in the vast majority of cases invariably terminates in the most fearful abuse, we are rendering the means of grace which we offer in our churches, for the most part ineffectual, and labouring in vain for the salvation of souls, whom we allow to be swept away from our grasp in the overpowering deluge of intemperance.

Admitting then, that education and church-building are means which we are bound to use for the enlargement of our Saviour's kingdom—are duties to which the love and attachment that we bear to Christ should so irresistibly prompt his followers—duties, for the neglect of which we shall be justly held responsible hereafter;—are we less responsible for persisting to uphold a system, which makes all our labours of comparatively no value, which so constantly defeats our most anxious care; renders of no avail the early principles we have instilled at school, thins our churches and closes the hearts of thousands to all the winning invitations of a Saviour's love? To this it is we complain, that the children of light are blind. Would God they were wise in their generation as the children of the world. Then should we have no doubt as to the general adoption of our

views by the christian church; and that her main care would be, by all the influence, not merely of her precept, but her example, to send forth into the world, the children that she educated, armed in the principles of total abstinence; thus, under God, more fitted to contend against the many trials to which the drinking-habits of society will inevitably expose their faith—better guarded in the maturer years of life against the lure to sabbath desecration, and the sins which follow in its train, by which strong drink ensnares so many souls to their eternal woe. And so by mercy and grace, should we truly make our schools the nurseries of christian faith, and our churches, indeed, the sanctuaries of the living God.

The Drinking Customs condemned even by those who patronise them.

By PETER MEARNS,
Author of "Tivoli," &c.

"He that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin."—Romans xiv. 23.

It may seem paradoxical that the same party should both patronise and condemn the drinking-usages, which, as now admitted on all hands, are the fruitful source of the intemperance with which our country is cursed. It can scarcely, however, have escaped the observation of any one, at all observant of what is lying on the very surface of society, that this is not more singular than true. We have abundant evidence that the confession made by an ancient poet is characteristic of mankind at large:—

"I know the good, and I approve it too;
I know the wrong, and yet the wrong I do."

By some means or other, public opinion has lately undergone a considerable change in regard to the drinking customs. It was deemed by some a bold and unjustifiable statement, when Dr. Edgar, a few years ago, remarked that, during the earlier discussion of the temperance question in the British empire, the great truth had powerfully laid hold of the public mind, that "the moderate drinkers are the great promoters of drunkenness." Under the exciting influence of first impressions, many statements would be hazarded when the movement was novel, and the instruments of warfare untried, which a larger experience would rectify; but the present is one which experience has served only to confirm. The source of intemperance is the drinking-system, and the conviction of this truth is gradually being extended throughout the community, and the question is forcing itself home on the Christian portion of it.—Are we guiltless in leading our aid to keep up a system which is proving itself to be, to an almost incalculable extent, destructive of the health and morals of the community? The drinking-system is one of those things which cannot bear the light, and discussion will destroy it. It is inseparably associated with those works of darkness and degradation which retire before truth and reason, as the darkness of night before the morning sun.

The extent of influence of the temperance confederation is not to be measured by the amount of membership of which the association can boast. Many begin to feel the pressure of a galling yoke, and to sigh for freedom. They are ill at ease, and yet they delay to get rid of the shackles by which they are bound. We blame their want of moral courage, and yet their condition is an interesting one, and we ought to deal tenderly with them. Their opinions and feelings are, to a very considerable extent, on our side; and the same means by which a change has been in-

duced on their minds in regard to once venerated customs, will, if faithfully applied, render it impossible for them to linger among the ruins of a falling system, and will effect their emancipation. No reasonable doubt can be entertained by any one, that the temperance movement has been the main instrumentality by which public attention has been directed to the evils of intemperance, and the urgent necessity that exists for some special efforts being made to arrest the progress of this most destructive vice. We cannot but regard as highly censurable, and most unjust, the conduct of those who overlook the efforts of abstinence societies, in estimating the character and weight of those influences under which the public mind is evidently undergoing a change, in regard to customs long approved and still followed by the major part of the community. One of the most unfair, and, indeed, absurd statements on this point that has fallen under our notice, is given by the Rev. George Lewis of Dundee, in his recently published *Impressions of America*. On his visit to the American churches, he had repeated opportunities of witnessing the very extensive and highly beneficial influence of temperance societies on the other side of the Atlantic; and, as might be expected, he repeatedly alludes to this subject in his work. Stating his *impression* regarding the general temperance of the population of North America, as compared with that of Britain, he pronounces the former to be "transcendently our superior;" and in reference to the latter, he adds, "Whether the same degree of reformation is to be obtained by the same method in this country I have expressed my doubts. Every nation has its own characteristics, both in the coming-in and going-out of national evils. What came in by degrees in social customs, and by one class of society copying the example of another, may go out in the same way; and the example of sobriety now given by the upper ranks of Britain, which is descending into the middle classes, will, I trust, descend into the mass of society, and, aided by their own efforts to throw off this dreadful incubus on their energies, effect, in a few years a decided improvement on the habits of Scottish workmen. Should these hopes turn out fallacious, it may become the duty of all good men to unite in a great effort to break this horrid yoke, and by a general league of abstinence, for a time, from strong drink of every kind, restore our country to temperance and sobriety, and form new habits of self-control in the rising generation." Mr. Lewis seems to affect contempt for the abstinence societies at present existing in Britain, and does not even condescend to mention them; but admits that circumstances may arise, though they do not exist at present, under which it may become the duty of all good men to form "a general league of abstinence, for a time." These observations are not less offensive and unjust, than they are characterised by intolerable folly. They remind one of a remark made by a member of the House of Commons, in the late debate on the measure proposed by Sir Robert Peel, for repeal of the Corn Laws of this realm. The honourable gentleman stated to the House his conviction, that this measure had been forced on the government by the progress of enlightened public opinion, and that the members of the Anti-Corn-Law League ought not to suppose that they had any special share in bringing about the necessity which was now felt for such a measure, since this had arisen rather from a quite different source!

We turn not aside from the main object of this article, to speak of the utter folly in expecting circumstances to arise in the prospective history of our country, which will unite all good men in a general league of abstinence; but merely remark, that while good men are debating about the comparative merits

of this and the other scheme, drunkards are going down annually by thousands to a dishonoured grave; and the present degradation and prospective wretchedness of numerous families, is spreading a dark cloud over the destinies of the nation.

The conviction is deepening, that Christians, who patronise the drinking-customs, are not free from the blood of drunkards; and we have yet a few words to say to those who cherish this conviction, and still patronise to some extent, however limited, these customs. We earnestly entreat such individuals to ponder well the apostolic statement at the head of this article. We are aware that when this passage has been used as an argument in favour of abstinence societies, it has been urged in reply, that we take undue advantage of the unjustifiably strong language of the English version, and it has been suggested that we should read *condemned* instead of *damned*. We admit that the change proposed is called for, and agree to adopt it, and still the argument retains all the force we could wish. The meaning of the apostle, or rather of the inspiring Spirit, may be thus expressed; "He that discerneth and putteth a difference between meats is condemned, if he eat that which he deems it unlawful to eat, for he does it not with a full conviction that it is right; and whatever is done without a full conviction that it is right, is sin." We are not aware that any commentator takes a view of the passage different from that we have now expressed, and we are sure that this is the view generally taken; but lest any of our readers should hesitate about the concluding clause, we subjoin the explanations respectively given by two critical commentators of acknowledged ability and judiciousness. Professor Hodge says, "Whatever is not of faith is sin; that is, *whatever we do which we are not sure is right, is wrong*;" and Dr. Bloomfield thus interprets the same clause—"Whatever is done without a full persuasion that it is lawful, is sinful." Those then who doubt the propriety of countenancing the drinking-customs which are degrading the people of this land, and yet countenance these customs, are guilty of sin on account of this; the word of God condemns them, and the blood of souls will be required at their hand. We entreat such persons to free themselves from this guilt, which becomes *presumptuous sin*, when they are aware of its culpability; and we earnestly urge them to give the temperance movement the benefit of their doubts. There can be no reasonable doubt about the propriety of abstaining from intoxicating drinks, and discountenancing the drinking usages. Barnes has well said, "They who are engaged in the slave-trade; or they who are engaged in the manufacture or sale of ardent spirits; or they who frequent the theatre or ball-room, or who run the round of fashionable amusements, if professing Christians, **MUST** often be troubled with many doubts about the propriety of their manner of life. But they can have no doubt about the propriety of an *opposite* course."

We must caution our readers against supposing that the converse of the statement we have been considering is always true. It is wrong to do what we think or even fear to be wrong; but is not always right to do what we think to be right. For instance, the persecutors of Christians supposed, in some instances, that they were doing God service, and yet the word of God condemns them as guilty of enormous crimes. For proof of this, compare John xvi. 2, with Luke xi. 50. It is an obvious inference from this, that those who countenance pernicious customs, and thereby cast a stumbling-block before the weak, are not guiltless, even though they may not be aware they are doing wrong.

Let the promoters of the temperance movement continue to diffuse the light of truth, and an increasingly

large number of conscientious men will be brought into a position, in which we can advantageously apply to them the principle of the apostolic statement, and say, he that doubteth is condemned if he countenance the drinking-customs, and they have but to carry out their conscientious convictions, by identifying themselves with our movement.

Correspondence.

INTEMPERANCE.

LETTER FROM THE REV. JOHN CLAY, CHAPLAIN OF THE PRESTON HOUSE OF CORRECTION.

House of Correction, Preston.

"GENTLEMEN,—You say very truly that I "greatly desire the promotion of the temperance cause;" and I feel much flattered by your invitation to contribute occasional articles on the influence of drunkenness in producing criminal offences.

This invitation I would very gladly respond to, were it not that my time and thoughts are almost entirely occupied in the more immediate duties of my office here. If, however, I am spared to produce another report, as chaplain to this prison, I will do myself the pleasure of forwarding one to you,—in which you will find more and more proof of the opinion, that drinking is of all others the most fruitful cause of legal criminality.

I am, Gentlemen,
Your Obedient Servant,

*The Editors of the National
Temperance Chronicle and Recorder.* J. CLAY.

EDUCATION AND TEMPERANCE.

LETTER FROM THE AUTHOR OF POLYNESIAN RESEARCHES.

[TO THE LATE EDITOR OF THE RECORDER.]

Hoddesden.

You will I am sure be glad to hear, that under many disadvantages, and the peculiarly unfavourable circumstances of our locality, the temperance cause continues to maintain its ground amongst us. If we cannot boast of large accessions to our numbers, those who have publicly identified themselves with our principles and practice, remain steadily attached to the cause. I have not for a long time heard of any, who have returned again to the drinking habits which they had abandoned; and an increasing number, among all classes, though not pledged members of the teetotal association, are habitual abstainers from intoxicating drinks. The pledge is important and valuable, and there are not wanting instances amongst us, in which preservation in the midst of temptation is to be ascribed to its influence; still it is only a means to an end; and if that, and the discontinuance of the use of all intoxicating drinks by either individuals or families, be accomplished, it affords just cause for the most grateful satisfaction. We consider the temperance cause as intimately connected with the intellectual improvement, the moral elevation, and the social happiness of our population, and rejoice to see the advancement of one subservient to the interests of the other. This has appeared to be remarkably the case amongst us during the present winter. You have already heard that two or three months ago, a Mutual Instruction Society was formed by a number of the tradesmen and working men in Hoddesden. Most of those belonging to our temperance association were among its originators; connected with it is a reading-room, open for the

working men every evening, from six o'clock to ten, and a lending library; both of which we have long desired, as a means of preserving our young men from the temptation to spend their evenings at a public-house. Many of the working men, tradesmen and others, not members of the temperance association, have joined our Mutual Instruction Society, although there is a Literary Institution in the town with greater advantages at equal cost, but held in rooms which are part of one of the inns; many have preferred the society which is altogether disconnected with the public-house. I cannot but regard this, as an evidence of the increase of correct views, or to the favourable influence of temperance on mental and social improvement. Hoddesden is not a large place, but there are about 80 members of the Mutual Instruction Society. The comfortable reading-room is well filled every evening, with clean, well-behaved, working men. The lending library contains upwards of 200 volumes, for some of which we are indebted to your liberality; and the young men have a drawing class, consisting of 14 or 16, who meet twice a week, for the purpose of amusing and improving themselves by this agreeable exercise.

W. ELLIS.

THE PHILOSOPHY OF TOTAL
ABSTINENCE.

TO THE EDITORS OF THE TEMPERANCE CHRONICLE AND RECORDER.

DEAR SIRS,—It has, I believe, been asserted by some popular writers, that the best way of overcoming an inveterate habit is to effect the conquest by degrees. To the truth of this assertion, we as teetotalers demur; and although in the thousands of reclaimed drunkards of whom our society can boast, we have, I think, a very powerful proof of the correctness of our opinion, it is notwithstanding gratifying to meet with individuals, admitted on all hands to be possessed of intelligence and learning, and who on perfectly independent grounds have arrived at the same conclusion with ourselves.

It was therefore with much pleasure that a few days ago I heard the Rev. Dr. Hoppus, F.R.S., and Professor of Mental Philosophy and Logic, in University College, London, express his decided conviction, that so far as the philosophy of the mind is concerned, teetotalers are quite right. The Rev. Professor was lecturing to his class on the subject of habit, and was illustrating the connexion of habit with the principle of association. He showed that when a sensation and an emotion, or an idea and an emotion, have frequently co-existed in the mind, there is a strong tendency in the former to call up the latter. He pointed out, therefore, that if we would shun the consequent, we must take care to avoid the antecedent. From this it follows, that when through the frequent co-existence of the taste of intoxicating liquors with the desire for them, an evil habit has been founded, the most philosophical mode of overcoming the habit is by abstaining from the *taste*—to avoid the *desire*. On the same principle also, it may be shown that it is the duty of recently-made teetotalers especially, not only to shun the *taste*, but even the *sight* of the insidious foe.

Should you consider the mention of this little incident in some corner of your valuable journal, at all calculated to promote the great cause of Temperance, its insertion will oblige

A STUDENT OF UNIVERSITY COLLEGE.

March 9th, 1846.

RENUNCIATION OF THE TRAFFIC.

SIRS,—When, from conscientious motives, respectable and religious men abandon any part of the business connected with the trade in strong drink, I think it is right to publish such instances to the world. They are so many testimonies, that we are right in our denunciations of the system of converting the people's food into a liquid, fraught with dreadful consequences to the commonweal. Such an instance of sacrificing an important income, by giving up a trade in malt, has come under my notice, while I have been lecturing in Surrey and Sussex. The gentleman, to whom I allude, resides in the latter county, is a member of the Society of Friends, and is now a pledged and active member of our society. I am not at liberty to mention the name of the gentleman; but I am at liberty to say, that I have inspected his ledger, and can bear witness to the fact of his having relinquished a handsome income, rather than possess that income by keeping up a trade which is at variance with the law of God, the well-being of man, and the best interests of this great nation. I hope to hear of many more such instances; and this will be the case if we do our duty.

I am, as heretofore,

Yours respectfully,

W. GAWTHORP.

March, 1846.

DEATHS BY DRINKING.

TO THE EDITORS OF THE NATIONAL TEMPERANCE CHRONICLE.

GENTLEMEN,—Your readers are in the habit of seeing many awful accounts of the effects of drunkenness amongst the poor, and are, perhaps, apt to forget that the miseries of the drinking system are not confined to that class of the community.

A promising young man of my acquaintance died lately in a lunatic asylum, whose prospects in time—and, alas! it may be in eternity—were blighted by the love of drink. He was fond of dinner parties and balls; a "gay" young man; but was seldom drunk. Continual drinking "in moderation" gradually wore out his constitution. He grew absent, stupid, childish, insane; and at the age of thirty, died.

A brother of this unfortunate young man, reputed to be a sober and regular liver, is now away from business, in all probability, never to return to it. He was an extensive merchant, a man of education and polished manners; yet he would sit at his counting-house on foreign post-nights, drinking brandy-and-water, while he wrote his letters. Is it any wonder that letters so written involved him in heavy losses,—that he was a bankrupt?

I mention these cases, not as anything extraordinary, but quite the reverse; because I am sure that almost every large family in this country could refer to similar cases. Q.

Imperial Parliament.

THE CORN LAW DEBATE.

The result of the Corn Law debate is well known. It is not our province, as temperance journalists, to interfere with the principles advocated by the contending parties. Both profess to have the good of the country at heart; and both are no doubt sincere in

their convictions. Still, we cannot help expressing our opinion, that an extraordinary omission has characterised the whole debate.

In arguing that this country produces sufficient food for the maintenance of its inhabitants, the Protectionists have never alluded to the fact, that more than a million of acres, now devoted to the growth of malting-barley, could at any time be applied to the growth of wheat. And the Free-Traders, while denouncing as unpatriotic the men who would "prevent the poor man having a loaf as cheap as he could get it," never once allowed their indignation to fall upon those, who devote their best land to the production of malting-barley and hops; and thus by increasing the scarcity of bread-corn, keep up the high price of the "poor man's loaf."

We respectfully commend to the attention of our senators—especially those who delight in discussing questions of political economy—the following sound and practical observations, presented in the Report of the Parliamentary Committee on Drunkenness:—

"This food is destroyed in such a manner, as to injure greatly the agricultural producers themselves; for whose grain, but for this perverted and mistaken use of it, there would be more than twice the demand for the use of the now scantily fed people, who would then have healthy appetites to consume, and improved means to purchase, nutriment for themselves and children in grain, as well as in the other varied productions of the earth."

THE DUTY ON FOREIGN WINES.

(Wednesday, March 11th.)

Dr. BOWRING expressed his regret that foreign wines were not included in the tariff. A low duty on French wines would be of inestimable value to the people of this country. He earnestly recommended the right honourable baronet to apply to this case his own principle; and permit the people to have a cheap and pleasant beverage.

COLONEL SIBTHORP would ask the honourable member if he had ever tasted a glass of Lincoln ale? He would not remind the honourable gentleman of former times—as he might think it unkind;—but he remembered on one occasion the honourable gentleman coming to the house, after a convivial meeting, what he (Col. Sibthorp) would call jovial—(Great laughter.) He might have been so himself also—(Continued laughter.) He could tell the honourable gentleman that Lincoln ale was a cheap and pleasant beverage.

Sir ROBERT PEEL could not at present spare the duty on foreign wines. He thought that it was not the alteration in the duty that had caused the falling off in the consumption, so much as a change of habits.

THE DUTY ON FOREIGN SPIRITS.

(Tuesday, March 17th.)

Upon the item "spirits and strong waters" being read,

Mr. Alderman THOMPSON appealed to the government whether it would not be more conducive to the health, welfare, and happiness of the people, to repeal, or partially repeal, the excise duties on soap, than to sacrifice the great revenue from brandy?

Mr. EWART expressed himself in favour of ANY measure, tending to extend the commerce of this country with France!

MARQUIS OF GRANBY declared himself strongly adverse to the proposed reduction, which he was sure would have a demoralizing effect on the humbler classes of the community. The noble lord quoted copiously from a statistical document, to show that crime had increased in this country in the same proportion with the reduction of the spirit duty.

Mr. CARDWELL, on the part of government, dexterously eluded the foregoing argument; but dilated on the international benefits to be derived from a relaxation of the protective system.

On a division there appeared—

Against the reduction	35
For " " " " " "	64
Majority for the reduction . .	29

Wine and Spirit Returns.

THE OFFICIAL ACCOUNTS RELATING TO TRADE AND NAVIGATION from January 5, 1845, to January 5, 1846, have recently been published; and we proceed to lay before our readers the Wine and Spirit Returns for the years 1843, 1844, and 1845; or more strictly speaking, up to the 5th of January, 1844-45, and 46.

WINE.

IMPORTED.

	Cape.	French.	Other Sorts.	Total.
1843. gals.,	116,570	479,983	6,210,500	6,807,053
1844. " "	423,336	725,808	7,435,942	8,584,586
1845. " "	446,736	562,818	7,444,969	8,454,523

EXPORTED.

	Cape.	French.	Other Sorts.	Total.
1843. gals.,	1,624	143,557	1,207,976	1,353,157
1844. " "	3,696	140,503	1,518,589	1,662,788
1845. " "	2,892	148,691	1,460,936	1,612,519

DUTY PAID FOR HOME CONSUMPTION.

	Cape.	French.	Other Sorts.	Total.
1843. gals.,	332,730	347,544	5,606,729	6,287,003
1844. " "	349,587	492,307	6,235,557	7,077,451
1845. " "	357,517	469,001	6,160,327	6,986,845

RUM.

	Imported.	Exported.	Duty paid.
1843. gals.,	3,729,754	1,079,250	2,103,910
1844. " "	3,120,010	741,211	2,198,870
1845. " "	4,807,512	778,954	2,469,549

BRANDY.

	Imported.	Exported.	Duty paid.
1843. gals.,	2,408,378	767,460	1,038,717
1844. " "	1,509,998	686,413	1,023,650
1845. " "	1,988,078	1,061,639	1,058,775

GENEVA.

	Imported.	Exported.	Duty paid.
1843. gals.,	362,689	317,706	13,930
1844. " "	380,883	335,125	14,936
1845. " "	410,725	348,692	15,676

The result of these tables may be summed up in a few words—

Duty paid for Home Consumption.

WINE.—		RUM.—	
In 1844, on 7,077,451 gals.		In 1844, on 2,198,870 gals.	
In 1845, " 6,986,845 " "		In 1845, " 2,469,549 " "	
DECREASE... 90,606 " "		INCREASE ... 270,679 " "	
BRANDY.—		GENEVA.—	
In 1844, on 1,023,650 gals.		In 1844, on 14,936 gals.	
In 1845, " 1,058,775 " "		In 1845, " 15,616 " "	
INCREASE... 35,125 " "		INCREASE ... 740 " "	

There is then a decrease for the year on Wine amounting to 90,606 gallons; while there is an increase on Rum of 270,679 gallons; on Brandy, of 35,125 gallons; and on Geneva, of 740 gallons.

PRISON REPORT.

The following Statistical Table—compiled from the Tenth Report of the Inspectors of Prisons of Great Britain—furnishes melancholy proofs of the increase of drunkenness in Liverpool. The Inspectors attribute the increase, to a great extent, to the influx of strangers. But whatever may be the cause, the lamentable fact should stir up the Liverpool Societies to greater diligence.

Committals of Drunkards to the Borough Prison for the years ending September 30, 1844 and 1845.

	From Sep. 30, 1843-1844.				Total	From Sep. 30, 1844-1845				Total
	Adults.		Juveniles.			Adults.		Juveniles.		
	M.	F.	M.	F.		M.	F.	M.	F.	
Never in prison previously	455	177	4	4	640	1143	455	1	1	1600
Committed more than once during the year, and not known to have been in prison previously.....	21	12	..	..	33	69	62	..	..	131
Committed once and more during the year, and had been in prison previously.....	161	100	..	1	262	200	200	1	..	470
	637	280	4	5	934	1481	717	2	1	2201

COMPARATIVE INCREASE AND DECREASE.

		1844	1845	Increase	Decrease
		Adults. {	Males	637	1481	844	..
	Females	280	717	428	..
Juveniles. {	Males	4	2	..	2
	Females ..	5	1	..	4
		935	2201	1272	6

Foreign Intelligence.

DOMINICA.

LETTER FROM REV. JAMES COX.

(Continued from page 57.)

Ten years have now elapsed since I embraced this mighty auxiliary to health and happiness ; and every year increases my attachment to it. I feel that my whole physical and mental system is re-invigorated ; and, instead of growing more feeble as I grow in years, my youth is renewed like the eagle's. I have been 22 years in the mission field, and never enjoyed such perfect health as during that period. For the last three years I have been a stranger to medicine, though I have travelled thousands of miles, by sea and land, in cold and hot climates ; and in the last two years I have resided in Dominica, which all my honoured brethren know, is one of the most laborious and unhealthy islands in the West Indies ; and where, in 1829, 1830, and 1831, I suffered from severe attacks of inflammatory fever, fever and ague, and rheumatism. And, when I think of similar loss of health, and in many cases, loss of life, occurring among missionaries in tropical climates, (Africa for instance,) which may possibly be prevented, as in my case, by the adoption of our grand though simple remedy—(its very

simplicity preventing many from discerning its grandeur.) I am sometimes tempted to publish the details and results of my experience, for the benefit of my beloved fellow-missionaries of all denominations ; and with a trumpet voice, proclaim and demonstrate the physical benefits of cold water, used internally and externally, conjoined with simple diet, and systematic exercise. O ! if my dear suffering brethren on the burning plains of Africa and India, could only receive the truth on this subject, with what joy would they dash from their lips the unnaturally stimulating and disease-engendering beverages, and resort to the pure and wholesome liquid which God, in his wisdom, has provided ! I rejoice that many have already done so. When I reflect on my former feverish and debilitated condition for two or three years, while moderately using wine, and the perfect contrast in the glow of health and vigour I now enjoy, my soul overflows with gratitude to my great Deliverer, and I wish to publish the remedies to the ends of the earth, for the help of my fellow-sufferers. Nor I alone ; for many of every age and temperament can bear similar testimony. O ! that the alcoholic delusion may soon pass away ; and I long for more of such powerful advocates as Dr. Campbell, and James Sherman, and Albert Barnes, whose voices may and must be heard and welcomed with respect and veneration.

When I have had, as at three or four periods during the last few years, a tendency to fever, or an actual attack of it, instead of injuring my constitution by resorting to calomel, &c., as formerly, I only abstained from animal food, put on warmer clothing, *pro tempore*, drink copiously of water, resort to friction of the extremities, use the cold bath, and other simple remedies, to promote perspiration, and in a few hours my feverishness has fled !

JAMES COX,
Wesleyan Missionary.

Home Intelligence.

SCOTLAND.

Mr. Vincent (whose exertions have been very successful) has finished his engagement with the Scottish Temperance League, and is succeeded by Mr. Beggs.

GLASGOW.—On the 19th of February, a brilliant soirée, in connexion with the Temperance League was held in the City Hall.

It is described as the most influential meeting, ever held in the Scottish commercial capital, on the temperance subject. Our already over-crowded columns, prohibit us from giving even a sketch of the various powerful addresses delivered in the course of the evening. Rev. Dr. Bates, presided ; and the speakers were Rev. W. Reid, Messrs. Buf-fom, R. Reid, T. Beggs, R. Douglas (a self-liberated American slave), and Mr. Vincent.

A commercial abstinence society has also been formed under very cheering auspices. The Glasgow Examiner says, " If we may judge from the numbers who have already joined, we may conclude that this movement has met the hearty approbation of commercial men generally, and it is hoped that such support and countenance will be given it, as will soon destroy those baneful drinking customs which have so long prevailed in connexion with business transactions, and which have been the means of blighting the usefulness and prospects of so many promising young men."

National Temperance Society.

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G. W. Alexander, Esq., 40, Lombard Street.

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John Meredith.

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Theodore Hampton.	Dawson Burns.
CASH AGENT.	HONORARY TRAVELLING AGENT.
Mark Moore.	Joseph Reed Wilson.

Chronicle and Recorder.

LONDON: APRIL 1ST, 1846.

THE ANNUAL MEMBERS' MEETING

WILL BE HELD AT THE OFFICE, ON MONDAY, MAY 4TH, AT TWO O'CLOCK, AND THE PUBLIC MEETING WILL BE HELD AT EXETER HALL, ON THURSDAY EVENING, MAY 21ST.

WE trust that former articles in the *CHRONICLE* will have prepared the friends of temperance throughout the kingdom for a great and united effort to abolish the

SUNDAY TRAFFIC IN STRONG DRINK.

We are at the present time in treaty with a Member of Parliament, on the subject of moving for a Committee of Enquiry.

Petitions to the HOUSE OF LORDS may be sent to the following Prelates and Noblemen:—

His Grace the Archbishop of Canterbury,	Lambeth;
The Lord Bishop of London,	St. James's Square;
„ „ „	Norwich, 38, Lower Brook Street;
„ „ „	Ripon, House of Lords;
„ „ „	St. Davids, 40, St. James's Place;
Rt. Hon. Earl Fitzwilliam,	Halkin St., Grosvenor Pl.;
„ „	Lord Cottenham, Wimbledon Common;
„ „	Lord Campbell, Knightsbridge.

TO THE HOUSE OF COMMONS.

Viscount Ebrington, 42, Grosvenor Square;
Benjamin Hawes, Esq., 9, Queen Street, Westminster;
Joseph Brotherton, Esq., 7, Manchester Buildings;
William Aldam, Esq., 3, Plowden Buildings, Temple;
Charles Wood, Esq., 86, Eaton Square.

Friends of Temperance and Morality in Great Britain!—Remember that the week following the Easter recess, is the time for sending up your Petitions to Parliament by thousands; and remember, that all depends—for this year at least—upon the zeal or apathy you manifest during the present month.

. Petitions left open at the ends will go free of postage.

WORLD'S CONVENTION.

The announcement that a World's Convention will be held in London, in the month of August next, under the auspices of the NATIONAL SOCIETY, has been everywhere received with great applause.

The temperance press, with hardly an exception, has referred to the subject in terms of warmest approbation. We can only give a sentence or two from each of the principal publications.

The Journal of the American Temperance Union (which may be taken as a specimen of the spirit pervading the other American papers,) observes:

“One of the most important meetings which has ever been called in relation to the cause of temperance, is now fairly before us. Some may be disposed to ask, what is to be done? What good is to be accomplished? Questions, perhaps, easier asked, than answered. But when “Britain's curse,” and “America's scourge,” are the subject of action, feeble must be the intellects, and cold the hearts, which will effect nothing. A meeting of two such men as Dr. Beecher and Father Mathew, from opposite hemispheres, after striking the deadly blows they have inflicted on a common enemy, would be, to say the least, an object of sublime contemplation.”

The National Temperance Advocate—

“Friends of temperance! be up and doing. Every city and town of importance should send one or more delegates—men extensively acquainted with the progress of that great moral reformation, which it is the object of the forthcoming Convention to promote. Again, we say—

Appoint your Representatives.”

The Scottish Temperance Review—

“We hail such a project as presenting a valuable opportunity for the accomplishment of much good, and we call upon the friends of the temperance cause every where to lose no time in accumulating information, and in devising schemes, so as to render this meeting one of the most successful temperance gatherings ever held.”

The Scottish Temperance Journal—

“This year is pregnant with at least one great event—a World's Temperance Convention. Already has the temperance press of America sounded the tocsin for this great Conference,—and the various States are preparing

to send their most talented men to the gathering. How will the World's Conference find us?—united and vigorous, or our ranks broken and dispirited? Are we Scotchmen? and shall we yield to any in patriotism? Scotchmen, and allow ourselves to rank anything but equal to our transatlantic brethren and sisters?"

The Temperance Weekly Journal—

"We trust the total abstainers of Great Britain will hail the announcement with joy."

The British Temperance Herald—

"This is confidently expected to prove the most numerous and imposing assemblage that has ever yet met on this subject, and we hope every effort will be made to promote it."

National Temperance Magazine—

"The objects contemplated by the Convention are of the highest moment, and our only desire and prayer is, that they may be fully realized."

Northern Temperance Witness—

"Our own societies must not remain inactive. Delegates should be forthwith appointed—statistics must be collected and classified. In short, no effort must be spared to render the Convention as permanently beneficial in its results, as it will be interesting in its composition and character."

The committee will feel favoured by the IMMEDIATE appointment of delegates from Societies and Associations; also replies from those gentlemen to whom notes of invitation have been forwarded.

THE CIRCULATION OF THE CHRONICLE.

We believe it more than ever important to spread information on temperance, both among the public generally, and the members of abstinence societies.

Those who are conversant with temperance literature, will not hesitate to acknowledge, that no publication in Britain contains as great an amount of original essays, and home and foreign intelligence as this paper; we believe, therefore, that an extensive circulation of the CHRONICLE AND RECORDER, will be a most effectual means of promoting the temperance movement.

There are several ways in which our readers can render great assistance. The first is, by furthering the sale in their own localities, and procuring additional subscribers.

Individuals resident in large towns, such as Liverpool, Manchester, &c., where there are many thousands of teetotalers, have a wide scope for their exertions.

Surely, for instance, in Birmingham, with not less than 7,000 abstainers, from 500 to 1,000 copies of the CHRONICLE might easily be sold monthly.

Another means of assistance, is by subscriptions to the Gratuitous Circulation. We should thereby be enabled to send the CHRONICLE to the influential of all classes in society.

For example—one of our wealthy friends might give a donation sufficient to cover the expense of forwarding a copy monthly to all the Independent Ministers in England; another friend, to all the Wesleyan Ministers; another, to all the Baptist Ministers; another, to all the Clergymen in his own county; another, to all the Mechanics' Institutions; another, to all the Editors of newspapers; another to all the Judges; another, to all the Barristers; another to all the Members of Parliament; and so on, until the list included the whole of the learned and other professions.

By the adoption of this plan, the burden would be borne by a number, and would not rest almost entirely upon this Society.

Our friends, therefore, know now how to assist us; and we have in our mind many who are able, and, we believe, willing to do so.

THE ADVERTISING FUND.

The fund for inserting temperance articles in religious and other periodicals as advertisements, is nearly exhausted; so that a suitable opportunity is presented for those who have expressed their approbation of the plan, to aid in its continuance and extension.

A FRIEND has generously engaged to give a donation of

TWENTY POUNDS

towards this object, IF NINE OTHER PERSONS WILL DO THE SAME. Who will accept the invitation?

MISSION FUND.

A FRIEND offers us £25, in addition to former gifts, provided NINE OTHERS will do the same. We "pause for a reply."

ADDRESS OF THE NATIONAL SOCIETY.

A LIBERAL OFFER.

This valuable standard document being again out of print, the Committee are enabled, through the liberality of the same benevolent friend to make a similar offer to that formerly made: namely, To supply every purchaser of 100 copies, with 200 copies, gratis, for distribution! thus obtaining the work at one-third of the price!

No less than 65,000 copies of the National Address, have been circulated; but it is still unknown to hundreds of thousands.

The above offer will be open till the 1st of May, at which date, the requisite number of copies will be immediately printed.

Applications and remittances for not less than 50, nor more than 200 copies, must be sent to the Office, 39, Moorgate Street, on or before the 30th instant.

The price is 10s. per 100, for which sum 300 can be obtained under the above offer, making the net price for 100, only 3s. 4d.

CIRCULAR.

The following document has been just printed for circulation amongst the public at large:—

THE COMMITTEE of the NATIONAL TEMPERANCE SOCIETY beg to call the attention of every benevolent mind to the frightful extent to which crime and wretchedness exist in this country, a great portion of which is produced by the drinking-habits of the people. These habits the Committee have been labouring long and arduously to repress; and they are stimulated to persevere by the knowledge they possess of the great success which has attended their efforts; but these labours cannot be continued, unless more ample funds are placed at their disposal.

The objects for which these funds are required, are—1st, The printing of large quantities of tracts, which, as messengers of good, should find their way into every family and cottage in the kingdom. 2nd, The publishing at a low price, a weekly, if possible, but certainly a monthly paper, containing all the information which can be collected, exhibiting the progress of the Temperance cause in different parts of the world, including reports of the labours of the Missionary Agents. 3rd, The truly important duty of employing the greatest number of Missionary Agents which the state of the funds will allow; at present there are only nine. 4th, The engagement of one Special Agent, qualified to organize Societies in all districts of the kingdom, in connexion and co-operation with the National Society in London. And 5th, The employment of lecturers of high moral character and other qualifications, to go through the length and breadth of the land, enforcing the merits of Total Abstinence, and the beneficial results which must flow from its adoption.

To these expenses must be added, rent, salaries, and other charges. The Committee are happy to afford their own time gratuitously; and much of it, in many instances, is required at their hands. They consider, however, that they should be supported by all who have the ability.

Where is the heart that does not bleed when it recurs to scenes of intemperance which it must have witnessed? No age, no sex, no station in life is exempt from this degrading vice. The rich, the talented, the pious, have often become its victims. The pulpit has in numberless instances, been deprived of its brightest ornaments from the same cause. But it is the poor who are the greatest sufferers. In them all its horrors are frightfully exhibited. Husbands and wives, parents and children, are not only degraded themselves, but in many cases, endure the most dreadful deprivation, arising from the indulgence of drinking propensities.

Numerous are the families who endure the loss of every domestic comfort, and have to bear the pinching cravings of hunger and want of clothing, solely from the drunkenness of those who should be their protectors.

The Committee are aware, that all do not agree with them as to the necessity of totally abstaining from intoxicating liquors, but they believe all must deplore with them the prevalence of intemperance, and be desirous of aiding their efforts to remove the cause of these dreadful sufferings.

The Committee have need of all the pecuniary aid which may be granted to them by a benevolent public: they pledge themselves to economy in its expenditure. Ten thousand a year would be most usefully employed in this noble enterprise; and could that sum be realized, many of the evils which are at present deplored, would immediately be greatly reduced, and social and domestic comfort, to a great extent, would soon follow.

The Committee hope they are not presuming too much in soliciting a subscription, and on their behalf, I remain respectfully,

WILLIAM CASH, CHAIRMAN.

Offices, 39, Moorgate Street, City.

Subscriptions will be received by any Member of the Committee, and at the Office of the Society; or by Mr. Mark Moore, Cash Agent, Queen Street Place, City.

WESLEYAN MAGAZINE.

Having sent to this Magazine an Advertisement, containing the opinions of the Rev. JOHN WESLEY, on the use of intoxicating drinks, we have, just before going to press, received the following reply.

London, 24, City Road,
March 23rd, 1846.

SIR,—I beg to forward to you the accompanying paper, which having been laid before the Committee of the *Wesleyan Methodist Magazine*, was respectfully declined to be inserted as an Advertisement on the cover of that periodical. I am Sir, Your most obedient Servant,

JOHN C. FENNELLY.

We shall print the rejected Advertisement, verbatim, in our next number.

TEMPERANCE AND WAR.

Nothing can be more contrary to each other than the benign spirit of temperance, and the cruel genius of war.

The *American Temperance Journal* makes the following just and forcible remarks upon the subject, and the course of action there recommended, we strongly urge upon all the friends of temperance in every part of the United Kingdom:—

“A war now between the two great Christian nations of the earth, would throw every benevolent movement back half a century. None would suffer more than the cause of temperance. Nearly all we have gained by twenty years of hard labour would be lost. *We think it behoves all temperance men in England and America to rouse immediately to the rescue of their and our enterprise, to say nothing of higher and more important interests.* Every temperance man should immediately put forth all his energies to suppress this detestable war spirit. *We call on every temperance man then, as he loves our cause and desires its extension in the world, to speak out on this subject; to take a bold and decided stand against the war spirit wherever it exists.* There are temperance men enough in this nation to control its destinies. And this is one great end of the temperance cause to raise up a mighty generation of sober, reflecting men, who shall not be swayed by passion; not be driven into foolish and wasteful extravagances; recklessly throwing away all the bounties of God's providence. War and drunkenness belong to the brutal nature, out of which we hope ere another generation to raise our country—holding it up a model to the world of self-government, self-control, wisdom, purity, intelligence, piety, and all that constitutes, not a golden, but a Christian age of the world.”

METROPOLITAN MISSION.

STATISTICAL RETURN FROM FEBRUARY 1st TO MARCH 1st, 1846.

Visits paid to persons and places.		MISSIONARIES.										Visits.
		1	2	3	4	5	6	7	8	9	10	
		DISTRICTS.										
		1	5	9	13	17	21	25	29	33	37	
		2	6	10	14	18	22	26	30	34	38	
		3	7	11	15	19	23	27	31	35	39	
		4	8	12	16	20	24	28	32	36	40	
Street Labours.	{ Drunkards accompanied home . . . }	—	—	3	2	5	1	5	—	—	—	16
	{ Drunkards spoken to . . . }	9	7	32	13	45	27	51	14	—	52	250
	{ Gentlemen's servants . . . }	—	—	15	5	20	5	50	57	—	16	168
	{ Drovers }	—	—	8	—	8	—	—	—	—	66	82
	{ Groups }	4	28	43	72	76	53	45	84	—	190	595
	{ Cab Stands }	—	3	22	12	8	2	14	28	—	15	104
	Drunkards visited	5	7	12	3	33	18	51	12	—	41	182
	Families	205	316	290	36	186	195	176	257	—	239	1900
	Long Rooms	—	—	—	—	—	—	4	—	—	—	4
	Lodging Houses	—	7	10	12	10	14	12	—	—	19	84
	Workhouses	—	—	—	1	—	—	—	—	—	—	1
	Day Schools	—	—	1	—	12	1	—	—	—	12	26
	Infant do.	—	—	1	—	4	—	—	1	—	4	10
	Sunday do.	—	1	—	3	6	1	—	—	—	6	17
	Markets	—	2	6	8	1	1	1	—	—	8	27
	Railway Stations	—	—	3	—	1	—	—	—	—	1	5
	Police do.	—	—	3	1	—	—	—	—	—	2	6
	Do. Courts	—	—	1	—	—	—	—	—	—	8	9
	Barracks	—	1	—	—	—	—	—	1	—	—	2
	Jails	—	—	—	—	—	1	—	—	—	—	1
Factories	11	2	24	10	—	2	—	9	—	48	106	
Stables	—	2	6	—	2	—	14	7	—	11	42	
Wharfs	—	1	—	14	—	3	—	—	—	—	18	
Docks	1	—	2	—	—	—	—	—	—	—	3	
Shipping	—	—	13	18	—	—	—	—	—	—	31	
Hospitals and Asylums	—	—	—	—	—	1	—	—	—	2	3	
Other places	2	1	16	18	5	4	4	—	—	2	52	
Re-visits to persons & families	120	22	92	37	213	204	122	265	—	88	1043	
Visits	357	400	603	265	635	533	549	735	—	830	4007	
RESULTS.												
Signatures.	{ Drunkards }	4	7	8	4	14	6	15	15	—	31	104
	{ Others }	8	13	9	3	143	7	10	47	—	26	286
Re-signatures.	{ Drunkards }	3	—	11	2	5	3	—	1	—	—	25
	{ Others }	1	2	6	1	4	5	—	—	—	2	21
496												
Persons who cannot read.	{ Age 5 to 15 }	69	127	80	35	43	161	—	107	—	199	821
	{ " 15 to 60 }	19	95	35	34	74	139	—	123	—	58	577
	{ 60 and above }	5	25	—	—	22	—	—	7	—	—	59
1457												
Families without Bibles	23	41	30	16	38	132	100	196	—	86	667	
Persons not attending public worship	45	554	74	15	71	237	300	104	—	137	1537	
Persons induced to attend	{ Temp. meetings }	7	23	56	—	6	—	20	13	—	88	213
	{ Day Schools }	—	—	—	—	4	—	—	3	—	—	7
	{ Infant do. }	—	—	—	—	1	—	—	—	—	—	1
Drunkards deceased	{ Sunday do. }	—	—	—	—	4	—	—	4	—	—	8
	{ }	—	2	—	—	1	—	—	—	—	—	3
Do. restored to Christian Churches	—	7	—	11	4	9	2	8	—	34	75	
Tracts distributed	270	350	570	300	400	290	300	465	—	1070	4015	
Hours employed	144	175	152	152	152	152	168	152	—	264*	1511	

The Districts are visited alternately one week in each month.—SUPERINTENDENT.

* Two Months.

GREAT MISSION MOVEMENT.

J. R. WILSON'S REPORT.

On the 19th Feb. I met the committee of the Gateshead Society, when it was resolved to revive and re-organize the same into an Association Auxiliary to the National Society, and the president was appointed corresponding member, with the required contribution, a large order for loan tracts and requisites was agreed upon; and a public meeting of the members and friends was held on the 26th inst., when the improved system was brought forward and adopted.

On the week following, a branch was formed in the north-eastern division of the town, and a goodly number of the members came forward as tract distributors; and weekly meetings are holding to complete the restoration of the whole branch. The distributors appear quite alive to the importance of the work; and have had their zeal greatly stirred up by their visits to the inhabitants of that district. I have felt it my duty to give this association special attention, as the cause of temperance has languished for some time in Gateshead; but through the late efforts made, it is likely to rival its opulent and active neighbour, on the north side of the Tyne.

There are extensive iron-works in the neighbourhood, the owners of which deplore the drinking habits of their men, and would gladly encourage the temperance cause. It is hoped, therefore, that great benefits will result from the labours of the society.

I have met the visitors of my own little branch, which is a suburb of Gateshead; and am glad to report, that nearly 200 families are weekly visited—the tracts well received, and the good cause progressing.

I learn from Durham, that the society is going on prosperously; and the friends are following out the plans recommended.

From North Shields, I have received a communication, stating that they intend to co-operate with South Shields in the employment of an agent for the visitation of those populous towns—the distribution of tracts, &c.

Having visited most of the adjoining towns, and succeeded, to a great extent, in introducing the improved organization, I purpose commencing my labours at Carlisle, and proceeding southward, having eighteen years ago, at this very period, set out on the Sunday School Mission to the city.

On the 23rd Feb. I met the teachers of the Newcastle Sunday School Union, at a public tea drinking, to receive a deputation from the Parent Union; and availed myself of the opportunity of distributing among them the excellent temperance tracts issued by the Ipswich Society, and kindly supplied through the liberality of the president of that society.

I have, likewise, done what I could to raise contributions for the National Society during the past month; but regret to find, that some who liberally supported me in the Sunday School Mission, are strongly prejudiced against the temperance cause; and those who are favourable, are already contributors to the local societies. Let but the organization, recommended by the National Society, be generally adopted, and there is no doubt, that ample funds will be raised, not only to carry out the system, in the respective localities; but a handsome surplus will be afforded to augment the resources of the Parent Society.

LONDON.

DR. GRINDROD'S VISIT TO GREENWICH.

Dr. Grindrod's first lecture was delivered on Monday evening, March 9th, and consisted of some general descriptions of the nature and properties of alcoholic drinks, including an exposure of some of the popular fallacies respecting them. The second lecture was delivered on Wednesday evening, the 11th, when, after a luminous exposition of the doctrine of stimulants, the process of digestion was minutely explained and illustrated. The third lecture, delivered on Thursday evening, the 12th, was on the influence of alcoholic beverages on the saliva, the gastric juice, the bile, &c. The splendid coloured drawings, superior to any we have before seen, were made to tell frightful tales; and the fact of their being *real and faithful* representations of injuries, which had been really inflicted upon persons who had really died of those injuries, produced a visible effect upon the audience.

The fourth lecture was delivered on Monday evening. A number of letters containing interesting questions were read, and suitable replies given. This lecture was rendered peculiarly interesting from the vast range of topics which it embraced; and from its including a general description of the whole of his splendid collection of drawings, some of which were very large, the whole amounting in number to more than one hundred; these together with several preparations, busts, &c. &c., make an exhibition, the sight of which is worth far more than the whole sum paid for the course of lectures.

On Wednesday afternoon, March 11th, Dr. Grindrod delivered a lecture to *children*, when the theatre of the Institution was crowded to excess. It is supposed that nearly 2000 children were present, including 800 from the Royal Hospital, who attended with their officers and teachers. About 100 signatures to the pledge, we understand, have since been sent in.

On Monday afternoon, March 16th, the theatre presented an interesting spectacle, being occupied by about 800 *females*, including persons of most respectable appearance, and a great number of children. We have only to add our regret that, in consequence of numerous pre-engagements, Dr. Grindrod will not be able to lecture in the metropolis or suburbs for some time to come. He is now lecturing at St. Albans, Herts.—*Abridged from the "London Tetratol."*

SUFFOLK TEMPERANCE UNION.

DELEGATES' MEETING AT FRAMLINGHAM.

A large meeting of delegates from the societies, composing the above Union, was held at Framlingham, on the 2nd March, at which delegates were appointed to the World's Convention, and the societies were recommended to join in affording the statistics desired to the National Society. In the evening, upwards of 200 persons sat down to tea in the Castle Hall, soon after which, the chair being taken, the meeting was addressed by M. W. Crawford, agent; by Edward Balls, a delegate from Ipswich, and by John Martin, a butcher of Lowestoft, who were followed by J. Matthews, Baptist minister from Aldborough, in an interesting speech on the onward progress of the cause; next came Thomas Smeeton, in an address interspersed with his usual humour; George Wright, Baptist minister of Beccles, then addressed us in a touchingly interesting manner, and adduced his own experience as a proof of the inutility of intoxicating drink as medicine; and was succeeded by Thomas Smith, a delegate from Woodbridge, who had been an abstainer long before the temperance movement began.

The speakers were all attentively listened to; about 400 were present, and at the close, signatures were obtained to petitions to the Peers and Commons; and the memorial to the Queen for shutting up beer shops, &c., on the first day of the week.

The cause may be said to be steadily progressing, under the approved advocacy of your agent, M. W. Crawford.

HITCHIN—The annual festival was held in the Town-hall, on January 30th, when about 400 friends partook of tea, plum cake, &c. After tea, a public meeting was held, Mr. Whiting in the chair. H. Day, a reclaimed drunkard, addressed the meeting, after which, we were highly gratified by an address from Mrs. Balfour. Several friends from Royston addressed the meeting. The room which was tastefully decked out with evergreens, &c., was densely crowded (about 700 persons being present) and so great was the anxiety to hear, that many were unable to gain admittance. It was a heart-cheering sight to see such a large assembly, and witness universal good feeling prevail amongst all. It is hoped the cause is making good progress. The meeting separated highly gratified—a good impression was made, which will, we trust, promote the cause.

BRIGHTON—The association having been established twelve months, the committee report the following proceedings of the society during that period. Six public meetings have been held during the past year, chiefly at the expense of this society, in some of which, the committee had the acceptable personal and pecuniary assistance of R. D. Alexander, and some members of his family, who were then visitors here, and to whom we are indebted for a liberal supply of temperance publications.

Your committee have embraced various ways and means for distributing temperance tracts in Brighton and its neighbourhood; at the barracks, and coast guard stations; to the railway labourers, and in some of the day-schools. They have made grants of tracts to the Wesleyan Tract Society, the Brighton Society for the suppression of intemperance, and to some individual subscribers and others.

During the past four months, a number of temperance monthly periodicals have been distributed, chiefly amongst friends, which means of spreading information, your committee recommend to be continued, as also that a suitable selection of tracts be made for the use of future subscribers.

NEWPORT (Isle of Wight)—The number of teetotalers in this town and neighbourhood is computed at about 500, consisting mostly of poor people. But few of the wealthy, or of the ministers, at present, have come forward to our assistance. On the 22nd January, a general meeting was held at Zion Chapel, Quay-street, to choose a committee of management.

GEORGE GODSEN, Sec.

SHREWSBURY—On Monday, February 23rd, a temperance festival was held in the large room of the Lion inn. The meeting was very respectably attended. Rev. L. Panting, A.M. Vicar of Chebsey, presided, and addresses were given by Mr. Blackwood, Dr. Gourley of Madeley, who treated the physiological effects of alcohol in a masterly manner, and Mr. Humphreys of Wellington. The meeting concluded by a very solemn appeal from the chairman.

DONCASTER—The committee have, during the past year, put into circulation 600 copies of the Third Report of your Society, 3,600 tracts, 250 copies of

Dr. Russel Trall's American Prize Essay, and 660 copies of the "Temperance Advocate," making a total, of upwards of 5000 paper messengers, which are in many cases spreading the knowledge of your principles, where it otherwise would not find access.

LEEDS—A temperance love-feast was held on Sunday, February 22nd, in the afternoon, and by adjournment, at 8 o'clock, in the evening. The testimonies borne by many, that they had not only been saved from drunkenness, but from the slavery of sin, were calculated to encourage every christian in this labour of love. I asked the reformed drunkards to give their testimonies, by holding up their hands, when about 100 individuals arose on their feet, and language fails to describe the scene; every countenance beamed with joy. At the reformed drunkard's festival, on Tuesday, 27th took tea. The place of meeting was filled almost to suffocation, so that we were glad to commence another meeting. Both meetings continued with unabated interest, until nearly eleven o'clock. Our reformed characters never spoke with more effect. The smith proved he could do better without strong drink; and all agreed in this, that their formerly ruined homes were repaired, and their families made happy. Of the fourteen that spoke at the meeting, there was not one that had been less than six years a teetotaler. Twenty-seven signatures were taken in the evening, and among them four drunken women; who, should they continue, will prove a great blessing to their families. We are doing well in Leeds. Our weekly meetings are frequently thronged, and many sign our pledge. I am sorry to have to add, that our town is still the scene of gross intemperance. The excavators, of which there are hundreds in the neighbourhood, pour into the town, particularly on the sabbath, and that holy day is awfully profaned; while the apathy of christian men is so great, that we are even found fault with, for attempting to stem the torrent of intemperance. On Wednesday last, a man in Leeds, who, through his intemperance, was discharged from his employment, went into a public house, drank a great quantity of gin, laid himself down in the room and died. It remains to be seen, whether the jury will insult heaven, (as is too frequently done,) by a verdict, "Died by the visitation of God;" or speak the truth, and say—died by the visitation of strong drink.

JERVIS CRAKE, Town Missionary.

SHEERNESS—On Friday, February 13th, Mr. Booth of London, delivered a lecture in the Primitive Methodist Chapel, the subject was *The Publican and the Spider*; showing the analogy between them in their ways, their victims, &c. The subject was new in this place, and gave great satisfaction. The chapel was very well attended. One person, a working man came forward and signed the pledge.

G. STUBBINGS, Secretary.

BRAINTREE AND BOCKING—A decided, and favourable revival in the good cause of temperance, has at length taken place in these localities. A sub-committee has been appointed, who are proceeding perseveringly and unitedly, in their labours. We are encouraged to persevere in our exertions, from the gratifying knowledge, that we have twelve staunch, consistent teetotalers, who have been rescued from the paths of inebriety and wretchedness; who can all now testify to the blessed effects which result from an adoption of our principles.

B. JONES, jun. Sec.

DARTMOUTH—After repeated trials without success, we have established a society, which has succeeded beyond our most sanguine expectations. We had a very respectable tea and public meeting on New Year's day, at which the Teignmouth tee-

total band attended. Mr. Garret and several others were the speakers. At that and our next meeting night, we had an addition of fifty members, and at every meeting since, others have signed; making an increase in our numbers since last October of nearly 200.

J. LANGLANDS.

HALSTEAD.—For some time past our prospects have been somewhat discouraging. Pecuniary embarrassments have contracted our efforts. These difficulties have been surmounted, and we are looking with bright anticipations to the future. It would be unjust were we not to acknowledge the kind assistance given by our esteemed president, E. Horner, Esq., whose benevolence and zeal has done much towards its advancement. On Tuesday, Feb. 3, we held our annual meeting, which was a most interesting and cheering one. A numerous party sat down to tea. After tea, the spacious room was filled. E. Horner, Esq., opened the meeting with an appropriate speech. The report being read, the Rev. W. Clements, the much esteemed Baptist minister of this town, convincingly showed the pernicious effects of intoxicating drinks upon ministers and churches. Afterwards, Mr. Addeshaw, the agent, addressed the audience, with much effect, for a considerable time. Thirty signed.

WILLIAM NEWTON.

HOUGHTON, HUNTS.—A very interesting meeting was held in this village, on Friday, the 27th of February. About 100 friends took tea in the room occupied as a Sunday School. The arrangements were very complete, and the room tastefully decorated. After partaking of an excellent tea, a public meeting was convened, at which the chair was taken by Mr. B. Brown. The testimony of several working men was listened to with great interest; and told forcibly on the prejudices of those who roundly assert, that hard labour cannot be performed without the stimulus of strong drink. Mr. J. L. Ekins, of Woodhurst, Mr. Botterell, of St. Ives, Mr. Goggs, senior, and Mr. Goggs, junior, and Mr. Whitney, of Huntingdon, addressed the assembly, exhorting to sobriety, as a means of elevating the working classes, increasing their comforts, adding to the happiness of their families, and extending the triumphs of religion. The chairman concluded with some very excellent remarks; and after singing a temperance hymn, the large party broke up, highly delighted with what they had heard and seen. Several signatures were obtained at the close of the meeting. Great credit is due to the Rev. J. Harcourt, and the teetotal friends, for the energy and anxiety manifested to promote the good cause.

JOHN HUNTER.

Agents' Reports.

B. GLOVER.—THE POTTERIES.

I am still labouring in this district, and like most other districts, there are matters to discourage and to encourage, though I think, at present our encouragements are the greatest. At Newcastle [under-Lyne] we have lately had 300 signatures, and amongst them, some persons of great influence. We have three medical men abstainers in West Bromwich, who not only give their example, but their active exertions, in visiting, speaking, and in other ways. We have lately taken in Crew into our district, all the dwelling-places in which, a few years ago, consisted of one farm-house and two cottages. It is now a small town; there are 700 men employed by the Railway Company. Eleven beer-shops have been lately opened, they have a good society, and the Railway Directors are very favourable towards them. At Market Drayton the society is in a

prosperous state. Rev. J. Lee, the vicar is very actively engaged, and has lately given his valuable assistance towards establishing and conducting an evening school, where arithmetic, drawing, grammar, &c. are taught. The other week we had a meeting at Congleton, called by a requisition to the Mayor, upon which occasion, he presided, and a resolution was passed to petition parliament against Sunday-drinking. In Coalbrook-dale and the neighbourhood, a very favourable movement has lately taken place. The Rev. H. Gwythers, vicar of Yardly, has very zealously laboured in this district; all our meetings in this part are well attended, and many signatures have been taken.

A. W. HERITAGE.—HAMPSHIRE.

Since my last report I have been actively engaged in visiting and tract distribution with some considerable success, having taken twenty-seven signatures, and am pleased in being able to report, that the majority of those who have signed on former visits still adhere to the practice. In addition to the plan of giving away tracts, I have been able to commence the loan system of circulation, and about 150 tracts are regularly exchanged every fortnight in the neighbourhood. I have also been engaged in making a selection of suitable tracts, and enclosing them in envelopes for circulation amongst the more respectable portion of the community (enclosing two in each envelope.) Thus upwards of 700 persons in Winchester and other places have received more than 1400 tracts; the whole expense of envelopes, postage, &c. being defrayed by the Winchester society, and a few private individuals—9 magistrates, 32 clergymen, and 9 dissenting ministers, 17 local preachers, and 53 sabbath-school teachers are included in this list.

I have attended two meetings at Wantage in Berkshire, and am glad to know that the cause is progressing there. At Newton-toney and Allington in Wiltshire, I have also lectured, the societies in these two villages are in a very flourishing condition, having nearly fifty pledged members, out of a population of about 500.

Last week I went to the village of Upham, the birth-place of the poet Young, with the view of soliciting the use of the National School for a meeting, but the clergyman had just returned from the funeral of a daughter, so I could not see him, but intend to write to him shortly.

ISAAC PHELPS, CUMBERLAND.

In January, held eight very important meetings at Aspatria, Oughterside, Allenby, Blenmerbissit, and Hayton. Was kindly introduced by Mr. Jackson, a teetotaler, to Sir Wilford Lawson, who at once consented to the holding of these meetings. The result was good, and about forty new members took the pledge.

January 15th and 16th, two very large meetings in the Temperance Hall, Whitehaven. A good impression was produced. Santon, by Reavenglass, two excellent meetings in the Wesleyan Chapel; twenty-eight pledges.

January 23rd, held a meeting at Bootle, with Mr. Hamlington, independent minister, who is a firm teetotaler. Many present.

February 1st.—Preston, Sunday afternoon—spoke at the corner of Gilbert-street, on the principles of peace. At night walked out to Brownedge. Spoke at the Large School-room. Many present.

Monday night, spoke in Cock Pit, to a number of very fine children.

Tuesday, spoke again there for more than two hours. Many hundred present. The friends said it was the best and largest meeting they had had for these six months. An excellent brass band attended.

After a long walk of 340 miles, I arrived safe among my warm-hearted friends in the Potteries, where I have been speaking nearly every night since.

I have given three lectures at Colbridge. The first was to the members. At the second lecture fifty-six took the pledge; and the next day, from the effects of the same meeting, the number was increased to seventy.

I return my most sincere thanks to John Wood, Esq., for his great kindness towards me, and to the friends generally in the Potteries.

I have given over smoking seventeen years. Have taken no snuff these fifteen years. Have been a teetotaler for nearly nine years. Have been exposed to the rains for many hours, day after day, and yet am free from pain of body or ill-health.

REV. EVAN DAVIES, WALES.

I have lately delivered seven Lectures, last month, in Liverpool and Manchester, which were well attended, and many new members were added, one Baptist minister signed in Manchester. I also delivered a long lecture to a crowded congregation at Zion Chapel, Holywell, and new names were added to the list of total abstinents.

WELSH TRACTS.

It may be useful to our temperance friends in Wales to be informed, that the Religious Tract Society has just published the interesting tract, No. 4, *The Fool's Pence*, in the Welsh language. Ceiniogau'r Ffylliad.

Mr. Davies, under date, March 14th, gives the following additional particulars,—“Having visited many parts of Caernarvonshire, Anglesea, and Denbighshire, I am happy to inform you, that the cause of true temperance is rapidly progressing. I delivered lengthened lectures at Dwy-gyfylychi, Bangor, Pentraeth, Llanenchymedd, Aylweb, Holyhead, Gwalchmai, Paradrwise, Llangefni, Bethesda Llanrwst, and Conway. The audiences were very numerous, and great attention was everywhere exhibited. Several signed the pledge in all the above places.”

R. GAMBLE.—BERKHAMSTEAD.

In the villages, my social meetings in the cottages (perhaps numbering not more than twenty in some instances) are very favourably thought and spoken of; in one place, where there was not one abstainer two years ago, there are now upwards of twenty adult teetotalers. One man who worked with several others, became an abstainer, and suffered much from his fellow-workmen for some time, but stood firm; his master had been much opposed to the cause, and being aware of this, I called upon him, gave Mr. Spencer's tract *Pauperism and Teetotalism*; he said nothing to the poor man till mowing time, when he inquired, whether he meant to mow and harvest on teetotalism; having received a reply in the affirmative, nothing more was said till after harvest, when the man was called into his master's house, and presented with a sovereign, in the place of his beer for the summer, and told to keep on, and he should never want a friend; two others, on the same farm, now abstain. In another village, a farmer threatened to discharge one of his workmen, if he suffered me to speak in his house; the man told him, he only wished he would hear for himself. I called upon the master, and after much conversation, he agreed to attend the next meeting; he did so, and is now very friendly to the cause, encouraging his men to keep their pledge. One young man, formerly much addicted to drink-

ing, has, since his becoming a teetotaler, opened a school in the Primitive Methodist Chapel, on Lea Common, a populous, though scattered neighbourhood. I was lately accosted by a female, who asked me, if I did not remember being much abused at an out-door meeting, last summer, in the village? “that was my husband,” she said. “When you said men could do without drink, he called you a liar, but you invited him fairly to try it; he repented of what he had said as soon as he got home; he has tried it, and found you told him the truth. We are well off now,” she added, “but my husband feels ashamed to see you.” I have seen him since that time—he is a good specimen, a hard-working, labouring man, very strong and healthy. A labouring man, working on the Railway, was accosted by a fellow-workmen as follows:—“Why, Charley, that temperance man said, when people were teetotalers they were better off; why I don't believe you are better of than I am, nor got more money.” Charley's reply was, “why, ready money I have but little; when I drank beer, my children were badly clothed, now they are well clad; myself and wife were the same, now the case is altered; we have more food, we have more comfort, are better respected, my children are all of them at school; in fact, to tell the truth, when I drank, myself, wife and family were just in the same state as yours are now.” The conversation was useful; the poor man abstained and is very firm; Charles has made more converts on the work besides this man: thus the leaven works, the seed sown springs up and bears fruit. A farmer met me lately, and thanked me for making two of his drunken workmen teetotalers; he says, the alteration is very great. In a word, in the neighbourhood there is evident improvement in the habits of many of the poor, numbers drink much less, a better attendance at places of worship, increased numbers in sabbath and day-schools, and a greater desire to hear and read on the subject. Public addresses have been given at Tring, Chesham, Berkhamstead, Hempsted, and other places, and I am looking forward to open air meetings in the spring and summer.

APPROVAL OF PUBLICANS TO THE ABOLITION OF THE SUNDAY TRAFFIC.

Charlbury, Oxon.

RESPECTED FRIENDS,—To the following document I most readily obtained the names of all in this small place, who are licensed to sell intoxicating drinks on their premises.

Your friend,

WILLIAM ALBRIGHT.

DECLARATION.

Understanding that a memorial is about to be sent to the Queen, imploring her interference with respect to drinking in public-houses on the sabbath-day, we, the undersigned, being publicans, do hereby express our approbation of the same.

- | | |
|---------------------|-----------------|
| John Kirch. | Thomas Wells |
| Abel Harris. | Edward Kirby. |
| Francis Grace, jun. | John Hall. |
| Edward Cross. | Robert Edwards. |
| William Draper | James Kibble. |

Charlbury, March 7th, 1846.

THE GREAT BARRIER.

(From a letter in the *People's Journal*, by R. Duncan.)

“It appears to me that one of the greatest barriers to social, political, and intellectual improvements, is the drinking-customs of society. Nothing

has more securely rivetted the chains of ignorance round the working-man's neck. Nothing has robbed him of so much social enjoyment and domestic happiness. Nothing has placed him in so humiliating a position with his employer. A knowledge of this fact, has led some of the most unprincipled of the employers, to adopt the detestable plan of paying their workmen in the public-house, keeping them waiting from 5 or 6 o'clock till 9 or 10 on the Saturday night, during which time, they consider themselves bound to spend a part of their earnings before they get them, for the good of the house. And these evils must continue to exist, until working-men see it their interest to keep away from the public-house; till they look to some higher source of enjoyment. The monster evil must be grappled with before any good, any permanent or substantial good, can be done."

CAPTAIN COOK'S ACCOUNT OF NEW ZEALAND.

Captain Cook speaks of the remarkable healthiness of the New Zealanders, at the first discovery of the islands. No symptoms of disease or decrepitude were perceptible amongst them. The old people, who were very numerous, though bald and toothless, were active and cheerful. "Water," says the account of the discovery, "is the only liquor used by the New Zealanders. It is greatly to be wished that their happiness, in this respect, may never be destroyed by such a connexion with the European nations, as shall introduce that fondness for spirituous liquors which has been so fatal to the Indians of North America."

THE TEMPERANCE CAUSE.

(From the *Evangelical Magazine* for March.)

The progress of this cause is a happy omen for our country. We look upon it with eager hope. Its triumph will bring innumerable blessings in its train. Wherever it prevails, the aspects of society are changed. It is the harbinger of all social, moral, and religious renovation. There is no hope of any improvement for the tippler or the drunkard. They are indulging a vice which blunts the perceptions, hardens the heart, and sears the conscience. Public-house habits are the curse of families; and, too often, the drunkard dies as he lives, insensible to all his spiritual relations. The writer of this article has seen ten or twelve heads of families brought to ruin by this degrading propensity. What then is the duty of wise and good men, but to encourage the cause of abstinence, especially where the temptation to indulgence is most powerfully felt? We should like to see all men abstaining from intoxicating beverages who do not require to use them for medicinal purposes.

Upon the labouring classes of the community what blessings would the abstinence cause entail! The money now spent in drink would improve the whole domestic economy. It would provide a better wardrobe; it would supply a larger amount of wholesome food; it would provide a fund for sickness and old age; and it would elevate in every way the condition of the labouring man. Let ministers plead this cause so far as their conscientious scruples will permit. If they have any doubt as to the existing rules of abstinence societies, still let them urge upon their hearers the grave realities of this case. Tens of thousands are perishing—perishing by intemperance. Let them use their utmost endeavours to check the mighty evil.

UNFERMENTED BEER.

The controversy about unfermented wine, has been kept up for some years; but we never hear anything said about unfermented Beer. It was used, however, by Captain Cook, in his second voyage round the world, in 1772. As he proceeded in his voyage from Madeira, "he made three puncheons of beer of the inspissated juice of malt, and the liquor produced was very agreeable. The heat of the weather and the agitation of the ship," adds the great navigator, "had hitherto withstood all the endeavours of our people to prevent this juice from being in a high state of fermentation. If it could be kept from fermenting, it would be a most valuable article at sea."

UNIVERSITY LIFE.

(From the *Westminster Review*.)

At Oxford, where the morning chapel is compulsory, it is the common practice to come in a night-gown, and run to bed again the moment the service is over. It is not quite so bad as Cambridge, but the greater part of the auditory are always half asleep, and gape sufficiently to satisfy the most orthodox preacher. The appearance of this, however irreverent, is nothing to the scene in the evening. After hall, the usual practice is to retire to some party, large or small, and there use the Englishman's indulgence of lounging over his cake and wine. The last, circulates pretty freely—jests and stories, not remarkable for their moral tendency, fly about on all sides—conviviality is at its height, when all at once the clock strikes—up jump the men in the most violent hurry, throw on their gowns, and dart into the chapel. There the fumes of wine positively taint the air. One man in his haste has brought his cigar in his mouth, and another puts his gown on the wrong way; some rather drunk, by way of showing that they are quite sober and at their ease, put themselves in a straddling position to the full extent of their legs; others, more drunk, get themselves in the form of an S, with their shoulders against the upper forms, by way of keeping their balance. And though the majority may be sober enough, yet the indifferent, drowsy, or perhaps sneering look which plays upon their countenance—the assumed listlessness with which they stand, the eternal yawn, in which, by the way, the dons themselves are in the habit of joining,—all this must create a very edifying impression on the mind of a stranger, who wishes to see how the youth of this country are taught to worship their Creator.

The Cabinet.

OPPRESSION.—No man oppresses thee, O free and independent Franchiser! But does not this stupid porter-pot oppress thee? No son of Adam can bid thee come or go, but this absurd pot of heavy-wet, this can, and does! Thou art the thrall, not of Cedric the Saxon, but of thy own brutal appetites, and this scoured dish of liquor. And thou pratest of thy liberty. Thou entire blockhead!—*Thomas Carlyle*.

THE ARABS.—The Arabs of the desert are among the most hardy of the human race, enduring the greatest fatigue and exposure under a burning sun, and their drink is water.

MONEY IS ALL.—When the drunkard has money in his pocket, he is "a jolly good-fellow," and is accosted with "what do you want, Sir?" but when all his money is spent, he is "a brute;" and brutish like, is kicked into the gutter. Strange that "free-born Britons" will endure such treatment.

PHILADELPHIA—Since 1836, the number of tavern licenses, in the city of Philadelphia, has decreased from 446 to 187; and in the county, from 835 to 359. A further reduction is recommended by the grand jury.

AMERICAN METHODISM.—The last general conference of the Methodist Episcopal Church passed a resolution recommending the restoration of Mr. Wesley's rule on temperance. The Ohio Annual Conference concurred by a vote of 147 ayes and no noes.

JUSTICE AIDING CRIME.—By a return just issued, it appears that in England and Wales, there are as many as 357 petty sessions held at inns and public-houses. The places are generally wretchedly inconvenient for the administration of public justice. For a great many no rent is paid, as the custom brought to the house is considered sufficient. In Wales, however, the magistrates pay a few shillings, or dine on the occasion.

THE NATION'S MONEY WASTED.—The Government contract for 100,000 gallons of rum for the navy, was again taken on Saturday, by Messrs. Lemon, Hart, and Son, of 59, Fenchurch-street, London.—*Times*, 1st December, 1845

THE WESLEYAN METHODIST MAGAZINE, for 1836, (pp. 905—6,) declared, "It is our settled conviction, that more of our ministers and members have been degraded by the sin of intemperance than by any other. We verily believe that this single vice is destroying more souls than all the ministers in Britain are instrumental in saving. The man who trifles with strong drink may be overcome; whereas, he who abstains cannot. It cannot be unwise to throw the guard of abstinence around our moral character, and our spiritual interest."

WINE.—"Wine is a mocker, strong drink is raging."—*Solomon*.

WATER.—"Water is the most suitable drink for man."—*Zim�erman*. "Water is the best drink."—*Pindar*. "Whilst I drank nothing stronger than water, I could decidedly go through more fatigue, both bodily and mentally, than on the moderate system."—*Rev. S. Ramsay, A. M.*

ENGLISHMEN AND DRINK.—*De Foo* says, "There is nothing more frequent, than for an Englishman to work till he has got his pockets full of money, and then to go and be idle, or perhaps drink till it is all gone. From thence comes poverty, parish charges, and beggary."

"In English ale their dear enjoyment lies,
For which they'll starve themselves and families."

EAST INDIES.—*Bombay*.—"Beer is still totally without inquiry, even for the superior brands; and quotations are entirely nominal. There is little or no demand either for gin or brandy, and we have heard of no transactions."—*Times*, March 6.

PRUSSIA.—There are 9,581 breweries, and 10,131 distilleries, in the kingdom of Prussia.

DISTILLATION AND POTATOES.—The government of Hesse Dramstadt has just prohibited the employment of potatoes for distillation.

THE UNIVERSE, an influential weekly newspaper, intends to devote, regularly, a column to the subject of Temperance and Peace, each alternate week.

THE ADVANTAGES OF DRINK.

A man had been sentenced to death at Kingston, Jamaica; but not one of the forty thousand persons in Kingston would consent publicly to break the sixth commandment. At length the authorities hit upon an expedient worthy of the emergency. They bribed a Spanish sailor who happened to be in port; and to screw his courage up to the sticking point, they kept him drunk for ten days!

PRACTICAL TESTIMONY.

In a tract published by the Midland Temperance Association, is the following statement from John Jarman, labourer, of Clipstow, Northamptonshire:—"By the blessing of God I have done the chief part of my work for the past four years without any intoxicating drink, and for the last nineteen months have been a total abstainer. Instead of beer, my master pays me £1 for the harvest month, and for grass mowing one shilling per acre extra. I am thankful to say I never enjoyed better health or did my work with so much ease and comfort."

TO OUR READERS.

We have made arrangements to present our readers Monthly, with a variety of Original Articles on the most important points of the temperance question, by writers of well known literary attainments.

TO OUR CORRESPONDENTS.

All communications for the MAY Number of the CHRONICLE AND RECORDER, addressed to the Editors, 39, Moorgate Street, London, should be received on or before the 15th of the present month; and, if articles of intelligence, must be authenticated by the name and address of the writer.

To our *Unknown Friend, R. W. O.*, we tender our thanks for his kindness in directing our attention to the Inspector's valuable Report. We shall make ample use of it.

Octogonarian vel Ministerium.—We shall be glad to hear from him, but not in rhyme.

J. L. Newcastle, Ireland.—His favour reached us five days after the appointed time. If he please, it shall appear next month.

James Larner will see that his communication was forwarded by one from the Secretary of the Suffolk Union.

T. E. Rows.—We shall feel obliged if he will forward us from time to time extracts from the Parliamentary Debates, &c. It may often chance that we overlook facts worth recording.

T. A. Smith, of Jersey; John Burt, Poplar; Philip Pizey, Woodbridge, in our next Number.

RECEIVED FOR REVIEW.—"Results of Hydropathy," by Dr. Edward Johnson; "The Wet Sheet," by W. F. Preshaw, Esq.; "The Wesleyan Centenary Hall Spirit Vaults Exposed," by James Buckle.

Also Received, Reports of the Huddersfield, Halsted, and Bolton Societies.

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Mr. GAWTHORP, who has lately finished his labours in Surrey and Sussex, in connexion with the National Society, has been re-engaged by the Committee, and will be at liberty during the ensuing two months, to lecture in London and the neighbourhood. Societies desiring his services can make application at the Office, 39, Moorgate Street.

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THE NATIONAL TEMPERANCE CHRONICLE AND TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

No. 5, JOINT SERIES.]

MAY, 1846.

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Chronicle and Recorder. MAY 1st, 1846.

It is not a little remarkable that Lord Bacon and Sir Matthew Hale, in ancient times, and Mr. Baron Alderson and Mr. Justice Coleridge, in modern times, have all concurred in stating their belief, that *four-fifths* of the crimes committed in this country, may be traced to originate either directly or indirectly in drunkenness. If this be so, and the judges of the land most certainly can be no mean authority upon such a subject, it follows, of course, that four-fifths of the prisoners confined in our gaols, must have come there, either directly or indirectly, through "STRONG DRINK;" and such being the case, is it not still more remarkable, that so little effort has been *especially* directed by the chaplains of our prisons, or by County Magistrates, in their character of Visiting Justices to this overwhelming vice, and *emphatically denounced* Sin?

That "STRONG DRINK is raging," in these days, no man of character will dare to dispute. The gaudy gin-palaces in our towns, and the pestilential beer-shops in our country districts, too truly attest the fact, to the appalled sense of the moralist. That "STRONG DRINK" is worse than useless to the working-man, is equally well attested; first, by the printed testimony of the most eminent and enlightened medical men our country boasts of; and, secondly, by the thousands of hard-working total abstainers from strong drink, who, by their steady la-

hours and sober energies, give new life to our manufactures and fresh vigour to our soil, wherever they are employed. That "STRONG DRINK" is the curse of our country, seducing the husband from his family allegiance, sowing discord on his social hearth, ruining alike his fortune and his health, searing his heart against humanity, and rendering him deaf to the blessed voice of religion itself, the experience of every devoutly labouring minister of the Gospel, of every denomination and in every parish, also bears ample testimony.

Under these circumstances, who should we expect to see foremost in the ranks of any movement, having for its object the putting down of "STRONG DRINK"—the bringing back of the husband to his family allegiance (to his wife and little ones)—the bringing back of peace and happiness to the social hearth—the saving from ruin—the opening of the heart to the tenderest feelings of humanity, and above all, the leading to God through the merits of our blessed Redeemer? Do not the old and the young, the high and the low, the rich and the poor, with one accord, exclaim in answer, "THE MINISTERS OF THE GOSPEL." But have they assumed this proud position? No! I will not delay now to ask, why not; it may be matter for future inquiry, but will proceed to state what has lately been done by one of our zealous advocates in the great Metropolitan Prison at Cold Bath Fields.

A COUNTY MAGISTRATE.
(To be continued.)

THE REPEAL OF THE MALT TAX.

On the 30th of March, a public meeting was convened by the "Association for the Repeal of the Malt Tax," at the York Hotel, Blackfriars, which was attended by several members of Parliament, and by a number of farmers from the agricultural counties.

As might be supposed, the conduct of the government did not escape censure. Loud and vehement was the indignation expressed against Her Majesty's Ministers, for repealing the duty on a variety of foreign goods, while the heavy tax on Malt, which is an article of home-produce, was continued without any abatement.

On these questions of party politics, we do not enter; our sole object is to lay before the public a brief, but correct report, of the sapient remarks made by those of the speakers who delivered eulogiums on beer.

Sir C. LAMB, Bart., presided.

Mr. FIFE said, "it was known to every one, that the favourite beverage of the working-man, was beer, and that it was *absolutely necessary* to his capability for doing hard labour! Yet how was it possible he could have it so long as there was a duty upon it of 100 per cent., as at present? It was a cruel thing for the poor man to reflect, that he could not have a drop of the produce of that barley which his own labour had brought to perfection."

Mr. EBLEY declared, "what a heart-burning thing it was to see a poor man doing heavy labour, and going to the rivulet to slake his thirst (hear.) He trusted the exertions of this society would put an end to so bad a state of things."

We wonder if Mr. Ebley has ever read Milton's *Agonistes*; and if so, whether he has met with the passage where, speaking of the folly of using strong drinks, the poet exclaims:—

"God with these forbidden made choice to rear,
His mighty champion strong above compare,
Whose drink was only from the *limpid brook*."

Mr. GOODMAN said, "he would not conceive of any class of persons in the community who would be opposed to a repeal of the Malt Tax; unless, indeed, the teetotalers, and even they, if they possessed all the kindly feeling they professed for their fellow-men, would surely wish them all the comfort, they felt that was necessary in their hours of labour, from day-light to dark."

Mr. FELS stated his conviction that, "beer was absolutely essential to the labouring man, and no one of right feeling could bear to see him without it. It was almost as essential as bread!"

Without troubling ourselves, or annoying our readers, with any elaborate reply to these childish fallacies, we shall point out some serious discrepancies between the speeches of the country gentlemen.

Mr. FIFE—"Beer is absolutely necessary to the working man's capability for hard labour."

Mr. EBLEY.—"There is not a farmer in my parish who can afford to give beer to his workmen."
Mr. WILDER.—"The best paid agriculturist in any part of the country cannot afford himself a drop of beer."

Do agricultural labourers, then, drink beer, or do they not?

If they do, what becomes of Messrs. Ebley and Wilder's assertions? If they do not, what value are we to attach to the assertions of Messrs. Fife and Fells? Allowing, however, both statements to be correct, viz.—that the labourers cannot work without beer, and that beer they cannot get, it reasonably follows, that the land remains uncultivated, and that no corn can be grown for our increasing population. This alarming state of things does, in our opinion, demand immediate attention from government; and rather than the horrible alternative of a famine, let us have a "Repeal of the Malt Tax."

But setting irony aside, the most reasonable speech delivered at the meeting referred to, appears to us, to have been one by a Mr. Bennett, who advocated the "Repeal" cause, on the ground, that the farmers ought to be allowed to fatten their cattle on the produce of their own land, if they thought best.

We leave the feeding of oxen to those whom it more immediately concerns; but we heartily protest against the mockery of attempting to better the poor labourer's condition, by giving him "plenty of beer." Give him wages wherewith he may purchase sufficient solid food, and that will strengthen him; give him the means of procuring education and religious instruction, and we are fully confident that he will be able to dispense with beer, even though it is said to be "absolutely necessary;" and "almost as essential as bread."

OPIUM AND ALCOHOLIC DRINKS.

The Baptist Missionary Society, desirous of possessing correct information on the effects, growth, &c. of Opium, dispatched a number of queries to those of its missionaries in Hindostan, who labour in the districts where Opium is extensively cultivated.

Answers to the queries sent have been received, and were published in the *Baptist Magazine* for April.

To exhibit the resemblance between opium and alcohol, and also to expose the spurious philanthropy which raves against the use of the poppy-drug among the Orientals, but zealously supports the drinking-customs of its own country; we present, in parallel columns, the effect of opium on the inhabitants of the East, with the effects produced on the nations of Europe, by fermented and distilled liquors.—

OPIMUM.

Extent of Use.

Mr. Phillips of Muttra—"Opium is used in this neighbourhood, and I believe, throughout India, as a stimulus by the young and middle-aged, and as a luxury by the old. The common labourers, also, who earn two annas a day, never deny themselves their daily pill."

Physical Effect.

Mr. Beddy of Patna—"Its physical influence is very detrimental to the constitution, which, at last, sinks under its use."

Mr. Robinson of Dacca—"Opium has at first an exhilarating effect; but as persons become accustomed to it, larger doses are necessary in order to produce its effect. It gradually undermines the constitution."

Mr. Parsons of Monghir—"In every respect, as a stimulus, it is most detrimental. A total unfitness for accustomed exertion is felt, if the dose is omitted for a single day."

Mr. Williamson of Sewry—"It tends to diminish the appetite, and to induce emaciation and general debility."

Mental Effect.

Mr. Phillips of Muttra—"The mental faculties are more vigorous whilst the influence of the opium lasts, as I have been informed by many who employ moonshees and pundits to transcribe and teach, and who are very stupid until the daily dose has been taken."

Mr. Robinson of Dacca—"It depresses the mental faculties."

Mr. Williamson of Sewry—"It relaxes the energies of the mind."

Moral Effect.

Mr. Williamson of Sewry—"It is sometimes used, I am told, as an incentive to vice."

Mr. Leslie of Calcutta—"The eating of opium,

ALCOHOLIC DRINKS.

Extent of Use.

Alcoholic drinks are used throughout Great Britain, as nutriment by the young and middle-aged, and as a stimulus by the old. The common labourers, also, who earn not more than a few shillings a day, never deny themselves of their daily quantity of beer.

Physical Effect.

Alcoholic stimulants have an exhilarating influence, but as persons become accustomed to them, larger doses are necessary in order to produce their effect. A total unfitness for accustomed exertion is felt, if the dose is omitted for a single day. Their use, as the most eminent physicians, surgeons, and chemists certify, and as the personal testimony of myriads declares—is physically injurious, and among other hurtful properties, they tend to diminish the appetite, arrest the reproduction of matter, and produce general debility. Read the Testimonies of Physicians and Surgeons procured by Julius Jeffreys and John Dunlop, Esqrs.; Dr. Beaumont's experiments on St. Martin; Liebig's Chemistry, &c.

Mental Effect.

Although in some cases the use of alcoholic liquors produces an unusual brilliancy of mind, they eventually exact payment with interest, by depressing and injuring the mental faculties. They are unfriendly to that calmness and tranquillity which ever accompany an investigation of the higher and more abstract sciences.

Moral Effect.

Alcoholic liquors, according to the testimony of judges and the records of crime, are the main incentive to vice and immorality.

and the drinking of spirits, are both obstacles to the reception of the truth."

Mr. Parsons of Monghir—"The bad influence which it exerts, is nothing to be compared with the giant evils of drunkenness, from *toddy*, *spirits*, and a preparation of the hemp plant."

The *Westeyan Magazine* of 1836, declared, that drunkenness was destroying more souls every year, than all the ministers of Christ were instrumental in saving.

Read Messrs. Leslie and Parson's confession of the giant evils strong drinks produce in India.

In their moral, social, and religious effects, they exceed, beyond all comparison, the effects of opium.

Reader! while you mourn over the evils attendant on the use of Opium in the East, let your efforts be especially directed in accelerating the overthrow of the Curse of Britain—the Moloch of Christendom!

COLD CLIMATES.

There is unquestionably more apparent ground for assuming alcoholic liquors to be necessary in cold than in warm climates. It may be said, that "as hardly any known substance gives forth so much heat as alcohol, it must prove a very valuable, if not indispensable, article of diet, in regions where the cold is intense." It is true, that alcohol produces warmth, but the warmth is evanescent; alcohol does not nourish and warm at the same time; it does not repair the waste daily and hourly going on in the physical system, and at the same time impart to the system an agreeable warmth. The heat is obtained without the addition of that nourishment which is essential to the sustentation of the strength and vigour of the body.

LIEBIG in his "Letters on Chemistry," sets this question at rest. His words are, "Beer, wine, and spirits furnish no ELEMENT capable of entering into the composition of blood, muscular fibre, or any part which is the seat of the vital principle." Is it not then a greater mark of wisdom to consume articles which produce heat and yield nutrition at the same time, than to drink a liquid which can only warm, but which cannot contribute one particle to the support of the human system?

If, then, persons in cold climates can have food which nourishes and warms—and such food is provided everywhere,—it must be obvious, that alcohol, which only warms, is to say the best, a *superfluity* and not a *necessary*."

We have shown cause why alcohol need not be used; we now proceed farther and say,—It ought not.

Before alcohol can evolve heat it must be combined with the oxygen of the blood; but oxygen is necessary to the reproduction of matter; so that while it is combining with the elements of alcohol a stop is put to the repair of the system, and a decided injury is thereby inflicted.

Least this should be considered the language of exaggeration, we again quote LIEBIG as an authority.—"By the use of alcohol, a limit must be rapidly put to the change of matter in certain parts of the body. The oxygen of the arterial

* Among the articles useful for nutrition, are vegetable fibrine, vegetable albumen, animal flesh, &c. Among those useful for the production of heat, are fat, starch, gum, alcoholic drinks, &c. In polar regions the first-named article (fat) is abundantly provided by nature.

blood, which, in the absence of alcohol, would have combined with the matter of the tissues, now combines with the elements of alcohol. The arterial [red] blood becomes venous [black] without the substance of the muscles having taken any part in the transformation."

KIRBY O'SULLIVAN, Esq., of Liebig's laboratory, also remarks, "All alcoholic liquors, although they produce heat in an eminent degree, possess also another property, which is infinitely better known of the two, viz., their narcotic action on the brain. This is caused by the spirit preventing the blood, which goes to the brain, from becoming perfectly arterIALIZED, by its vapour diffusing itself through the lungs, and thus preventing access of air, by which means, the functions of the brain are perfectly carried on." We thus perceive that the good resulting from an emulsion, of heat from alcohol, is more than counterbalanced by its arrest of the reproduction of matter, and the consequent change of red into black blood. We add a few facts in proof, that alcoholic drinks are not necessary or beneficial in cold climates.

In CARNE'S "Letters from Switzerland," there is mention made of a noted chamois hunter, who provided himself with a large lump of sugar in lieu of the usual flask of brandy.

Rev. RICHARD KNILL, formerly missionary at St. Petersburg, states, that the Russians have found by experience, that ardent spirits are exceedingly injurious to soldiers, when exposed to severe cold.

VON KOTZEBUE, the celebrated German dramatic writer, relates that, on his way to Siberia, he met with a man 130 years old, "who still continued to go into the woods in quest of bark to make his shoes; and I was much struck to observe that his hands were neither wrinkled nor thin, as is commonly the case with old people; he had never been addicted to the use of strong liquors."

BARRON LARREY mentions, that during Napoleon's retreat from Moscow, those soldiers who indulged in the use of ardent spirits, sunk under the effects of cold, almost in battalions; but their fate was not shared by those of their comrades, who abstained from the use of alcohol.

Dr. J. BARKER, of the United States army, states that when General Jackson was once asked if ardent spirits were required by soldiers, immediately replied, "I have made the observation, that in hard duty and excessive cold, those performed the one and endured the other better, who drank nothing but water."

Rev. Dr. SCORESBY, was for many years a resident in the high northern latitudes. In his examination before a committee of the House of Commons, he said, "There is a very pernicious effect in the reaction, after the use of ardent spirits. *Spirits are decidedly injurious in cold climates.*"

Sir JOHN ROSS, in his Arctic Expedition, observes, "The immediate stimulus gives a temporary courage, and its effect is mistaken for an infusion of new strength; but the slightest attention will show, how exactly the result is the reverse." During a protracted and severe exposure of his men to cold, this eminent navigator continued with advantage in the abandonment of what he denominates "this false and pernicious stimulus." The attempt to winter in arctic regions has not unfrequently been foiled by the presence of alcohol.

In an essay by a MEDICAL PRACTITIONER, of Glasgow, it is said, "In 1619, the crew of a Danish ship of sixty men, well supplied with provision and ardent spirit, attempted to pass the winter

at Hudson's Bay, but 58 of them died before the spring; while in the case of an English crew of 22 men, in the same circumstances, but destitute of distilled spirit, only two died."

Other facts of a similar nature, are recorded by a writer, in REES'S ENCYCLOPEDIA and by Drs. MITCHEL and AITKIN. The existence of many thousands of pledged abstainers in *Upper Canada, Labrador, Newfoundland, &c.*, sufficiently attests the ability to live in cold climates without having recourse to "the spirit bottle."

But turning our attention for a moment to the South Pole, we receive corroborative testimony. The cold at the southern extremity of the globe equals, as every one knows, the cold at its northern limits.

Now, it is a well ascertained fact, that there are hundreds of whaling vessels which sail on temperance principles, and although exposed to weather the most severe, the universal declaration the sailors make, is, that abstinence from intoxicating drinks is quite compatible with physical health.

As an example, we adduce the following letter, addressed to the Rev. S. C. DANON, the editor of a temperance periodical at the Sandwich islands:—

"Honolulu,

"Temperance on board a Hamburg brig.

"REV. SIR,—All hands on board the Hamburg brig *Julia*, shipped under the condition, that who-soever should be seen intoxicated, whether on board or on shore, should lose his wages. No spirit-rations were given out, but instead, coffee twice, and tea once, a day. In cold weather, the crew received at night ginger-tea, prepared for every watch twice.

"Captain Penhallow remarked, that he never had seen a stronger and healthier crew on board of a vessel of her size. I am, &c.

"J. HELLRUNG."

R. DANA (son of the well-known American poet) who sailed in a whaler to the Pacific Ocean, doubling Cape Horn and encountering tempests of hail and continents of ice, remarks, in his *Two Years' before the Mast*, "I never knew a sailor in my life, who would not prefer a pint of hot coffee or chocolate, on a cold night, to all the rum afloat. They all say it warms them only for a time."

From the foregoing facts—and did opportunity permit, they might be greatly extended—we may safely pronounce in the words of Dr. RUSH, "There cannot be a greater error than to suppose, that spirituous liquors lessen the effects of cold on the body. On the contrary, they always render the body more liable to be affected and injured by cold."

JOHN WESLEY.

"Neither may we gain by hurting our neighbour in his body, therefore we may not sell anything which tends to impair health. Such is eminently all that liquid fire, commonly called drams, or spirituous liquors. It is true, these may have a place in medicine (although there would be rarely any occasion for them, were it not for the unskilfulness of the practitioner); therefore, such as prepare and sell them only for this end, may keep their conscience clear; but who are they who prepare them only for this end? Do you know ten such distillers in England? then excuse these. But all who sell them in the common way, to any that will buy, are poisoners general. They murder His [Her] Majesty's subjects by wholesale, neither

does their eye pity or spare. They drive them to hell like sheep: and what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? a curse is in the midst of them. Blood, blood, is there: the foundation, the floor, the walls, the roof, are stained with blood. And canst thou hope, O thou man of blood! though thou art clothed in scarlet and fine linen, and farest sumptuously every day; canst thou hope to deliver down the fields of blood to the third generation? Not so; for there is a God in heaven; therefore thy name shall be rooted out; like as those whom thou hast destroyed body and soul, thy memorial shall perish with thee.—(Works, vol. vi. p. 129.)

“You see the wine when it sparkles in the cup, and are going to drink of it. I tell you there is poison in it! throw it away, throw it away, for thy brother’s sake, lest thou embolden him to drink also.”—(vol. vii. p. 504.)

“Taste no spirituous liquor, no dram of any kind unless prescribed by a physician.”—vol. viii. p. 273.)

“Have those in band left off snuff and drams? Let no preacher touch either on any account. Strongly dissuade our people from them.”

“Do not sabbath breaking, *dram drinking*, &c., still prevail in several places? Let us preach expressly on each of these heads. Let the leader closely examine, and exhort every person to put away the accursed thing. Let the preachers warn every society, that none who is guilty herein can remain with us.”—(vol. viii. p. 347, 348.)

“Strong, and more especially, spirituous liquors, are a certain though slow poison. Nothing conduces more to health than abstinence,” &c.—(vol. xiv. p. 327.)

“That liquid fire lays the foundation of numberless diseases. It is amazing that the preparing or selling this poison should be permitted in any civilized state.”—(vol. xi. p. 510.)

“March, 1744, at Newcastle-upon-Tyne, expelled from the society two for retailing spirituous liquors.”—(vol. i. p. 416.)

“Have we not reason to believe, that little less than half the corn produced in the kingdom, is every year consumed, not by so harmless a way as throwing it into the sea, but by converting it into deadly poison; poison that naturally destroys not only the strength of life, but also the morals of our countrymen? O! tell it not in Constantinople, that the English raise the royal revenue by selling the flesh and blood of their countrymen.”—*Thoughts on Scarcity*, by John Wesley, published 1773.

WESLEYAN MAGAZINE for 1836, p. 905, remarks, “We verily believe that the single sin of intemperance is destroying more souls than all the ministers in Britain are instrumental in saving. The man who trifles with strong drink may be overcome; whereas he who abstains cannot. It cannot be unwise to throw the guard of abstinence around our moral character and our spiritual interest.”

In the WESLEYAN MAGAZINE for 1837, p. 498.—“The investment of capital in gin palaces is one of the greatest commercial disgraces of the day; and how men can quietly pocket the profits of such speculations, and compose themselves to sleep at night with the wages of such iniquity in possession, is one of those mysteries which confound the thinking mind.”

[The foregoing article was sent to the *Wesleyan Methodist Magazine*, for insertion as an advertisement. It was, however, considered so objectionable, by the followers of John Wesley, that they

refused to publish it in their periodical. A copy of their secretary’s letter was inserted without comment in our last number; the consequence is, that the Missionary Society has refused to send the *Chronicle* to their missionaries! We shall, therefore, be put to the needless expense of sending the papers by post; and must beg those missionaries, who cease to receive their usual *Chronicle*, not to ascribe the omission to any diminution of interest on our part.

We cannot believe that the large and respectable body, distinguished by the name of the venerable Wesley, will thank their executive for the respect they have shown for his precepts.]

Port Wine.

[A copy of the following official document having come into our possession, we consider we are only consulting the benefit of our countrymen, by giving it all possible publicity.]

PROCLAMATION.

ALCOHOL, BY THE VITIATED APPETITES AND CUSTOMS OF MANKIND, King of Europe, Asia, Africa, America, Australia, and the Isles of the Ocean,—to all mankind,

GREETING—

We cannot but congratulate our loyal subjects upon the increased extent of our modern authority, compared with that exercised by us in ancient times. For whereas, formerly, men drank only wine and drinks compounded therefrom, there have, in these latter days, been manufactured liquors of a more fiery and seductive nature, as gin, rum, brandy, and whiskey; together with cider, ale, and beer, beverages particularly grateful to our well-beloved and trustworthy supporters—the English people.

Notwithstanding, we have one great cause of disquietude, in the existence of an increasing band of malcontents and rebels against our own royal authority, who are industriously and untiringly striving to alienate from us the affections of our liege subjects: and it is therefore with deep concern, that we view any acts, likely to embolden and add fresh vigour to this dangerous and treasonable rebellion.

Having heard rumours to the effect, that there are extensive adulterations of that goodly beverage, commonly called Port wine, and that in numerous cases, fictitious liquors are sold under its name, containing not a particle of the juice of grapes,—we thought it right for the vindication of our Majesty, to institute inquiries respecting the verity of these rumours; which inquiries have proved the rumours aforesaid to be in no wise exaggerated, but in every part strictly and literally true. And whereas such practices cannot fail to aid and abet the rebellion aforesaid, to throw discredit upon our government, and to bring ourself into disrepute.—

We do hereby Caution our loving subjects, not to drink any more of that wine, commonly called Port, under pain of various and severe bodily distempers.

And we do hereby charge our trust-worthy and long-tried friends, the makers and sellers of Strong Drink, that they exert themselves to the utmost, in

publishing and giving due force to this our Sovereign and Gracious Caution, in all places of our Dominion.

Given at our palace of *The Old Serpent*,
on the First Day of the Month of
May, in the year of our Reign four
thousand one hundred and ninety-
three.

[Before adding a few statements in support of His Majesty's solemn and well-timed caution, we desire it to be understood, that our hostility to Port wine does not rest upon the fact of the adulterations described in the foregoing proclamation. We adduce them merely to show that the King has good and true reason for warning his subjects—to whom we have the happiness of not belonging—against the use of that liquor.]

ADULTERATIONS OF PORT WINE.

Dr. Henderson, in his *History of Modern Wines*, remarks, "According to the custom-house books of Oporto for 1812, 135 pipes and 20 hogsheads of wine were shipped to Guernsey; and in the same year, there were landed in London, from that island, 2,545 pipes and 162 hogsheads reported to be Port wine!" And in 1833, not one pipe was exported from Oporto to the Channel Islands, but no less than 862 pipes were exported from the Channel Islands to London!

Dr. Lee of New York, observes, "In this country the manufacture of Port wine is no longer a secret. A red wine is imported from Marseilles and Bordeaux, at 40 cents a gallon, called French Port, which is made into first-rate Oporto, by adding a little burnt sugar, or a decoction of wood, and a portion of alcohol."

In the *Wine Guides*, the following among other receipts will be found for making Port wine.—"Take of good cider, 4 gallons; of the juice of red beet, 2 quarts; brandy, 2 quarts; logwood, 4 oz.; rhatany root bruised $\frac{1}{2}$ lb.: first infuse the logwood and rhatany root in brandy and a gallon of cider for one week, then strain off the liquor, and mix the other ingredients; keep it in a cask for a month when it will be fit to bottle."

In the *Mechanics' Magazine*, the following chemical analysis was given of a bottle of cheap Port wine.—"Spirits of wine, 3 oz.; cider, 14 oz.; sugar, $1\frac{1}{2}$ oz.; alum, 2 scruples; tartaric acid, 1 scruple; strong decoction of logwood, 4 ounces!"

The *Agents of the Oporto Company* confessed in a letter, that "the wines for the most part had become a mere confusion of mixtures."

Accum, in his *Culinary Poisons*, remarks, "The preparation of an astringent extract, to produce from spoiled home-made and foreign wines, a genuine old port, by mere admixture, or to impart to weak wine a rough austere taste, a fine colour, and a peculiar flavour, forms one branch of the business of particular wine coopers."

Redding, in his work on wine and spirit adulterations, declares, "in the richest country in the world, it is mortifying to discover, that at every inn or tavern, where enormous prices are demanded for a bottle of wine, nothing is to be met with, from the Land's-end to Caithness, but a coarse brandied product of the Oporto Company, which in any other region but this would be flung into the still."

Redding also gives the subjoined recipe for making 8 pipes of port, or 920 imperial gallons—

- 2 pipes of Beric Carlos.
- 2 " of Figueras.
- 1 $\frac{1}{2}$ " of Red Cape.
- 1 " of Common Port.
- 20 gallons of Mountain.
- 20 " of the washings of brandy casks.
- 3 " of colouring matter, extracted from German bilberries.
- 2 $\frac{1}{2}$ lbs. of salt of tartar, to make the mixture crust on the bottle.

And 3 lbs. of gum dragon, to impart a fulness of flavour and consistency of body, and to give the whole a face.

The following case, reported in the papers of the day, will let the uninitiated into the secret of "Port wine" making.—On the 24th of August, 1842, W. H. Bond, wine and spirit dealer, Brierly-hill, summoned Adolphus Blumenthal, wine and spirit merchant of Birmingham, for pretending to sell to him a pipe of Port wine, when, in fact, he sold him a certain deleterious admixture of cider and other ingredients. It appeared from the evidence of Blumenthal's cellarman, that he had taken a cask, having all the appearance of one which had *once* contained "good old port," and had poured into it 60 gallons of cider, 20 gallons of Spanish red wine, known by the name of Pontac, and 10 gallons of British brandy. The whole was then well shook up and directed to Bond, in pursuance of his order, for a pipe of good old port wine.

But to come down to the present year. It is now pretty generally known that the vintage of last year, in Portugal, was a failure. The *Probes* stated, "One half of the fruit is unripe, while the other is rotten."

The *Coalliso* also observed, "The fruit is rotten as soon as it is ripe."

And only a few weeks ago, the *Times* correspondent declared that the produce of the last year's vintage was not above one-fifth of the quantity usually exported. Now, the question readily suggests itself, what means will be adopted to meet the English demand? If, with a plentiful vintage there is so much adulteration, may we not shudder to think of the horrible drugged compounds which will now be shipped to England, and consumed by the devotees of the bottle? Pure alcoholic wine is bad enough, but what say you, reader, to hogsheads of "good old port," which never saw the shores of Portugal, which never contained one drop of grape-juice, but which are solely composed of destructive, poisonous drugs? One part of His Majesty's warning, refers to "various and severe bodily distempers;" and in support, we produce the testimony of Dr. Orfila on poisons, who remarks, "Sugar of lead is mixed with acid or sharp wines—gives a sweet astringent, metallic taste, and produces constrictions of the throat, pains in the stomach, fetid eructations, coldness of limbs, convulsions, change of features, delirium. Wines adulterated with alum, to render the wines redder and less changeable, produce painful digestion, obstruction of bowels, and piles. Sulphuric and nitric acid, and alkalies, influence the parts with which they are placed in contact. Some produce so great an inflammation that they may be regarded as caustics almost as powerful as the actual cautery; they evidently cause death in the same manner as burns. Nux vomica, cocculus indicus, introduced into the stomach, affect the brain and spinal marrow—give rise to fits from time to time."

The above remarks relate solely to Port wine; we shall probably revert to the adulterations of other kinds of wine in a future number.

Temperance a National Blessing.

By REV. J. LOCKE OF NEWCASTLE, IRELAND.

A paragraph, extracted from the *Manchester Argus* in the NATIONAL TEMPERANCE CHRONICLE of December last,* set me thinking whether it is justifiable, even by a moderate use of fermented liquors, to countenance a habit productive of so much moral evil and social disorganization in the family of man; and after mature reflection, the deliberate resolution was formed to add my humble example to the cloud of witnesses who attest the beneficial effects of teetotalism in the British Empire.

Total abstinence appears to be the only unailing remedy for immoderate indulgence; since the tenacity of habit is strengthened, and the will carried without the charmed circle of temptation, by the strictness of the pledge.

The most casual observer will admit, that the improvement of the Irish peasantry has been concurrent with the progress of temperance, and must be mainly ascribed to its influence. By that self-restraint, which a triumph over our deadliest national foe—"That enemy which man takes into his mouth to steal away his brains"—has created, the physical character is elevated, the intellect developed, the moral sentiments enhanced. In proportion as less grain is *destroyed* by distillation, more is consumed in bread stuffs; a better description of clothing is used, and the wants of an advancing condition are generally evinced in an increasing demand for the manifold appliances which the markets of modern civilization supply.

Those mechanical agencies, which are daily multiplying and facilitating the interchange of thought in this highly privileged age, are eagerly apprehended and applied. Subscription Libraries—Reading Rooms, and various plans of adult instruction, afford opportunities for mental cultivation in our towns and villages. And the working-man, sober and reflective at his humble fireside, or in the cheerful temperance hall, is not unfrequently as successful in discriminating, as he is earnest in appreciating the truths, which lie con-

* The paragraph alluded to was the following:—"View the various schemes for social improvement, in whatever light we may, whether morally, religiously, or politically, their grand recommendation must be their tendency to excite in the minds of unthinking men, the powers of reflection and self-guidance. Regarded in this light, we do not know but that some of these schemes are worthy to take precedence of many others of a political and party nature, though the latter occupy a much larger share of public attention. What calmly-judging mind, with power to look into itself and understand, so far as can be understood, its deep mysteries and independent powers, but knows that the prosperity and happiness of nations and communities depend less, much less, upon forms of government, or the ascendancy of this or that party, than upon the judicious self-moved operations of well-informed minds. As an instrument for aiding to lay this foundation for social greatness, we hold the abstinence cause to have irresistible claims on the public mind. When we think, too, of the wonderful sympathies that bind mind to mind, and the secret influence that, springing in one mind actuates another, we at once see the importance to that cause of individual example and support; and cannot admit the force of opposing arguments, grounded on the plea of too much self-sacrifice, as weighed against the advantage to each individual that would result from a hearty and general co-operation for the reform of the inebriated vices of society."

fusedly mingled with the trash of a party press, or distorted in the ill-assorted pages of our cheap literature.

It must be stated, too, that Chambers' unrivalled compilations, and other standard industrial classics are to be found in many of the Reading Rooms.—A tolerant spirit also is gradually softening the harsher features of antagonist opinions; for undoubtedly the subjection of any depraved habit, endues the whole man with a certain moral tension, and tends to deliver up the balance of the passions to the steady hand of reason. Too many unhappy exceptions occur; but the general result is undeniable, and inexpressibly important amongst a population in a transition state, excited by discontents, and inflamed with the rapidity of their own progress. Indeed, the temperance movement is the only *levelling* system, which exalts, by purifying the debased; and linked, as it essentially is, with the sacred cause of civil and international peace, it offers sterling security to society, that, amid national trials and changes, the red hand shall not stain the moral resolve of those, who have learned the art of peaceful victory, by conquering themselves.

This World-association, simple, single, and unswerving, in motive and design, invites all to list under the radiant banner of temperance—urgent, and ever accumulating, it holds an onward course, without arbitrary aids from privilege, wealth, or law; and will, at last, (like the agitation for abolishing the Slave-trade) leaven all ranks and degrees, with its philanthropic purpose, until civilized man shall for ever banish from the table that poison, which has destroyed more souls and bodies, than Ambition, Pestilence, and the Sword.

The Balance.

"WEIGHED IN THE BALANCES AND FOUND WANTING."

OBJECTION V.

"TEETOTALISM IS DIRECTLY OPPOSED TO THE SOCIAL FEELINGS OF MAN'S NATURE."

Among a certain class of individuals, no objection is so common as the one at the head of this article.

The condemnation of such persons is high praise; for, on interrogation, it will generally be found, that, in their estimation, "pleasure" means mere animal gratification, and "social feelings," are synonymous with the baser passions of man's nature.

Prove that there is in the intoxicating draught one atom of pure enjoyment—that enjoyment which most resembles the bliss of heaven; prove that alcohol has ever kindled the fire of love in one cold heart—ever civilized one savage,—ever made parents more affectionate, and children more dutiful, philanthropists more benevolent, and Christians more Christ-like; prove these things, and then, but not till then, will the argument avail.

The history of the world mournfully attests the contrary. The records of all ages and nations have unfolded the fact, that strong drink has hardened the heart, dried up the streams of natural affection, rendered parents callous and children in-

grates, soured the temper of the most amiable, and by blighting the intellectual faculties and moral feelings, has made men incapable of experiencing the highest and holiest of all earthly pleasures.

Teetotalism opposed to true sociality! Absurd. It has, indeed, purified the mind, and caused many to forsake the haunts of folly and profanity, where they indulged in the PLEASURES OF SIN; but we repudiate the assumption, that it has lessened the sum total of any individual's happiness. Howard's actions were not less philanthropic because he was abstemious in his habits; neither was the kindness and morality of one of Byron's works increased, because it was written under the influence of gin-and-water! We may reasonably pronounce it almost impossible, that the generous emotions of the soul can flow from an intoxicated brain; some few straggling benevolent intentions may, indeed, chance to escape; but, tainted by the insanity of the mind, they resemble more the dreams of the harmless idiot, than the emanations of an immortal spirit!

The error probably arises from the fact, that good-tempered persons are often the most easily led into dissipation, and the good temper exhibited by them, instead of being laid to the credit of their mental constitution, is falsely attributed to their indulgence in strong drink.

In our next number, we shall weigh the sixth objection,—“*It is a species of self-denial not required by society, and not demanded by the word of God.*”

Hops, Malt, Brewers, and Victuallers.

A Parliamentary return lately issued, gives the following particulars on Hops, Malt, Brewers, and Victuallers.

HOPS.

In 1845, there were, in Great Britain, 48,058, 1-16 acres under cultivation; and the duty paid was £288,526 0s. 7½d.

MALT.

Total quantity of Malt, made in the United Kingdom, in 1845, was 4,687,487 quarters, of which 3,336,065 were used by Brewers and Victuallers, and 413,059 by retail Brewers.

BREWERS.

In England, there are 2,324 Brewers; in Scotland, 198; in Ireland, 115—Total 2,637.

LICENSED VICTUALLERS.

In England, there are 58,055; in Scotland, 15,846; in Ireland, 13,474—Total, 87,375. In England, there are 32,554 persons licensed to sell beer to be drunk on the premises; and 3,769 persons licensed to sell beer not to be drunk on the premises. There are 16,580 Victuallers who brew their own beer, and 13,372 who are beer retailers.

Correspondence.

THE WATER CURE.

TO THE EDITORS.

Sirs,—Nothing could have happened more opportunely to assist the *medical question*, as it is called,

connected with the great temperance movement in England, than the late introduction into this country, of the German mode of treating disease, by new but very simple applications to the human body, either internally or externally, of WATER, at various temperatures.

That some persons are born with a constitution and temperament below *par*, by which I mean below the standard of active good health, is obvious to all; and that such persons are better for the *occasional* use of some stimulant no reasonable person should deny; but then comes the all-important question—*What stimulant is the best to use under such circumstances?* I have no hesitation, from a very extensive experience, in answering—WATER; and having obtained your kind permission to occupy a small space monthly in your valuable periodical with this subject, I propose, from time to time, under the signature of AQUA PURA, to show the great mistake our medical advisers make in recommending *alcoholic stimulants*, to persons circumstanced as before mentioned, instead of the much more natural and effective stimulant WATER; and I shall thus hope to do something towards settling the long impending doubts on the *medical question* of temperance, which estranges so many good men from our ranks, on the plea that their medical advisers pronounce their constitutions to be such as require to be stimulated by artificial means.

AQUA PURA.

(To be continued.)

CHEAP PUBLICATIONS.

Sirs,—We cannot but rejoice in the efforts which are making to supply the poor, and especially our Reading Societies, Mechanics' Institutions, Parochial and Sunday School Libraries, and the Libraries and Reading Rooms of our Temperance Halls, with cheap publications, in which amusement and instruction are combined. Allow me to call the public attention to Nelson's British Library, which promises to be one of the most valuable list of publications the press has issued.

The following extract from the Prospectus will give some idea of the principles on which the tracts will be written.

“Strictly religious and party periodicals have long abounded, and strictly literary ones, that studiously avoid all acknowledgment of the fundamental principles of the Christian faith are no less common. But ample room yet remains for one, which, while it acknowledges the religion of the Bible, as the highest embodiment of truth, shall fearlessly range under its guidance, through all the abundant stores of knowledge for the amusement of the people. To supply this want is the object of the proposed series.”

If succeeding numbers should be like the one before me, a Library will be formed of “Tracts for the people,” of INESTIMABLE value.

Yours faithfully,

B. R.

THE UNIVERSITIES.

We have received a letter from a highly-respected correspondent, who is a clergyman and a teetotaler, assuring us, from his own personal knowledge of Oxford and Cambridge, that the remarks we copied into our last number from the *Westminster Review*, are totally inapplicable to the present state of those Universities. We are happy to learn, from so respectable an authority, that the industry and

sobriety, now excited by the public examinations, are such as few persons conceive, who cannot, as our correspondent does, recollect the state of the Universities, when public examinations were unknown, and when the obtaining a degree, was such a mere farce, that it left the time of the young men at their own disposal, whereby habits of indolence were acquired, which alone were sufficient to make them the easy prey of every temptation to sin.

TEMPERANCE IN NORTH WALES.

We have received an interesting letter from Mr. David Williams of Dinorwie, near Carnarvon, North Wales, who styles himself a constant reader of our 'worthy periodical.'

Mr. Williams informs us, that the epistle with which he has favoured us, is the first he has ever written in the English language; and in return for this compliment, we think it only right to give our extract verbatim.

"In this neighborhood called Dinorwie there are a large Quarry slates, and are about 1700 men working every day; and I am glad to tell you, and my tectotalls brethren through the kingdom and the world, that a one-third of them are teetotalers. Every Clarkes and Agents belonging to this great work are a strong, teetotalers. The last night [April 9] I be in a public Temperance meeting at a Calvinistic chapel called Dinorwie, where are a many hundreds of people present. The meeting was carried on by Mr. Evan Thomas of Clwtybout, Rev. Mr. Thomas Edwards, Ebenezer, and the Rev. Ellis Foulkes, Cefn-y-waen. About a ten years ago, in a two village near this work, there was eleven public houses, but now not more than five; and in Carnarvon at the same time about 120 public house, but now not more than 80.

"What great work did the temperance movement mak in this vicinities, where are a scores of families been at once through the effect of a strong drinks not have enough of a daily bread, and her children cary a starving life, but now in a well dressed suite, and in everything comfortable to come to the Sabath schools, and to hear the Gospel of the Lord Jesus Christ."

RAGGED SCHOOL.

*Ragged School,
Lamb Court, Clerkenwell Green,
5th April, 1846.*

GENTLEMEN,—I shall not occupy many lines of your valuable pages, but feel truly desirous of impressing the minds of your numerous juvenile readers, with the importance of endeavouring to communicate knowledge to others, and although not perhaps, you would say, strictly within your province, yet you will agree with me, that the connexion between the progress of Total Abstinence, and the spread of general knowledge is far from a slight one. If the *pot* is taken away from the drunkard, a book should be given him instead: in short, he should be taught to read; and thus furnished with a silent companion who will entertain him with pleasant conversation and never beguile him to the public house. We are intending here to form an adult school to teach reading and writing gratuitously on Monday evenings, from 8 to 10, if a supply of teachers can be obtained. Parties of christian sentiment willing to become instructors will be good enough to address a line, pre-paid, to Mr. J. H. Petch, honorary secretary, or Mr. R.

W. Vanderkiste, London city missionary, or Mr. Williamson, temperance missionary, at the school.—I am, Gentlemen, very respectfully, your most obedient servant,

R. W. VANDERKISTE.

Old clothing, and boots or shoes of any description, for the use of the poor, will be thankfully received at the school, addressed as above.

Imperial Parliament.

(Wednesday, March 26th.)

The Scotland Turnpike Road's Bill went through committee.

The Hon. Fox MAULE proposed that no toll-bar house should be licensed for the sale of spirits, if within five miles of a house on the turnpike road, regularly licensed for that purpose by the magistrates.

After a long conversation the committee divided, and the numbers were—

For the proposition	19
Against it	17
	—
Majority	2

The question was then put, that the clause do stand part of the bill. The committee divided—

For the clause	17
Against it	19

And so the committee most cavalierly overthrew its former resolution!

Mr. Fox MAULE stated his intention to withdraw the bill. He had done what he could to remove the stigma which attached to making toll-gates public-houses. After this, if any accident occurred in consequence of drunkenness at these places the government would be responsible—(No! No! Order! Order!)

[The following select committee has since been named by Mr. Forbes Mackenzie, to inquire into the subject: The Lord Advocate, Mr. Fox Maule, Mr. H. Drummond, Mr. Cripps, Lord Dalmeny, Mr. Forbes, Mr. Bannerman, Mr. F. Scott, Mr. Duncan, Sir John Hope, Mr. P. Scrope, Mr. Stuart Wortley, Mr. R. Hodgson, Viscount Duncan, and Mr. Forbes Mackenzie.]

Foreign Intelligence.

BRITISH GUIANA.

[From the *Guiana Congregational Record*.]

A pretty fair idea of the state of the temperance question in the legislature of British Guiana, (consisting of only ten persons, including the governor and government secretary, the chief justice, attorney-general, and collector of customs,) may be gathered from a recent sitting, as reported in the *Royal Gazette* as follows:

"A report from the High Sheriff was read. With reference to the petitions of two Portuguese for two Spirit Licenses, one for the village at *Hyde Park*, the other for the village at *La Retraite*, the Sheriff did not consider either of those villages sufficiently populous to have a second license. Mr. Cral did not see why this money should be lost to the revenue; it would be 300 dollars lost. Mr. Stuart—three times 300 dollars. Government Secretary—Would you to save such a sum as that, overlook the demoralizing effect of multiplying grog-shops? Mr. Stuart—Do you think that there will be one person less to drink spirits, or that any one person will drink

less spirits, if there is only one shop in the place of three?" "It was ordered, by a majority of the court, that the licenses applied for could not be at present issued."

The said majority we observe to have been occasioned by the government section, who, since the colonial secretary's circular for discountenancing inebriety, have usually taken the sober side of the question.

BURMAH.

"Father Mathew's spirit seems to have infected the members of the cabinet; for they have directed every governor in the provinces, to suppress the use of ardent spirits, and to fine and imprison all those caught vending them."—*Moulmain Chronicle*, January 14th.

FRANCE.

Extract of a letter from Mr. J. Page, Secretary, of the Normandy Temperance Society, "I am happy in having to inform you of a steady improvement in the workmen. We received 24 signatures at our two last meetings."

Home Intelligence.

JERSEY.

It is gratifying to state, the new year has commenced favourable to the temperance cause, in this wine and spirit drinking island; three meetings more have been opened, making four per week, with every prospect of others being shortly commenced. The number of signatures to the pledge, since January 1st, has been 147, being nearly double the number obtained in the same period of last year—probably owing, in some measure, to the awful fact, that *three murders have been committed in the short space of three months*, besides murderous attacks in this island, *strong drink* being more or less connected with them; beneficial results have followed the distribution of tracts and papers on the principles amongst the soldiers of the depot stationed here, 14 having joined the society in one week. I consider societies cannot do better than circulate freely those silent, but powerful advocates.

Dr. Grindrod is engaged to deliver a course of lectures here in May.

THOMAS A. SMITH, Secretary.

IRELAND.

The annual procession of the CORK Temperance Societies took place on Easter Monday, the 13th ult., and was a very splendid demonstration.

We make a few extracts from the *Cork Examiner*. "Nobly have the people stood the test this day, and at this peculiar and most inauspicious season; they have proved by their numbers, their enthusiasm, and their consistency, that the holy cause is stronger than ever. Many an ardent prayer had been offered up, that the day might be fine "for Father Mathew." It would seem as if these prayers had been heard. At eleven o'clock, the Cornmarket was densely crowded over, with many thousands of men, women, and children, dressed in their best, and looking radiant with happiness. About half-past eleven o'clock, Father Mathew arrived on the ground, and was hailed by a glorious burst of cheering, from 50,000 to 60,000 people. The effect of the forest of wands, with silk streamers,

the bright colours of the dresses of the women, the uniform of some of the bands, and the hundreds of gay flags, was beautiful in the extreme, as the sun shone forth with all the brightness and warmth of Midsummer."

The mayor, in his official robes, was present in the procession. After describing the order and route of the procession, the *Examiner* continues—"It is needless to tell how Father Mathew was received, as he walked through the city; how the windows were crowded, how the people cheered, how all hats were taken off, as he appeared. The vessels in the river were decorated with their choicest flags; and the tri-colour flag floated from the roof of the house of the French Consul. The whole passed off without an accident."

SCOTLAND.

OPENING OF THE YORK HOTEL, EDINBURGH.

The crowded state of our columns last month, prevented us from giving any account of the circumstances attending the re-opening of the York Hotel, by Mr. Balcarras, on strictly temperance principles. As we are, therefore, a month behind our contemporaries, our notice must be brief. An elegant and substantial entertainment was provided; but all intoxicating liquors were excluded. About 40 gentlemen attended. W. M. Chambers, Esq., ably presided; and was supported on the right by Rev. Dr. Lee, James Simpson, Esq., Bailie Gray, Frederick Hill, Esq., Inspector of Prisons; and on the left, by Bailie Mack, Professor More, Dr. Glover, &c. Archibald Thomson, Esq., acted as croupier, and was supported on the left, by John Dunlop, Esq. of Brockcloth, &c.

Letters of apology were read from Drs. Alison, Gregory, Greville, &c., expressing the warmest approbation of the object of the meeting.

The following sentiments were given:—

"The Queen and the Royal Family;" "The spread of Temperance and success to Mr. Balcarras' Establishment;" "The health of Mr. Simpson and the Sanitary Improvement of the Working Classes;" "Bailie Mack," in connexion with the Reformation of Juvenile Offenders;" "The Press," associated with the name of Mr. Chambers; "The Magistrates and Town Council," associated with the name of Bailie Gray; "More Water and less Whiskey;" "Rowland Hill and the Penny Postage System;" and "Frederick Hill, Esq., the Inspector of Prisons."

The company broke up about ten o'clock, highly gratified with the success of their experiment, and hoping that this first Temperance Dinner, may prove the forerunner of a happy change in the usual mode of conducting public entertainments.

ENGLAND.

EXETER HALL.—A temperance meeting was held in Exeter Hall, on Wednesday, April 22nd. Danl. O'Connell, Esq., M.P. presided. The speakers on the occasion were Messrs. Whittaker, Grosjean, Wrigley, T. A. Smith, and Teare, and Dr. Oxley. This meeting was convened by Dr. Oxley, for the purpose of raising funds to wipe off the remainder of the debt left unpaid by the late Society for the Suppression of Intemperance, and for which Dr. Oxley made himself responsible. We sincerely trust the London teetotalers, and others formerly connected with that society, will see the justice of contributing their share of the amount still unpaid.

THE PARISH OF POPLAR.—Mr. John Burt of Poplar, has sent us the following interesting paper. "In the parish of Poplar, consisting according to the last census, of a population of 22,300 persons, there are 20 butchers, 22 bakers, 101 houses licensed to sell intoxicating drinks, and above 800 drunkards! There are five public-houses together, forming one row. There are more than 5,000 workmen employed at the different yards and factories, the majority of whom are receiving good wages—from 25s. to 45s. per week; and yet the distress apparent in the families of these men is painful to observe.

About seven years ago, I adopted the total abstinence principle; we have now a society of 300 adults, with 30 reclaimed drunkards. We have recently obtained the Primitive Methodist chapel at £4 per annum, and hold our meetings every Tuesday evening. Already we have taken about 35 pledges, and some of them from men of the most depraved habits.

We have not a single minister in the parish favourable to the cause."

SEVEN DIALS.—The anniversary of the Seven Dials Temperance Society was held on Easter Monday in the hall, King-street. A tea festival was held, at which 200 attended; after which there was a public meeting, presided over by John Dunlop, Esq. The speakers were, Mr. Salway, two reformed men, and Mr. James Balfour, the missionary of the district. Several signatures were obtained. The first annual report was read, from which we make the following extract, bearing upon the metropolitan mission: "Your committee have, during the past year, held in this hall more than 100 meetings, which have been remarkably well attended, sometimes to excess. And it is evident, that the labours of the committee and advocates, with the great assistance of the missionary of the district, have not been in vain, from the fact, that upwards of 900 signatures have been obtained to the pledge of total abstinence."

ALDROROUGH.—We held our annual meeting on Friday last, which was well attended. The speakers were, Mr. James Larner, Mr. John Mann, and M. W. Crawford. Great attention was manifested, and the addresses were of a first-rate character, faithful, serious, and plain. I have no doubt that great good was effected.

Our society begins to rise again—we have some of the best of our town's people reading and thinking upon the temperance question. The Ipswich tracts have done good; I have sent parcels of them to some of the most respectable inhabitants, with short notes, requesting them to give their attention to the subject. In one case, I am happy to say, I have been successful in gaining a whole family to the cause, who, I hope, will be of great assistance to us. There is a great movement going on here among the Benefit Societies, the members of which are getting very dissatisfied at the amount of money they are compelled to spend in drink. In some cases they have resolved to spend less, and in others, they are asking each other whether their meetings could not be held away from the public-houses; so that we have not laboured in vain if we have only accomplished this.

Most of our reformed drunkards stand well, and those who are gone back are none the better for it.

JOHN MATTHEWS.

BATH.—Bath Female Juvenile Temperance Society. This society was established in July, 1845, for the purpose of training up Juveniles of the female sex, in the principles and practice of total abstinence from all intoxicating drinks.

The society is conducted by a committee of adult females, whose exertions have been greatly blessed.

The society numbers nearly 200 members, and the female Sunday School Teachers of the city, are beginning to take an interest in the matter.

The committee have been actively engaged in procuring signatures to the memorial to the Queen, praying for the abolition of the sale of intoxicating liquors on the Lord's day. Nearly 2500 females of the city have signed the memorial, which has been forwarded to York for presentation.

MARGATE.—We are glad to learn, that the temperance society in this town, has been re-established.

On the 20th of March, a lecture was delivered by the Rev. W. Rogers, before a crowded meeting, at Foot's Bathing Rooms. Rev. W. Morton, late Missionary to India, presided, and ten signatures were obtained.

On the 6th of April, a lecture was delivered by the Rev. W. Morton, in the above rooms; two persons signed the pledge.

WOODBRIDGE.—On Wednesday evening, the 18th of February, the friends of true temperance were highly gratified and interested, by an impressive address, in the Temperance Lecture Room, Quay-lane, by Mr. M. W. Crawford, Agent of the Suffolk Temperance Union; at the close of the lecture, several signatures were obtained. On the 11th of March, Mr. Crawford visited Woodbridge again, but the meeting not having been announced in time, the attendance was less numerous than usual; nevertheless, three signatures to the pledge were obtained at the close. Our meetings are, in general, better attended than formerly, and a spirit of inquiry is excited in the public mind, which augurs well for the future.

PHILIP PIZEY.

St. Ives, Huntingdonshire.—The first meeting of a public social character to advocate the principles of teetotalism, was held on "Good Friday," in the Girls' British School-room, about 80 persons partook of tea and the usual eatables. Several ministers and local preachers were present on this interesting occasion. Some of these, with other respectable townsmen who rarely attend teetotal meetings, were of the number, evincing their desire to countenance an object calculated to improve the condition of their neighbours. A public meeting for further advocating the cause was held after tea, when J. Harcourt, Independent minister of Houghton, was called to the chair, who, after a suitable address, called on B. Brown, and Messrs. Wallington, Collins, Botterell, and Davis, Baptist ministers; the last minister, after several previous trials, declared his firm attachment to the cause, and signed the pledge openly for the first time. The Chairman, in closing the meeting, adverted to this circumstance with delight, and recommended his hearers to follow their minister's example.

T. R.

IMPORTANT TESTIMONY.

Speaking of his march from Arcot to Poona-mallee, a teetotal soldier says:—

"I was exposed to the heat of the day, having to accompany the commissariat stores, which moved off at two p. m. each day. I had no tent to shelter me from the winds or dews of night, sleeping under a tree, or the verandah of a choultry; yet, I thank God, I was enabled to resist the temptation of the bottle, and arrived here with my family in good health and spirits."—*South India Journal.*

National Temperance Society.

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Joseph J. Gurney, Esq.	Rev. W. H. Turner, M.A.
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Lawrence Heyworth, Esq.	Robert Warner, Esq.
William Janson, Jun., Esq.	Edward Webb, Esq.
Ven. Archdeacon Jeffreys.	Rev. J. Wilson.

TREASURER.

G. W. Alexander, Esq., 40, Lombard Street.

EXECUTIVE COMMITTEE.

George W. Atwood.	Charles Gilpin.
Richard Barrett.	C. H. Lovell, M.D.
Jabez Burns.	John Meredith.
William Cabell.	Richard Potter.
William Cash.	T. B. Scutt.
John Cassell.	

SUPERINTENDENT OF MISSION.

John Meredith.

SECRETARIES.

Theodore Compton.	Dawson Burns.
CASH AGENT.	COLLECTOR.
Mark Moore.	David Doeg.

HONORARY TRAVELLING AGENT.

Joseph Reed Wilson.

THE ANNUAL MEETING OF MEMBERS, will take place at the Office, 39, Moorgate Street,

On MONDAY, 4th of MAY, at 3 o'Clock,

To receive the Report of the Committee and elect Officers.

THE ANNIVERSARY MEETING

WILL BE HELD AT

EXETER HALL,

On THURSDAY, MAY the 21st,

THE

EARL OF ARUNDEL AND SURREY, M.P.

HAS ENGAGED TO PRESIDE.

Doors open at 5 o'Clock. Chair taken at 6 o'Clock. Tickets of admission may be had, gratis, at the Society's Office, and of any member of the Committee.

A full REPORT will appear in the JUNE Number of this publication.

RAILWAY LABOURERS.

Public attention is at present earnestly directed to the horribly demoralized condition of the labourers employed in the construction of our railroads. The press is daily laying bare scenes, the most appalling, disgraceful to our national morality and religion. It is an established fact, that there exists in the very centre of civilization, and within a short distance from our dwellings, a class of persons, inheriting the name of Britons, who are virtually as far removed from humanizing and christianizing tendencies as the most ignorant and savage subjects of the Russian Czar, and not one whit superior

in intelligence and spirituality of mind, to the wild Bushmen of Southern Africa, who are characterized by an eminent missionary writer, as the "most degraded and despised of all the sons of Ham." And, as usual, the degradation of our railway labourers is connected with strong drink! Strong drink is in their case both a cause and an effect. They drink because they are demoralized, and they are more demoralized still, because they drink.

To ameliorate the condition of these men, some recommend legislative interference; and no doubt judicious legislation would do good. But what permanent effect for the better can be produced, so long as the love of strong drink continues to rule? To suppress this craving for alcoholic stimulants, is therefore an indispensable step towards the moral renovation of the class of men referred to; and, impressed with these views, the Committee of the NATIONAL SOCIETY are now in communication with the Directors of some of the most influential Railway Companies, on the subject of employing Temperance Missionaries to labour amongst the men. We cannot but hope, that the fearful revelations which have been made, and are still making, will induce the gentlemen who preside over these national undertakings, to give their warm approbation and support to measures, which cannot fail to elevate and bless many of those whose Herculean strength and iron frames are wasting by dissipation, and from whose breasts, nearly every tender and ennobling feeling has been obliterated by the raging and devouring fires of alcohol.

PARLIAMENT

has again met, after the Easter recess, and, therefore, the time has arrived for sending up, without delay, the petitions against the SUNDAY TRAFFIC IN STRONG DRINK.

The petitions should be forwarded—not, as some have been, to us—but to the following prelates and noblemen who have consented to present them to the House of Lords; and to the following gentlemen who have engaged to lay them before the House of Commons.

TO THE HOUSE OF LORDS.

His Grace the Archbishop of Canterbury, Lambeth.
The Lord Bishop of London, St. James's-square.

" " Norwich, 38, Lower Brook-street.

" " Ripon, House of Lords.

" " St. David's, 40, St. James's-place.

Right Hon. Earl Fitzwilliam, Halkin-street, Grosvenor-place.

" Lord Cottenham, Wimbledon-common.

" Lord Campbell, Knightsbridge.

TO THE HOUSE OF COMMONS.

Viscount Ebrington, 42, Grosvenor-square.
Benj. Hawes, Esq. 9, Queen-street, Westminster
Joseph Brotherton, Esq. 7, Manchester-buildings.
William Aldam, Esq. 3, Plowden-buildings, Temple.
Charles Wood, Esq. 86, Eaton-square

ADDRESS OF THE NATIONAL SOCIETY.

The friend, whose liberal offer we published in the last No. of the CHRONICLE, has requested us to state, that the time allowed for applications and remittances is extended from the 1st to the 15th of May.

LONDON AGENT.

The Committee have resolved to engage one or more approved Advocates to lecture in London and its vicinity; and are now open to applications with testimonials, from qualified persons.

MR. JABEZ INWARDS has been engaged as a Visiting Agent to this Society, for Bedfordshire. He will also be at liberty to lecture in London on Friday and Saturday evenings. Applications to be made to the Office.

World's Convention.

Communications are received by almost every post, referring to the coming Convention. The friends of the cause, both at home and abroad, are bestirring themselves with increasing vigour, and everything promises a glorious assemblage. The event being now placed beyond doubt, it behoves those entrusted with the arrangements, to take time by the forelock, and to be fully prepared to make the most of the occasion. It is obvious, that the advantages to result from the Convention will depend, in a great measure, upon the extent of its operations, and more especially upon the amount of moral suasion it may bring to bear upon the public mind. *Public meetings* and the *Press* will be the two great means by which the Convention must seek to carry its object. Meetings should be held every evening in different parts of London, and reports of meetings and appeals to the public; and, above all, well-arranged and authenticated facts should be published in all the newspapers and magazines in the United Kingdom. Such a comprehensive mode of action could not fail to produce an immense effect upon the public mind. People who have never before thought of the subject will be compelled to think, and to act.

But it is equally plain, that no effort of this kind can be made without the needful pecuniary supplies. The newspapers will not give full reports without some compensation. Thousands of copies would have to be paid for, and sent to as many influential individuals. Hundreds of advertisements should be inserted announcing meetings and proclaiming facts. In short, there need be no fear of raising *too much*; but it is high time to take steps to prevent having *too little*. We, therefore, now call upon every society in the United Kingdom, and every individual temperance man, to send up his contribution,—be it a *shilling*, or a *thousand pounds* in aid of the WORLD'S CONVENTION.

COVENT GARDEN THEATRE IS ENGAGED FOR A GRAND MEETING ON THE 7th AUGUST!

The subjoined letters exhibit the importance attached to the coming Convention by our friends in different parts of the world.

We would direct especial attention to the letter of Archdeacon Jeffreys; it will be read with interest by all the supporters of Christian Missions. May the truths it presents, and the warnings it contains, have their due weight upon the ministers and members of our churches at home!

LETTER FROM THE SOUTH INDIA UNION.

Madras, February, 1846.

SIR,—I have the pleasure to acknowledge the receipt of your printed letter, dated 10th November, 1845, and beg to inform you, that we have appointed the Rev. T. D. W. Ward, A.M. (missionary of the American Board returning to America,) a delegate to the World's Convention. He sailed from this port the 1st inst. in the *Worcester*

I hardly need assure you that we here most heartily approve of the plan and object of holding a Convention, and do hope it will be productive of the greatest good.

The war in the N.W. will, doubtless, divert the attention of the military for some time to come, from our cause.

Our annual meeting, on the 23rd January, was the most important and influential before held. There were thirteen missionaries and three officers present.

The London missionaries are coming to the rescue like men.

I, am, &c.,

R. P. HUNT, Sec.

LETTER FROM THE VEN. ARCHDEACON HENRY JEFFREYS.

Bombay, February 14th, 1846.

MY DEAR SIR,—I have received your printed circular, together with your obliging letter, inviting me to attend the Convention, for the purpose of promoting temperance throughout the world, which is to take place next June; and will endeavour, if possible, to arrange my private affairs, so as to leave India by the mail steamer of the 1st of May, which will probably reach Southampton by about the 10th of June.* Whether I shall be able to reach England any sooner by crossing the continent, I cannot say.

I take the most interest in the cause, as 28 years' experience in India, with the regiments and in the hospitals, has convinced me that nothing in the least effectual can be done to arrest intemperance among the British army, or the seamen that frequent this port, or to wipe away the disgrace that is daily brought upon our country

* It will be seen that the above letter was written prior to the alteration in the time of holding the Convention. Before this is printed, the Archdeacon will have been made aware of the change, and will probably make his arrangements accordingly.

and our common Christianity, before the natives of India, except upon this principle.

I am persuaded, too, from many years of past experience, that God will not bless the cause of Missions on this side of India with any extensive success, till the Missionaries of the everlasting gospel take up this position.

Even already, from the melancholy instances of the falls of our native converts, solely through drink, that have come to my knowledge, I am certain—and from the very nature of man I can *prove*—that Hindoos cannot outrage all those principles of “pure temperance,” in which they have been brought up, and wound their “weak conscience” by even *TASTING* intoxicating drinks, without danger—I should rather say, a certainty—that in a very large proportion of instances, they will become drunkards. And I am certain, that when we have churches of native Christians, there will be found a much larger *proportion* of drunkards among them, than among an equal number of Hindoos taken *indiscriminately* from the villages in India; and, consequently, that all the *crimes* which are the known result of intemperance will abound among them.

On receiving them into the “Christian caste,” if the missionary does not exhort them to continue in the *SAME* principles of pure temperance in which they have been educated from their youth, and set the *same* example in his own person; if he once loosens the cord or puts the stumbling-block before their “weak consciences,” by even the *SIGHT* of intoxicating drinks upon his own table, a flood of intemperance, with all its crimes, will come in upon the infant church, and spread over India; and all our missionary efforts will end (on the whole) in a curse, and not a blessing to this country.

Believe me, dear Sir, yours very sincerely,

HENRY JEFFREYS.
Archdeacon of Bombay.

WEST INDIES.

LETTER FROM THE ST. VINCENT SOCIETY.

St. Vincent, 25th February, 1846.

To the Committee of the National Temperance Society—

We beg to acknowledge the receipt of your communication of the 10th November, 1845. We warmly coincide with your views of holding a “World’s Temperance Convention,” and we are very sanguine of the advantages which may accrue therefrom. We think it of the highest importance that total abstainers from all parts of the globe should meet, to consult together, and suggest the most effectual method of extending the temperance reformation, and forming a temperance union throughout the world. We expect that the Honourable Hay M’Dowall Grant, the worthy founder of this society, will be in London about the time mentioned for holding the Convention, to represent this society therein, and give every useful information, in connexion with the subject, in this part of the globe. In the meantime, we may mention, that this society has been formed about two years, by the honourable gentleman before mentioned; his pre-

liminary steps were to break down the still upon his own estate, and discontinue the abominable practice prevailing in this country, of giving the labourers quantities of rum in lieu of wages, or to stimulate them to greater exertions. He then announced in Calder Chapel, his earnest wish of forming a total abstinence society, of persons, who, deeply sensible of the evils resulting to their fellow-creatures from indulgence in the use of intoxicating liquors, and desirous, under the divine blessing, of setting them an example of self-denial and temperance, in the hope of inducing them to refrain from habits so injurious to their minds and bodies, would solemnly resolve to abstain *totally* from the use of all intoxicating liquors, except as a medicine, or when used in religious ordinances; at first, only two or three came forward to subscribe to this pledge; but now through his indefatigable exertions by the blessing of God—we number near two hundred and fifty members. We have general meetings monthly, and local meetings weekly, when we possibly can. We hold the two principal holidays kept here (Sundays excepted), viz., the first day of August, being the anniversary of the abolition of slavery, and Christmas, by a procession and *soirée*.

We have received a set of beautiful temperance banners and medals from England, the gift of Mr. Grant. We have visitors appointed for each estate, whose duty it is to use their utmost efforts to persuade the people to practise temperance, and to make special investigation when any one is said to have violated his or her pledge, and report the same at the monthly meeting; when, if a violation be fairly proved, they are expelled from the society; but it is customary, when the offenders are penitent, to take their medals and suspend them for a certain period, after which, if they have acted consistently with the rules of the society during that period, their medals are returned and they are continued members.

There is still a great deal of debauchery and immorality in this island; but upon the whole, we think that total abstinence and morality are rapidly advancing hand in hand. One or two other estates have followed the noble example set on the Honourable H. M. Grant’s, and many respectable persons have banished all intoxicating beverages entirely from their dwellings, and are doing their utmost to discountenance and discontinue the pernicious practice abounding in this country, of offering spirits to every one that calls, and drinking in every house they go to. The moral and physical evils resulting from such a practice as this, must be evident to every reflecting mind. Respectable and moral young men come to the West Indies, with a resolution of being always temperate; but alas! with the fallacious notion, that a little spirits is indispensably necessary in a tropical climate; and the very first person they meet, or the very first house they come to, they are sure to be asked and pressed to drink, and, generally with a remark, that ‘a little spirits is necessary in this country.’ A person meets with the same “kindness” (if such a term is compatible with such a practice), and the same pretended motive from almost every person he meets, and in almost every house he goes to; and thus the poor unfortunate indi-

vidual, imperceptibly, and before he is scarcely aware of it himself, becomes an immoderate drinker, accompanied in most cases by other immoralities, whereby in a short time, he loses his reputation, his situation, and all his prospects of success in this world. Such cases as these are not imaginary, nor are they of rare occurrence. Alas! they are not. We have known many very similar cases occur within the last few years, of young men who mournfully parted from their friends, whom they loved, with a view of securing independence for themselves, and returning to enjoy it with their friends—who have been thus led away, and lost to every principle of virtue and morality—lost to themselves—lost to their friends (who are generally kept ignorant of their case)—lost to the world, and, in many cases, we may not unreasonably infer, lost to all eternity! We are therefore extremely solicitous, that young men coming into this country, be guarded against this perfidious West Indian maxim, that a little spirits is necessary in this hot climate.

We firmly assert to the contrary, fearless of any contradiction; some of us have never tasted spirits since we came here. Since joining this society, none of us have ever felt the want of them—scarcely have any of us required to take spirits as a medicine. We have all of us, without exception, found ourselves in better health, and more able to perform our several duties, however arduous, since becoming total abstainers, than we ever before did.

Ye are at liberty to publish all or any part of this if you think proper.

Signed, on behalf of the committee,

JOHN PARSONS, President.
WM. McTAVISH, Treasurer.
HUGH McDONALD, Secretary.

In our next Number we intend printing a very cheering communication we have received from the Bermuda Temperance Society.

GREAT MISSION MOVEMENT.

J. R. WILSON'S REPORT.

Having completed the visitation of most of the towns on the Tyne and Wear, and seen the adoption of the improved organization in the greater part of them, I resolved to prosecute the temperance mission in the county, through which, eighteen years ago, I commenced and itinerated in the Sunday school cause.

On the 14th of March, I proceeded to Carlisle, and the day following, visited most of the Sunday schools in that city, distributed about 500 temperance tracts, and left about 250 pledges with the superintendents for such children as might wish to take the pledge the following week.

On the 16th, the public meeting was held at the Athenæum, which was numerous and respectably attended; Joseph Ferguson, Esq., an old and valued friend, who formerly assisted me in the Sunday school and Bible cause, presided on the occasion, and avowed himself a convert to the total abstinence principle. After explaining and recommending the improved organization, I was supported by J. D. Carr, an influential member of the Society of Friends, who expressed the grateful sense of the temperance community of the city, for the very opportune visit of the agent, and his conviction that the proposed

organization was greatly needed. He is a large biscuit manufacturer, and has nearly one hundred workmen and boys in his employ, every one of whom is a pledged teetotaler. The chairman's thanks for the honour done him in presiding, were conveyed briefly, but very acceptably, in a donation of £5 to the temperance mission!

On the following evening, I met the committee at the Temperance Hotel, when it was resolved to recommend the entire organization to the members of the society, to be convened at the Rechabite Tent, on the evening of the 18th. At the latter meeting, which was numerous attended, the resolutions of the committee would have been carried by a large majority of the most influential and active friends of the cause, who had come prepared to offer their services as tract distributors, but for the opposition of an individual formerly secretary of the society, who has by his extreme views and dogmatical spirit, prejudiced the minds of many who would have come forward in the support of the cause.

At a subsequent meeting of the committee, the organization was fully resolved upon, and a supply of tracts, &c. is to be ordered from the national depot, and a member appointed to correspond with the society. The reception I have met with has been kind in the extreme, and there is but one opinion as to the desirableness and importance of the plans proposed.

The Carlisle Temperance Society has existed since the year 1836, and the numerical register since its commencement reaches nearly 3000, including juveniles; but it is supposed that the present number of all ages does not exceed one thousand. Dr. Grindrod's visit was the means of adding greatly to the members, but chiefly among the young. They have been visited by various itinerant lecturers, on whose advocacy they have chiefly depended for the increase of their members. There are four breweries and 150 houses for the sale of intoxicating liquors; the population at the last census was about 23,000.

PENRITH.

Proceeded thither on the 21st, and the day following addressed the schools on the former part of the day, and the teachers and parents at night, in the Independent chapel, distributing tracts and pledges as usual. The meeting on the 23rd, was numerous and respectable; and at the committee meeting the day following, it was resolved that the society should be reorganized and associated with the National Society; which was confirmed at a subsequent meeting of the society, held in the Friends' meeting house. Here I was happy to meet with an old and tried friend, in the minister of the Independent chapel, whom I met with twelve years ago, at Gainsborough, and who warmly espouses the temperance cause.

The society here has been an active and energetic one; and in the early period of its operations visited the villages in the neighbourhood, the inhabitants of which are nearly all teetotalers. Penrith has been visited with loan tracts, and the penny a week system of contribution has been in operation, by which they have been enabled to employ lecturers and circulate information. There are from 350 to 400 members, including juveniles. There are four breweries and seventy places for the sale of intoxicating liquors! Several of the gentry in the neighbourhood contribute to the funds of the society. The cause was languishing, but a fresh impulse has been given, and the necessary preparations are making to carry out the national organization. Nothing could exceed the kindness of the friends, and many expressions of gratitude were made for the visit of the agent.

In passing through Carlisle, I attended, by invitation, a public meeting held in the Athenæum, for the better observance of the Lord's day, when two rooms were completely filled. I did not fail to say some plain things on the evils resulting from the opening of 150 public houses on the Lord's day.

ASPATRIA.

Passing by railway to Brayton Hall, on the 27th ult., the train came in collision with a ballast train, by which both engines were damaged; no serious injury was sustained. Sir Wilfrid Lawson received me in the kindest manner, and attended with his family at the public meeting held at Aspatria, where, after hearing my address, it was resolved to form an association to embrace nine villages, containing a population of nearly 5000 inhabitants; and a goodly number of persons of both sexes, offered their services as distributors. A large order for tracts, &c., has been procured, and Mr. J. O. Jackson, the president of the temperance society, was appointed corresponding member.

On my leaving, and at my special request, Sir Wilfrid was pleased to allow his name to be added to the vice-presidents of the National Society, and presented me with £5 towards the Mission, in which he feels a lively interest.

COCKERMOUTH.

On Sunday 29th, I addressed the children to the number of 300, at the Wesleyan chapel, and the teachers and parents in the evening, and distributed tracts and pledges; but a large proportion of the children were already joined to the society, the fruits of Dr. Grindrod's labours some time ago. The public meeting held on the 30th, in the British School House, which was crowded; and the society has been revived and reorganized into an association, a corresponding member appointed, and an order for tracts, &c., sent off, a number of respectable persons coming forward as distributors. The society was established in 1837, and its present numbers are nearly 1000, one-third of whom are juveniles; the population about 6000; one extensive brewery, and above 50 places for the sale of intoxicating liquors. My reception was most kind, and my visit very satisfactory.

WORRINGTON.

The children of the Sunday schools, having, at my request, been enjoined to invite their parents to attend the public meeting held on the 2nd ultimo, with the promise of a tract, came at an early hour to the door of the assembly room to claim their reward, and completely filled the seats as soon as the doors were opened. I was obliged, therefore, to give them a short address and dismiss them with the promised reward, to make room for the adults. At this town the cause was languishing, but a fresh impulse, it is hoped, has been given. The society is reorganized into an association in connexion with the National Society, and the necessary steps taken to carry out the organization. At the members' meeting, an old friend to education and other good things, who was formerly in the wine and spirit trade, presided on the occasion, and afterwards gave me a donation to the mission. The population is about 6000; there are two breweries and fifty public houses, and eleven have been closed. Arrangements were made for collecting the requisite means of getting a supply of loan tracts, &c. My reception was kind and satisfactory.

WHITEHAVEN.

On Sunday, 5th April, addressed nearly 1000 children in the Wesleyan chapel, and the like number of teachers and parents in the evening, and distributed tracts, &c., among the former. The Temperance Hall was crowded the day following, and a lively interest manifested. Indeed, the society here has been the most active and successful of the whole county. The system of loan tract distribution is already in operation, and it is to this more than any other cause the progress is to be attributed. There is a numerous Rechabite society, and some of the wealthy and influential inhabitants are zealous supporters of the cause. The population is about 17,000; the number of members including juveniles, is about 2000.

There are two breweries and 140 public houses. The society has affiliated itself to the National Society, and will carry out the whole organization both in the town and the surrounding villages. The reception I have met with has been most kind.

MARYPORT.

Held a meeting at the Baptist chapel, and reorganized the society as an association in connexion with the National Society; and a number of persons of both sexes offered their services as tract distributors; and the following evening, I organized a branch for the town; inhabitants, about 6000. The society, which was formerly active, is in a low state, but it is hoped that the present efforts will be the means of its revival. The reception I met with was kind, and the results are satisfactory.

BRAYTON HALL.

(Good Friday) 10th, attended, by request, the annual meeting of the Rechabite society, at Aspatria, where in the evening the Brayton Association was formed, embracing nine villages, and a branch organized at Aspatria, where the system of tract distribution is to commence, the supply of tracts, &c. having arrived. The minister who preached to the Rechabite society, took part in the business of the evening; the former declaring himself a convert to the temperance principle, by the preparation of his sermon for the occasion. The procession of Rechabites, after walking through the grounds of Brayton Hall, were assembled on the lawn before the house, and were addressed by your agent on the blessings of temperance.

BLANNER HASSET.

Here another branch was formed on Saturday evening the 11th, at which I took part; a sufficient number of persons came forward to distribute the tracts; the village lies about two miles from Brayton Hall. Sir W. Lawson and some of his family attended at all the above meetings, and will give his best support to the society, being most anxious to carry out the organization into the neighbouring villages, and the opening of reading rooms.

On Sunday, 12th, I addressed the children of Aspatria, with their teachers and parents, and distributed tracts, &c., among them. The results of my visits to this quarter have been highly satisfactory, and the cause of temperance has received a fresh impulse, and will, I doubt not, progress and revive, under the fostering care of the devoted family of Brayton Hall, whom I leave with regret, and to whom I shall ever feel much indebted.

WIGTON.

Held a meeting here on the 13th, at the Friends' meeting house, which was well filled. The cause is in a languishing state, but fresh life appears to have been infused, and an association has been formed, and a branch society for the town organized. On the 14th, the members met at the same place, when arrangements were made for obtaining a supply of tracts, &c. The cause of temperance has suffered from the inconsistency of its advocates. The population is about 5000, and the number of places for the sale of intoxicating liquors is thirty, with two breweries.

The young people of the Friends' school in the neighbourhood, attended the meeting, the master being the secretary of the society. Forty have taken the pledge of the society.

The results of the mission have fully equalled my expectations; and I am more than ever impressed with the conviction, that a similar organization is greatly needed in every town and village in the kingdom.

METROPOLITAN MISSION.

STATISTICAL RETURN FROM MARCH 1st TO APRIL 1st, 1846.

Visits paid to persons and places.		MISSIONARIES.										Visits.
		1	2	3	4	5	6	7	8	9	10	
		DISTRICTS.										
		1	5	9	13	17	21	25	29	33	37	
		2	6	10	14	18	22	26	30	34	38	
		3	7	11	15	19	23	27	31	35	39	
		4	8	12	16	20	24	28	32	36	40	
Street Labours.	{ Drunkards accompa- nied home . . . }	—	1	3	6	4	1	—	—	—	—	15
	{ Drunkards spoken to. Gentlemen's servants. Drovers Groups Cab Stands	5	18	33	30	49	32	—	10	—	26	203
	{ Drunkards visited Families Long Rooms Lodging Houses Workhouses Day Schools Infant do. Sunday do. Markets Railway Stations Police do. Do. Courts Barracks Jails Factories Stables Wharfs Docks Shipping Hospitals and Asylums Other places Re-visits to persons & families Undertakers	—	—	21	14	22	3	—	79	—	—	139
		—	—	—	—	2	—	—	—	—	45	47
		12	20	56	125	55	69	—	33	—	79	499
		1	5	26	25	7	2	—	30	—	10	106
		7	12	7	4	40	13	—	22	—	26	131
		210	357	191	62	276	204	—	240	—	151	1691
		3	—	14	16	22	15	—	—	—	9	79
		—	1	—	1	—	1	—	—	—	3	6
		—	—	—	2	9	1	—	5	—	2	19
		1	1	—	—	5	—	—	1	—	—	8
		—	1	—	2	4	2	—	—	—	4	13
		1	—	5	8	1	—	—	—	—	4	19
		—	2	3	—	—	—	—	—	—	—	5
		—	—	1	2	—	—	—	—	—	1	4
		—	—	1	2	—	—	—	—	—	3	6
		1	—	3	—	—	—	—	—	—	—	4
		18	1	28	35	1	5	—	24	—	36	148
		2	—	8	—	1	3	—	6	—	2	22
		—	—	18	34	—	8	—	—	—	—	60
		1	—	3	—	—	—	—	—	—	—	4
	5	—	18	16	—	7	—	—	—	—	46	
	—	—	—	—	—	—	—	2	—	2	4	
	5	2	—	34	3	7	—	—	—	6	57	
	187	58	142	69	158	168	—	237	—	124	1143	
	—	—	13	—	—	—	—	—	—	—	13	
Visits		459	479	594	487	659	541	—	739	—	533	4491
RESULTS.												
Signatures.	{ Drunkards	3	4	7	9	9	8	—	11	—	27	78
	{ Others	6	7	23	4	61	8	—	61	—	21	191
Re-signatures.	{ Drunkards	3	—	2	3	3	1	—	2	—	4	18
	{ Others	5	—	11	2	2	4	—	—	—	—	24
331												
Persons who cannot read.	{ Age 5 to 15	91	99	65	51	82	163	—	82	—	110	742
	{ „ 15 to 60	28	93	21	35	90	115	—	118	—	49	549
	{ 60 and above	8	11	6	—	24	3	—	—	—	54	106
1383												
Families without Bibles	21	35	40	25	47	94	—	61	—	—	323	
Persons not attending public worship	34	418	51	35	82	381	—	74	—	55	1130	
Persons induced to attend	{ Temp. meetings	13	7	51	48	6	25	—	1	—	34	185
	{ Day Schools	—	—	—	—	2	3	—	—	—	1	6
Drunkards deceased	{ Infant do.	1	—	—	—	3	3	—	2	—	3	12
	{ Sunday do.	5	1	—	—	2	—	—	—	—	—	8
Do. restored to Christian Churches	—	—	—	—	—	—	—	—	—	—	—	
Other beneficial results	2	2	2	9	4	6	—	11	—	5	41	
Tracts distributed	400	500	560	520	806	316	—	476	—	580	4158	
Hours employed	152	146	140	155	166	158	—	166	—	137	1220	

The Districts are visited alternately one week in each month.—SUPERINTENDENT.

METROPOLITAN MISSION.

Three important public meetings have recently been held in the metropolis, in connexion with the Temperance Mission. The first, in the Lecture Hall, Milton Street, on Monday, March 30th; the second, on Johnson's Wharf, Abingdon Street, Westminster, on Good Friday; and the third, in the Temperance Hall, Carteret Street.

The following report of the second interesting meeting has been furnished by the missionary of the district.

The SUPERINTENDENT OF THE MISSION presided. He said, that he had addressed temperance meetings, in a variety of places, but never before had the privilege to address one on a coal wharf, and he hoped this was only a beginning, as the adoption of the principle of total abstinence, would tend greatly to benefit both the employer and the employed. For a number of years he (the chairman) had tried to cure the drunkard, but without success, till teetotalism came, and while doing good to others, he had received good. For after nearly ten years' experience, he was now more capable of work, and could endure more fatigue than when he signed the pledge.

MR. MORRIS, a coal porter, believed that such scenes as that before him, showed that teetotalism was beating not only into the hearts of the men, but also into those of the masters. It was objected that he and other advocates were paid. Yes, they were well paid in seeing good resulting from their efforts. Drink was the greatest stumbling-block in the world, to a man's getting on in life. Teetotalism had done him (Mr. Morris) good, and he maintained that good water and good food were the best things for a man to work on. He had substituted nothing for his porter, no ginger beer, and he needed no substitute. There were other men on this waggon* who had reaped benefits also. Men who used to roll on the floor because they had no bed, now rolled on their own carpet. The speaker enumerated the social and national evils caused by intemperance; referred to the emancipation of the coal whippers assisted by the teetotalers, and concluded by saying, that when he was a drunkard, he made no provision for sickness, but that now if he fell sick he should have ample assistance from societies to which he belonged.

MR. CURRY said, that since he had been a teetotaler, God had prospered him, and everything had gone on well; he had risen from being a journeyman to be a master, and employing others.

MR. GAWTHORP, agent of the society, said, if ever he hated strong drink, he did so to-day, (alluding to an interruption caused by two drunken men.) If ever he felt anxious for the welfare of such men it was now. What had drink done for the working classes? It had made slaves and paupers amongst them; had broken wives' hearts, and left their children uneducated. But drink makes criminals as well as paupers. Nine-tenths of crime are caused by drink; by abstinence then, nine-tenths of crime would be prevented. We should endeavour to prevent crime, and therefore should abstain. Howard deserved well for relieving criminals, but teetotalers were doing a more glorious work, by trying to prevent criminals from being made. We seek not only to make men sober, but we seek to elevate their moral character, and to excite a desire for knowledge.

MR. RIPLEY said, he was pleased to see so many assembled on the occasion, the poor drunkard should not be laughed at for he was of the same blood as

* The platform was formed of one of Mr. Johnson's coal waggons.

the teetotaler. What is drink doing? Captain Grove, governor of Millbank Penitentiary had said, that in two years and a half, above 11,000 convicts were sent from that place to the penal settlements; 500 children are committed to the police stations in London, every year, and several thousand prostitutes perambulate the streets of London. Mr. R. concluded by exhibiting some prints illustrating the sad effects of drinking.

MR. HUDSON, agent for the society, would state some reasons for abandoning the use of strong drinks. In adducing these, Mr. H. related some interesting facts, and employed apt and ingenious illustrations. It was no wonder we had been misled on the subject of the nutriment in strong drink; for some of the most learned men, and most eloquent orators, had contributed by the promulgation of these erroneous opinions, but the hardest working men begin to find they do not derive their strength from drink, but from good, wholesome, nourishing food.

MR. MORSE, a Tailor, had been as low as any person present, but teetotalism had raised him; when a drunkard, was without a bed, a sixpence, or anything by which to get one, now he was well clad, and rented a house at £60 per annum. He was most anxious now to do all he could to promote the cause that had done so much for him. Mr. M. concluded, by relating several affecting cases of intemperance and consequent suicide.

A vote of thanks was moved by MR. COLLINS, missionary of the district, and seconded by MR. WARREN, missionary, to MR. JOHNSON, for his kindness in lending the wharf for the meeting.

The CHAIRMAN, in concluding the meeting, said he had been engaged for many years in works of benevolence, but had seen more good result from teetotalism, than from all other societies put together.

BENEFIT FROM THE METROPOLITAN MISSION.

The following extract, interesting from the spirit it evinces, is taken from a letter addressed to Mr. James Balfour, the missionary, who procured the admission of the writer into the Refuge for the Destitute. There are, we learn, 30 teetotalers in that establishment.

"I have been here seventeen months, and there are nearly twenty young women, before it will come to my turn to obtain a situation. I think by this time, I should be able to assist my parents in some way, for their kindness to me since I have been here. I thought, perhaps, you would not think me rude if I were to ask you if you could recommend me to any person as a servant. I should feel grateful to you for the most menial situation, and I would do my utmost endeavours to keep it. I am happy to say that I am a teetotaler. I signed one day when a lady, Miss Sturges came to read to us. I am, &c.,

"ELIZABETH WARNER."

SUFFOLK TEMPERANCE UNION.

The progress of the cause in this county, is still encouraging.

A large meeting was addressed by M. W. Crawford, at Lowestoft, on the 27th ult., attended by a considerable number of the respectable inhabitants, ascribable to the influence of R. D. Alexander and his family, who, during a stay of three weeks, diffused a great number of tracts. One lady obtained 385 signatures to the memorials to the Queen, leaving a tract at every house she visited.

Sheets of signatures to the memorial have been forwarded to York, from Ipswich, containing 1502

signatures, from Woodbridge, 84; from Harwich, 354; and from Lowestoft, 636.

Petitions to both Houses of Parliament are about to be presented from Ipswich, Lowestoft, Harwich, and probably, other places in the Union.

On the 13th inst., an encouraging meeting was held at Needham Market, in the Friends' Meeting House. The steady and unremitting attention of but two or three influential individuals in this place, has kept the cause alive, and it is to be hoped, that their efforts will not be unrewarded by future prosperity.

On the 14th, a tea-party and public meeting was held at Hadleigh, George Alexander of Ipswich, in the chair. The meeting was addressed by M. W. Crawford and a number of friends from Ipswich, and a good feeling appeared to prevail.

Agents' Reports.

W. BISCOMBE.—KEIGHLEY AND SETTLE UNION.

Since my last report, a series of interesting and very successful meetings have been held in the principal towns of the Union, and their auxiliaries or branch societies, many of which are in a flourishing condition. Several new societies have been formed, and are doing well.

I have recently visited Little Ingleton, and Kirby Lonsdale. In the meeting at Ingleton, we had but thirty persons, and ten of them signed the pledge. On Good Friday, the Rechabites Adults and Juveniles, in Settle, had their festival; their number of adults is 65, and about the same number of juveniles. They had a procession and tea-meeting, and an over-flowing meeting in the National School Room, at night; at the close, several signed the pledge. On the same day, the friends in Skipton, held their anniversary meeting, commencing their services by a sermon in the Primitive Methodist Chapel. Tea in the Wesleyan School, at which upwards of 500 attended, and public meeting in the same place in the evening.

The society here is in a flourishing condition. My engagement will close on the 15th of May, and I am rejoiced to think, I shall be able to leave them much better than I found them.

Reviews.

RESULTS OF HYDROPATHY; OR, CONSTIPATION NOT A DISEASE OF THE BOWELS; INDIGESTION NOT A DISEASE OF THE STOMACH, &c., with cases cured at Stanstead Bury House. By E. JOHNSON, M.D. London: Simpkin and Co. Ipswich: J. M. Barton.

Dr. Edward Johnson is well known to the public as an original, a bold, and a clever writer, by his former works—*Life, Health and Disease; Philosophic Nuts; Theory and Principles of Hydropathy*, &c. No one will doubt his originality or his boldness, after reading his present production.

The first chapter is occupied with observations on Hydropathy in general, and by the narration of 19 cases of cure treated by the author himself; the second chapter has respect to the cause and cure of Constipation and Indigestion; and the third chapter is devoted to an examination of the superiority of the Hydropathic over the drug system with other miscellaneous matter.

The second chapter is, undoubtedly, the most important part of the book; containing a full exposition and defence of the startling proposition, that Constipation is not a disease of the bowels, and Indigestion is not a disease of the stomach, but diseases of the brain. It would ill become us as non-medical writers, to dogmatize on a question with regard to which, there will be among professional men, much diversity of opinion. We should not, however, be doing justice to Dr. Johnson, were we not to express our own strong convictions of the truth of his hypothesis.

The style of the work is clear and vigorous; if anything it is *too racy*—and at times runs into too colloquial a strain. But these faults, if they are such, will only tend to make the book more popular. An ample apology is rendered in the preface for all defects of composition. "It has been written by snatches, at odd intervals, those cheese parings of time, and in the midst of numerous and very varied calls upon my attention."

We shall finish our brief critique, by giving a few extracts, simply adding, that as we have derived much pleasure and instruction from its perusal ourselves, we earnestly recommend all our readers to purchase it at their earliest opportunity.

WHAT DISEASES HYDROPATHY CAN CURE.

"My own opinion, founded not upon any speculative views, but solely on what I have observed of the effects, and upon a multitude of corroborative little facts which are every now and then disclosing themselves—my own opinion is, I say, that it is capable of curing all that class of diseased conditions (and it is a very large one) in which the one thing needful, is to restore the secretions and give power to the system—all that class of diseases depending on nervous debility and irritability, arising from an over-excited or over-tasked brain—all disorders depending upon an impure condition of the blood—all diseases depending upon congestion of blood—all functional diseases not depending upon disorganization or mechanical local irritation—all local diseases, which are kept up by a want of sufficient power in the general system, to heal or restore the healthy functions of the part."—pp. 108, 109.

THE CAUSE OF INDIGESTION.

"We look into the stomach itself, for the cause of indigestion, and we cannot find it. We look abroad, and we perceive, in the habits of almost all dyspeptics, a vast amount of moral excitement. We observe a number of strong impressions being daily inflicted upon the organ of thought, and perpetually reiterated from childhood upwards—impressions which are fully capable of *overstimulating*, i. e. unhealthily exciting and irritating the brain. We then look into the brain itself, and there we perceive, arising from this heated, reddened, and throbbing organ, a certain nerve stretching into the stomach, for the purpose of conveying certain impressions, which are to enable that stomach to perform certain functions. And we cannot help perceiving, that the impressions conveyed along this nerve, must partake of the disturbance which agitates the troubled fountain out of which it issues. And we thus at once become acquainted with a set of causes *fully sufficient* to account for all the disordered sensations and secretions of the stomach and bowels, which go under the general name of indigestion."—pp. 158, 159.

THE CURE OF CONSTIPATION AND INDIGESTION.

"Since in these diseases, the error lies neither in the stomach nor bowels, it is quite clear that it is in vain to hope to cure them by remedies addressed to these organs. Stomachics, cordials, bitter infusions, mineral acids, alkalis, prussic acid, chalybeates—all these may be poured into the stomach by pailful (as they daily are)—one

might just as well apply a blister to the little toe for a sore on the little finger, and expect to cure it, as to hope to cure indigestion and constipation, by these drugs. In the case of mercurials and aperient medicines, it is still worse. For these not only do no good, but actually inflict great injury upon organs which were previously (in themselves) perfectly sound and healthy, besides literally increasing the disorders they were meant to remedy. The error lies in the nervous system—in an irritated, morbidly sensible, exhausted, and feverish condition of the nervous system, and nothing can cure these diseases, but a remedy which is capable of soothing, cooling, strengthening, and hardening this system. And I am as convinced and certain, as it is possible to be, concerning any mere hum affairs, that no remedy under the sun, can cure these disorders, except the Hydropathic treatment. And every year I live, and the more I see of this method of treating these diseases, the more assured do I become of its inestimable value."—pp. 180, 181.

THE WET SHEET; OR, A FEW WORDS ON THE WATER CURE. By W. F. PRENSHAW, Esq., Surgeon. Author of *Physiology Simplified*, and Director of the *Hydropathic Institution, Jersey*. R. Gossett, 20, Queen Street. An interesting pamphlet of 60 pages, detailing the writer's experience of various parts of the cold water treatment, during his visit to several Hydropathic Establishments.

THE WESLEYAN CENTENARY HALL SPIRIT VAULTS EXPOSED, and the Principles of John Wesley defended, against the practical opposition of the Methodist Conference Missionary and Committee. With an Engraving of the Centenary Hall and Spirit Vaults. By JAMES BUCKLE. W. Brittain, Paternoster Row; J. H. Starie, High Holborn; J. H. Woodley, Aldermanbury Postern.

Most of our readers have, doubtless, heard of the wag who, passing through Bristol, and seeing the cellars of a chapel devoted to the reception of wine and other liquors, wrote these lines on a conspicuous part of the building:—

"There's a spirit above, 'n' a spirit below;
The spirit of love—the spirit of woe:—
The spirit above, is the spirit divine—
The spirit below, is the spirit of wine!"

This *jeu d'esprit* may not be inappropriately applied to the Wesleyan Centenary Hall; and strange as it may appear, we believe it is a fact, that while the upper portions of that edifice are occupied by the secretaries of the Wesleyan Missionary Society, whose business is to promote to the utmost of their power, the diffusion of Christianity, the lower apartments are rented by "a respectable wine-merchant," who makes it his business to sell as much of that liquor as he can, and so throw a great stumbling-block in the way of the Missionary enterprise.

Mr. Buckle's pamphlet exposes, in unmeasured terms, this gross inconsistency; and although its appearance has been far from cheerfully greeted by the members of the Missionary Committee, yet we feel sufficient confidence in the good sense and Christian feeling of many of those gentlemen, to enable us to believe, that at no very distant time, they will confess their error by removing the "cause of offence," and thus tacitly thank Mr. Buckle for his praiseworthy endeavours to draw public attention to their acknowledged dereliction from the principles of Mr. Wesley.

AMY OF THE PEAK; OR, THE TRIUMPH OF PRINCIPLE. A Tale of Derbyshire, London: C. Gilpin, 5, Bishopsgate-street Without. Leeds: Truth-seeker office.

We have been much pleased by the perusal of this little poem; the design and execution of

which, do honour to the intellect and heart of the writer. The tale is one of country life. A Young 'Derby mountaineer' pays his court to a fair maiden, Amy, (the heroine of the story) who is possessed of a large—we shall not say, unusual—share of good sense and moral courage. She refuses, in fact, to wed, unless Alan will sign the pledge of abstinence from all strong drinks; and the poem is extensively occupied with reasonings on the subject, pro and con. Alan, at last, fairly vanquished—as he should be—submits, signs the pledge, and the good consequences of this wise act, are pointed out in striking, and sometimes really eloquent verse.

Our extract shall be from the part where Alan objects to pledges, on the ground of the great probability of their being broken. Amy thus acutely replies:—

"But what shall we do then, up there on the hill,
If we darena to pledge, lest we shouldna fulfil?
How many a promise more solemn is signed
In that mansion of vows, with the lightest mind!
And could we not, Alan, point out to thee now,
Full many a man that has broken his vow?
Yet ne'er have we heard it by any one said,
'For shame on the laws that let sinners be wed.'
And who can believe that he will e'er see
One half of them such as they promise to be?
It willna do, Alan, repeat not again—
'That law is of God,—the abstainers' of men.'
The words that man tells him, man ventures to say,
And trifles with danger the rest of the day;
May we, ere we live to so awful a time,
Renounce in good earnest that agent of crime!
Who was it, so lately was pleading with thee,
No bond more secure than his promise could be?
When gold was the object of pledges and claims
Who then was in earnest, and 'stieckled' for names?
Called signless agreement, unsafe as to say
'Why may be I mayna, and may be I may?'
And what are the losses that men so much dread
To the losses that weaken the heart and the head?"

We sincerely recommend the purchase of the poem; it may be peculiarly valuable to a certain class of our readers.

The Cabinet.

BANKRUPTS.—The trade of licensed victuallers figures at the top of the bankruptcies during the past year. Of what is this a sign?

KINGS SHOULD NOT DRINK WINE. "It is not for kings to drink wine, nor for princes strong drink; lest they drink and forget the law, and pervert the judgment of the afflicted."—*Solomon*.

ILLUSTRATION.

A poor aggrieved woman came one day to her sovereign, Philip, King of Macedon, and demanded justice from him. Philip being under the influence of wine, heard her case, and decided against her. "I appeal," said the woman. "To whom?" exclaimed the irritated monarch. She replied, "From Philip drunk, to Philip sober!" The caustic repartee dispelled the fumes of wine. Philip heard her case a second time, and then decided in her favour.

CLEAR-SIGHTED STATESMEN.—"I'm unable to see the Speaker," said a Cabinet Minister, once to the leader of the Opposition. "That's curious," answered the leader—"for I see two!" We need not inquire the reason.

PUBLIC-HOUSES THE CURSE OF SYDNEY.—"The greatest drawback upon the prosperity of the work-

ing orders in Sydney, arises from the public-houses, of which there are some 300, nearly all filled from morning to night, with men and women, too often spending the last penny they possess in the world."

WHO CAN DESCRIBE MODERATION?—"No person should exceed four or six glasses."—*Democritus*. "That man is a drunkard who takes more than three glasses; and though he be not drunk, he hath exceeded moderation."—*Epictetus*. Who is right? Reader!—give your definition.

"I AM neither a judge, nor a priest, nor a censor, nor a lawyer, why should I forbid the use of wine?"—*Hafiz*. Do our judges, priests, censors (editors) and lawyers, forbid wine? When will they?

ANCIENT AND MODERN WINE-DRINKING.—To drink wine unmix'd with water, was reckoned disreputable, by the ancients. The mixture was, generally, one-half wine, and one-half water, but sometimes two-thirds water, and one-third wine. This was done when the wine was simply fermented, and possessed comparatively little alcoholic power. The moderns increase the strength of their wines, by mixing large quantities of brandy.

Who are the wise men and disciples of moral philosophy?

WINE CASKS.—Germany can boast of constructing four of the largest wine casks ever made. The Tubingen cask was 24 feet in length, and 16 in depth; that of Heidelburgh, 31 feet in length, and 21 in depth; that of Gruningen, 30 feet long, and 18 deep; and, says a German writer, "to complete the disgrace of Germany, in the year 1725, a fourth was made at Konigstein, larger than any of the former."

STRONG DRINK AND BATTERY.—In the tenth Judicial Circuit of Ohio, composed of five counties, no licenses were granted, except in one county, to sell liquor; and the only case of assault and battery in the whole circuit, was in the county which continued to legalize liquor dealing.

SMOLET in his travels through France and Italy, in 1776, observes, "The longer I live, the more convinced I am, that wine, and all fermented liquors, are pernicious to the human constitution; and that, for the preservation of health, and exhilaration of spirits, there is no beverage comparable to simple water."

SELF-DENIAL.

In an admirable article on *Emulation*, in *Chambers' Journal*, (No. 107, January, 1846) we observe the following paragraph, strikingly applicable to the temperance cause:—

"We must learn not only to deny improper gratifications to ourselves, but also to decline administering them to others, even at the risk of giving offence; for if we do not, we sacrifice what we believe to be their real advantage, to our own selfish love of praise."

The whole article is full of excellent sense.

GERMAN STUDENTS.

DR. MASSIE in his "*Summer Rambles in Belgium, Germany, and Switzerland*," gives the following sketch of a party of German Students on board a steamer—

"They had come on board—for what purpose? For nothing else than revelry. They were before they left us, some of them in convulsions with drinking. I saw them repeatedly, as a well understood remedy for the delirium of inebriation, pour water upon their temples to bring them to their senses, which they had lost by drinking wine and brandy. Many of the travellers had brought well stocked flasks on board with them, and others had

bought drink on board the vessel. They landed at a place called Linz, attempting a martial array of procession, but falling into a disorderly train of bacchanals. Some of them were not able to walk, but almost insensible, were carried as logs by their companions."

TURKISH FESTIVITIES.

In a "Narrative of a Tour through Armenia, Kurdistan, Persia, and Mesopotamia," by Rev. Horatio Southgate, there is a graphic account of a Turkish festival—the grand procession of the paschal orison:—

"All was quiet. There was no boisterousness, no indecorum, no extravagant merriment, no loud laughter, an absence of those contentions and babblings and sound without cause, which are the invariable accompaniments of our more civilized festivities. The reason of the difference is to be found in the habitual moderation and self-command of the Turks, and in the absence among them of the grand source of the woe which generally follows our own scenes of hilarity. Special care is exercised by the Turkish authorities during Bairam, to keep mussulmans from the grog-shops, which, I am sorry to add, are chiefly tenanted by Christians!"

TO OUR CORRESPONDENTS.

Owing to the extended Report we intend giving of the Exeter Hall Meeting, all communications for the JUNE Number of the CHRONICLE AND RECORDER, addressed to the Editors, 39, Moorgate Street, London, should be received on or before the 10th of the present month; and, if articles of intelligence, must be authenticated by the name and address of the writer.

J. B. of Leeds, is again thanked for his supply of scraps, &c.

Also, W. F., Jun. of Soham.

J. C. of Cranbrook.—His article appeared in the *Temperance Weekly Journal*, of the 10th of April.

The articles of intelligence from Bedford and Knaresboro', came too late for insertion in our present Number.

The same reason explains the omission of J. H. Donaldson's Report of his labours in Somerset, &c.

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THE TEETOTAL TIMES.

THE success of this Periodical is wholly without parallel in the history of temperance literature: and it is the intention of the proprietor to merit a continuance of such success, by furnishing a series of well written articles upon the most important topics connected with the temperance movement. The editors have the valuable assistance of several well-known writers, among whom are the following:—Rev. B. PARSONS, author of "Anti-Bacchus," "Education, the Birthright of every Human Being," "The Moral and Mental Dignity of Woman, &c. &c." Rev. W. R. BAKER, author of "Intemperance, the Curse of Britain," "The Idolatry of Great Britain, &c. &c."—H. MUDGE, Esq., of Bodmin, surgeon.—T. BRIGGS, Esq., Lecturer on the Sanatory Condition of the Working Classes, Health of Towns, &c.—Mr. T. SMEETON, author of the Prize Essay for Young Men, &c.

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THE TEETOTALERS COMPANION,
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(A Standard work, dedicated by permission, to the great Philanthropist of the Age, the very Rev. Theobald Mathew.) Being an exposition of the evils that result from the custom of drinking of intoxicating liquors, which will be considered in a personal, domestic, and national point of view, and the custom itself, in its relation to social, moral, religious, physical, commercial and political economy

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A

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WILL BE HELD

On the of 184

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** THE NATIONAL TEMPERANCE CHRONICLE and TEMPERANCE RECORDER is published on the first day of each month, at HOULSTON & STONEMAN, the Depot of the National Temperance Society, 65, Paternoster-row, and will be sent post-free for one year on receipt of 2s. 6d. postage labels. Annual Subscriptions received at the Society's office, 39, Moorgate-street, London, and subscriptions and donations for the general purposes of the Society, by the Treasurer, G. W. ALEXANDER, 40, Lombard Street; by any Member of the Committee; and at the office as above.

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To our Country Friends, we say, that our periodical will always be out THREE days before the date the Number bears, so as to be in time for the parcels, which leave London on Thursday Morning.

**TO TEMPERANCE AND TOTAL
ABSTINENCE SOCIETIES.**

HOULSTON & STONEMAN beg to announce for sale:

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THE NATIONAL TEMPERANCE CHRONICLE AND TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

No. 6, JOINT SERIES.]

JUNE, 1846.

[PRICE 1½d., STAMPED 2½d.]

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Chronicle and Recorder.

JUNE 1st, 1846.

(*Continued from our last number.*)

IF examples were wanting to show the good effects of *total abstinence from strong drink*, and that the sudden resort to this abstinence from every degree of indulgence, however slight, or however depraved, is attended not only with no danger, but invariably with the best results; they are to be found wholesale in the Middlesex House of Correction at Cold Bath Fields. It is well known, that in this single prison, from *nine hundred to one thousand* prisoners are on an average nightly locked up within its walls, and that from *seven thousand to eight thousand* persons are annually subjected to its discipline; out of which vast number, according to the statements of the learned judges before alluded to, from *five to six thousand* must have been addicted to *strong drink*. Here then we have an experiment upon a large scale. Under the acts of parliament which regulate prison discipline, no prisoner is allowed strong drink during his confinement, except as a medicine in illness, and for which he must have the sanction of the medical officer of the prison. How then stands the practical fact? We know that in that prison are to be found the high, the low, the rich, the poor. Both sexes—male and female; all ages, from the innocent infant at the breast, to the hoary headed sinner with one foot in the grave at three score and ten. Persons from all quarters of the globe, of every hue and every variety of constitution—the black Ethiopian, the tawny Canadian, the

sallow Turk, and the fair Saxon. Persons of every shade of habits—from the moderate drinker to the most besotted drunkard. No time is given for preparation—the rich banker is actually taken from his banqueting room, and the pauper sot from the street kennel. Once having passed the threshold of the prison-house, all are at once and effectually debarred from the use of strong drink. Whatever their previous indulgences, from that hour and during their whole period of imprisonment, they become by the law of the land water-drinkers; and not one instance has yet been known of this sudden change to *total abstinence* producing the slightest ill effect upon the present health or future constitutions of the prisoners; on the contrary, scarcely an individual enters the prison who does not improve in health during the confinement, and this too in spite of the depressed state of feeling, which a sense of shame and degradation naturally creates in many;—the painful change of circumstances, the seclusion from all social intercourse with relatives and friends, the hard labour enjoined as the penalty of their various offences, and worse than all, the horrors of prison association. With such an example as this before us, who shall venture to assert that there is any danger in instantly and totally abstaining from strong drink, when the advantages of such a course are so undeniably manifested under circumstances so peculiarly adverse? And how is it that this fact is not daily and forcibly pressed upon the notice of gaol inmates, as a powerful inducement to them, voluntarily to continue, on leaving the prison, that same total abstinence from strong drink, the compulsory abandonment of which, during their confinement has so much and so manifestly benefited them?

A COUNTY MAGISTRATE.

(*To be continued.*)

TEETOTALISM AND THE MAY MEETINGS.

By REV. W. J. SHREWSBURY.

As in the natural, so in the moral world, there is a perfect agreement and harmony: truth corresponds to truth, as light, and air, and rain, to the rich and varied productions of the earth. "I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil."—"Comparing," saith an apostle, "spiritual things with spiritual." It is by thus comparing the harmony, agreement, and fitness of things, that men are able "to prove" whatever is presented to their understanding, so as to "hold fast that which is good." By such a process of reason let teetotalism be judged.

May is now become a month of religious festivals. In some respects, London resembles Jerusalem of old at the time of her great religious feasts. The resemblance would be more complete, if for that season the whole nation, instead of a section, a small remnant of the people were heartily interested in those institutions which are the glory of our land. It is however only just to acknowledge, that teetotalism is the friend and ally of them all. It is indeed "the friend of all, the enemy of none." The Bible Society directly honours God. Its constitution is of the noblest and purest kind. Like the sun in the firmament it is a great light for all nations. It aims at universal benevolence; its benefits are lasting as eternity. If there be riches in the grace of God, it is an inexhaustible fountain ceaselessly pouring forth those riches to the ends of the earth. It is a great home society; it is "British," as well as "Foreign." Every year it gives stability to the throne and the church, while it blesses the world. A nation with a Bible Society can never perish. Teetotalism is a handmaid waiting with her willing services on this region of the earth. Drunkards pawn their Bibles; teetotalism prevents this evil, or takes them out of the miserable pawnbroker's hand, while by its efforts thousands are induced to purchase Bibles, who would have otherwise never desired to possess the sacred book. Missionary Societies are not the rivals, but coadjutors to the Bible Society. Were it not for Missionaries the Bible Society would not be furnished with Translators; were it not for the Bible Society Missionaries would not be supplied with Bibles. Here is a striking illustration of the consonance of truth. No good cause stands alone. Each good cause helps every other good cause. Teetotalism comes in for a fair share of this honour. It is a striking fact, though I believe it has never been distinctly pointed out, that since entire abstinence from alcoholic drinks has been adopted by a considerable number of Missionaries of the Wesleyan Society associated with the Rev. James Cox, there have been fewer deaths by fever than in former years in the West Indies. That is worth thinking about, although every body will not be at the pains to bestow a thought upon it. As a matter of economy, not to mention its connexion with morality, it would be wisdom in the managers of all Missionary Societies to encourage our thorough temperance principles in every missionary they send forth. Insurance Societies find out their value in insuring ships; Missionary Societies would find them equally valuable in insuring lives. But "the children of this world are wiser in their generation than the children of light." This however, only exhibits the value of teetotalism to Missionary Societies in a more striking manner; for it goes beyond many of the friends of Missions themselves in introducing a principle that is most extensively advantageous to those very Missions which they have so much at heart. If all the untold wealth, expended in small and large sums by the poor

and by the rich in daily drinkings and in social drinkings, were poured in equal streams into the treasuries of the Bible and Missionary Societies, in five years the whole world might be filled with Bibles and Missionaries. That also is worth thinking about; but who will think about it? Nobody: unless the activities of teetotalism force thought upon the public mind. As matters now move, it may be questioned whether five thousand years would suffice to fill the world with the instrumentality necessary for its salvation. For God will not save the world till the instrumentality is furnished by man. If Peace Societies pass next in review, can any man deny that teetotalism is a universal friend to such Societies? Drunkards are always at war with themselves, their families, their neighbours, their country, and ready to war with all mankind. A Society which aims at convincing all men of the folly, and of the sinfulness too, when the evil is fairly brought before the understanding, of "putting the bottle to" the mouth of himself or "his neighbour;" Hab. ii. 15, must be one of the most extensive Peace Societies in operation. It would be easy to apply this remark to Tract Societies; to Church Building and Pastoral Aid Societies; to Provident Institutions of every kind; and show that teetotalism is so far from being inimical to one single Society that is good, that it naturally, and of necessity, without any scheme for that purpose, allies itself with all, and is promotive of them all. Nor is this less true, because teetotalism sometimes crosses the erratic path in which, through the frailty of man, even religious societies are liable occasionally to move. If these be the palpable inconsistencies of an association of drinks with Philanthropic Societies in the contiguity of buildings, in the homage paid to wealthy manufacturers of drink by courting them as patrons, or placing them as chairmen at public anniversaries, and teetotalism honestly objects to those instances, in which such Societies are not true to their own interest, nor upright in carrying out their own professed objects, who are to blame,—teetotalers, or the managers of those Societies themselves? Certainly not the former, provided there be nothing of an unchristian spirit or temper manifested by them; and assuredly the latter, if they would but have the humility to correct the evil, instead of reprobating teetotalism as a mischief-maker, would have reason in all future time to rejoice that one Society at least existed in the land, which had rendered them more solid service by its rough friendship, than any of their warmest admirers had done by their loud applauses and acclamations. God grant that every teetotaler may be a thorough Christian, and every Christian a thorough teetotaler. Then shall the world be quickly regenerated, the May Meetings become more glorious than ever, and the whole earth be filled with universal peace and love.

THE ANNUAL MEETING OF MEMBERS

was held at the office, on the 4th ultimo, when the report and financial statements were read and adopted, and the officers re-elected. The great length of our report of the Exeter Hall meeting, prevents our giving more than the following extract from the report of the Committee:—

"ABSTRACT OF THE SOCIETY'S PROCEEDINGS.

"Consistently with the original constitution of the Society, the Committee have left the local advocacy of the cause very much in the hands of individual societies and county unions; and have principally devoted the resources of the National Society to the diffusion of information, among the middle and upper classes, and to the promotion of

temperance in the most destitute and demoralized districts.

Whilst the Metropolitan Missionaries have visited from family to family, in the most degraded parts of London, and have sought out the victims of drunkenness, in the streets and alleys of the Metropolis; other Visiting Agents have been employed in the counties of Bucks, Oxon, Hants and Flintshire, who have both visited families and given lectures in public.

"The Hon. Travelling Agent has been zealously engaged in re-organizing the Northern counties, and the system of visiting and tract-lending has already been extensively established.

"A Mission to France, which commenced in July and terminated at the close of October, was productive of great good.

"Advertisements on the Temperance question have been repeatedly inserted in the principal religious periodicals.

"The counties of Surrey and Sussex have been thoroughly canvassed, and a Temperance Union formed in connexion with this Society.

"The agitation against the Sunday traffic in strong drink has been aided by the Committee, and one hundred and thirty petitions have been supplied gratuitously, to the Temperance Societies in London and its vicinity.

"The *Chronicle* (to which the *Ipswich Recorder* was united at the commencement of the present year) has been enlarged from sixteen to twenty-four pages, and the sale considerably increased.

"A correspondence has been opened with the directors of some of the largest railways, respecting the employment of missionaries, particulars of which are given in another part of this Report.

"Large quantities of documents and tracts have been sent to the clergy, judges, members of the bar, magistrates, missionaries in foreign parts, societies in England, West Indies, Australia, and France; and the *Chronicle* circulates regularly in almost every country in the world."

CONCLUSION.

"In concluding their Report, your Committee have full confidence that their fellow Subscribers will rejoice with them at the amount of good which has been accomplished, by the very limited means placed at the Society's disposal. When it is considered that the total expenditure upon all the various operations detailed in the foregoing pages, including expenses of management, has amounted to little more than £1500, and that the entire charge for management, including Secretaries, Editing the *Chronicle and Recorder*, Rent, &c. does not exceed £150 per annum, your Committee think they may safely challenge any Society in existence, to show an equal extent of good, effected with similar resources.

"That a vast field of labour remains uncultivated, is but too certain. That intemperance still prevails in spite of all efforts to arrest its progress, is but too painfully evident. Could a revenue of £10,000 be annually raised for the Society, it could be used with equal economy and benefit. Your Committee, therefore, earnestly appeal to you, the Members of the National Temperance Society, as the principal friends of the cause, and to the public generally, to come forward, with renewed energy, and to remember, that although the end in view must be gained by moral and religious influences—those influences can only be brought to bear with practical effect, by means requiring pecuniary resources.

"A World's Convention on the subject of Temperance, will be held in August next. Let that be

the commencement of a brighter era; and let every friend of the cause bestir himself in the meanwhile, to prepare for the event, by collecting all the information he can obtain, concerning his own neighbourhood and the society to which he belongs, and by raising contributions amongst his connexions in aid of the funds. Then we may hope to see a Convention worthy of the great object of its assembling, and capable, by the extent of its operations, of exerting a powerful and permanent influence upon the public mind. And we may hope, that in proportion as one great cause of the poverty, wretchedness and crimes of mankind shall cease to exist, the various virtues which follow in the train of temperance, will proportionally increase, and finally diffuse, throughout the world, a desire for each other's welfare, and a heartfelt conviction that we are all members of the same universal family, the children of the same Holy and Beneficent Parent.

"Signed, in and on behalf of the Committee,

"WILLIAM CASH, *Chairman.*

"*London, 4th May, 1846.*"

EXETER HALL MEETING.

The Anniversary Meeting of the National Temperance Society was held on the 21st ult. The Earl of Arundel and Surrey, M.P., in the chair. The noble chairman was supported on his right, by B. Rotch, Esq., Justice of the Peace; and on the left, by the Hon. Stafford Jerningham. There were on the platform, besides the speakers, Dr. Campbell, Dr. Lovell, Dr. Mastalier, Julius Jeffreys, F.R.S., Messrs Joseph Eaton, Wm. Janson, John Hull, J. D. Bassett, G. W. Alexander, R. Barrett, J. Meredith, R. Warner, and a host of other well-known benefactors and advocates of the cause.

A few minutes after six o'clock, the EARL OF ARUNDEL entered the Hall, accompanied by several members of the Committee and other gentlemen, and immediately occupied the chair. His lordship on rising, was greeted with loud and universal cheering, at the subsiding of which, he said,—Ladies and gentlemen, although fully conscious of my inability to discharge properly the station which I have this day the honour of filling, yet, as a firm friend of the good and righteous cause which has assembled us all here, I could not decline, when requested to take the chair upon this occasion.—(Hear, hear.) Gentlemen, this is the fourth annual meeting of the National Temperance Society; and how many families have been rendered happy, since the first of these meetings, by the promulgation of these principles, which drive strife and wickedness from the home of the working man!—(Hear, hear.) I will not detain you by entering into a hacknied list of the numerous cases of benefit which have been wrought by teetotalism, but I will leave that duty to be performed by those who have taken a much more prominent part in this great cause, than I have been able to do.—(Cheers.)

W. CASH, Esq., read an abstract of the Report, some extracts from which will be found under the proceedings of the Annual Meeting of Members.

REV. W. W. ROBINSON, A.M., Incumbent of Christ's Church, Chelsea, rose to move the first resolution,—“That this meeting records with thankfulness the progress of the temperance cause, and the results of the National Temperance Society's operations; and especially approves of the efforts now making for the re-organization of the provincial societies, and a complete system of loan tract distribution—the opening of reading-rooms—and other means likely to secure the permanent establishment of the temperance cause.”

Christian friends,—I have been by the providence of God, nearly six years, a firm though humble member of this society;—(cheers,) and by the blessing of God I can declare unreservedly and decidedly, that since I became a teetotaler, I have been enabled to go through many more of the various duties connected with my ministry, than I ever did before.—(Loud cheers.) Perhaps it may be inquired, how I became a member of this Society? and in replying to this question, let me say, christian friends, that we should never forget that we are stewards of our tongues as well as of our money. It was through the instrumentality of a lady speaking to me upon the subject, which roused me to consider the propriety of joining this noble alliance. This christian lady asked me this question,—“Where are your drunkards on the Lord's day?” This seemed to be a harrow to my soul,—“Where are your drunkards on the Lord's day? and have you done all in your power for the promotion of true temperance among your large and important flock?”

I replied to that question in the affirmative. I answered that there were thirty ladies in my parish, who were in the habit of distributing religious tracts every week to the people: but this christian lady said, “Do the drunkards read the tracts?—do they come to the house of God? and if they were to come under the sound of the gospel, would they be benefited by your ministrations?” My lord, I felt condemned; and when again asked,—“Have you done all in your power for their welfare?” my conscience replied in the negative; and then the lady said,—“Have you joined the Teetotal Society?”—(Hear, hear.) I again felt condemned; and the lady then called my attention to the fact, that not only my influence would be of vast use in my parish, but that my own health would be benefited by abstaining from all intoxicating liquors. And I rejoice to say, that I have found the lady's prediction more than verified, for not only is my own health improved, but by the divine blessing, I was, in the course of a short time, enabled to establish in the parish of Yeovil, a society numbering 700 members.—(Loud applause.)

The resolution records with thankfulness the progress of the cause; and I am thankful for this progress, because I believe that the Temperance Society is one of the most important of the present day.—(Hear, hear, hear.) I say not this without reflection; for when I view the drunkenness of the land, and when I know that our Bible, our Tract, and our Missionary Societies are languishing for want of funds. I say, if we could, by God's blessing, make our land a sober one, the money now spent in supporting public houses would be given to send the gospel to the heathen. The Bishop of Chester at the meeting of the Church Missionary Society, observed, “that nine millions of gallons of spirits were annually consumed by professing British christians; and taking each gallon to be worth 10s., more than four millions of pounds were at once wasted.” I was rejoiced to hear his lordship speak so,—(cheers,) “wasted, more than wasted, which might be applied to the service of our God and Saviour.”

Ought we not to rejoice in the success of the Temperance Society, when its blessings are so great? We have at Yeovil a man who is a trophy of our cause, but

who for many years was a blaspheming, drunken, infidel; but through grace, he has been a teetotaler for nearly five years, in his right mind, sitting at the feet of Jesus:—(cheers,) and I am sure if any one now present were to hear the christian conversation of that once blaspheming drunkard, he would say, “thank God for the Temperance Society, if it had no other trophy than John Perry.”

The resolution, my lord, refers to the system of loan tract distribution. How many are there throughout the kingdom who would not look at a religious tract before our Teetotal Society existed, but who now read these tracts; and who knows but that by reading these tracts they may become wise unto salvation by faith in Christ Jesus? Allow me to relate a fact told by Mr. M'Cree in reference to Ireland.—He was once dining with the late Lord Lieutenant, and in the course of conversation said, “My Lord, may I be allowed to ask a question?” “Certainly.” “May we then be permitted to believe one-half that we hear, in reference to the great reformation in Ireland? If one half be true what a mighty blessing it is!” His lordship jocularly replied, “You are not to believe one-half that you hear.” “I confess I was afraid there was considerable exaggeration in the statements that were circulated.” The answer his lordship gave, was—“You are not to believe half, but you are to believe double.—(Cheers.) You have not been told one half. I have frequently had the Judges come to my dinner-table wearing white gloves, because there was not a single case for trial at the assizes.”—(Cheers.) The case of Daniel and the three Hebrew worthies, as recorded in the first chapter of the book of Daniel, is a complete refutation of the opinion, that teetotalism is injurious to health, for we there find it recorded that Daniel and his compeers who fed upon pulse and water were fairer than all who eat and drank of the king's meat and wine. And I would here also declare my conviction, that had Paul lived in the present day, he would have been a staunch teetotaler. Does he not say, “If meat make my brother to offend I will eat no more meat while the world standeth?” And if Paul spake thus of meat, which never causes a man to go home and beat his wife and children, and which affords nourishment to the human system, how would he not have spoken against drink, the evils of which it would be utterly impossible to bring before this respectable assembly; and which, if I may so speak, are infinite, because they have relation to an infinite duration of time. One remark more, in reference to what teetotalism is. Teetotalism is not the gospel, but it is a pioneer to the gospel.—(hear, hear.) Teetotalism is precisely this,—a physical remedy for a physical disease.—(hear, hear, hear). Were we to preach the gospel, my lord, to any of the inmates of Bedlam, there would be a physical disability to their reception of it; and they could not comprehend its blessed sound, till that physical disability were removed. And I tell the church of Christ, that intemperance is a physical disability, and teetotalism a physical remedy for that disability. Man by nature is spiritually dead, but drunkenness closes the avenues to spiritual life; for it is now a well established fact, that even a moderate quantity of drink injures the brain,—(loud cheers,) and teetotalism unstops these avenues; yet the man remains dead as before until he believes the gospel.

I have sometimes been asked, if there are any works containing in the space of a few pages a correct account of this great movement, and the reasons for individuals becoming teetotalers. I would mention two,—“A Letter to a Clergyman of the Church of England,” which is most beautifully and convincingly written, and “Cox's Christian Advocacy.” I am sure if any one will read these works without prejudice, he cannot very long fail to join our blessed and noble Society.—(cheers.)

HON. H. STAFFORD JERNINGHAM on being announced, was received with great applause. He said it was his firm desire that his exertions should go towards carrying out the object of the resolution he had the honour to second—(hear, hear). He had been a teetotaler for three years—(cheers,) less than the rev. gentleman who had preceded him; but he begged leave in the most emphatic manner, to bear witness to the good effects of temperance in his own person—(hear, and cheers). He had not taken the pledge until after ample consideration,—(hear, hear.)—and, in fact, he was ashamed to say, he took it on the very last occasion on which it was administered by his friend Father Mathew, when in London—(cheers). In the Autumn of 1844, he visited Ireland, and in a four months' tour he had only seen three persons the worse for liquor—(cheers). And though he had felt no hesitation in making the small and insignificant sacrifice, yet when he saw poor Irishmen who could hardly afford a meal of potatoes twice a day, and scarcely any milk (for at that time milk was very dear), keeping the pledge with the greatest firmness, he was ashamed that he had not without a moment's loss taken it when he had the opportunity—(hear, hear). He had occasion several times to ask, in Ireland, whether the taking of the pledge by persons, blessed in some degree with rank and affluence, had any good effect in keeping up to their principles those in poorer circumstances? and the question was universally answered in the affirmative—(hear, hear).

He could say that the example of his noble friend in the chair, taking the pledge—(cheers,) had a considerable influence upon himself—(hear, hear). In one case where he put the question, he heard that the lady of a gentleman of property, who was urged to take the pledge, thought it would throw some sort of taint upon her character—some *misprision*, until it came to her knowledge that the Marchioness of Wellesley had taken it, and then all sort of difficulty was removed—(cheers).

J. S. BUCKINGHAM, Esq., was received with repeated rounds of applause. He said, that having been asked, he supported with great cordiality the resolution which had been moved and seconded. He believed firmly, that all that was wanting to make the great majority of mankind embrace temperance principles, was to put them as nearly as possible in the circumstances in which teetotalers are placed, which is,—that if they could present to the minds of others the facts and reasonings which had swayed them, it was but fair to suppose, that they would, in numerous instances, become equally devoted to the promotion of the abstinence cause.

One of the most potential of these means was to hold meetings like the present, and through the instrumentality of the press, which records whatever is said and done, to speak to millions out of doors, whom no power of voice could reach within those walls. It was very improbable that all in that meeting were pledged teetotalers; and under the impression that some persons were there for the first time, he desired to occupy the time allotted to him, in relating his personal experience in this matter, and then taking a view of the reasons why every one should unite with the friends of temperance.

He would just direct the attention of the meeting to what first powerfully impressed him, in reference to this subject. Twenty-three years since, he returned to England, after residing in India, and travelling very extensively in the Asiatic world. And in the course of that expedition, he had been exceedingly struck with one feature in the character of the Asiatics, viz., their extreme sobriety; and this would be seen, when he observed, that he had travelled 30,000 miles, which had occupied him more than three years' time, during which he could not have come in contact with much

less than three millions of persons; and in all that period he did not see three people intoxicated! Mr. Jerningham had only seen three persons intoxicated during his four months' tour in Ireland. The change wrought in that country was truly miraculous. He recollected, that after his return from India he went to Ireland, and in going from Kingston to Dublin, a distance of about six miles, he had seen not much fewer than one hundred drunken people; but recently, in making a tour of four months' length, partly in connection with Father Mathew, he had only met with two persons in any degree intoxicated, and neither of them was an Irishman.—(Cheers.)

They could readily believe then that when he landed at Portsmouth, after an absence of three years, he felt some of that enthusiasm which a man who loves his country does feel when he returns to it after a long absence; but when he saw in Portsmouth, drunken men, women, and children, he said,—“Is it possible that England should have sunk to this degradation? Is it possible that the country which stands at the topmost pinnacle of earthly renown, in arts, arms, and civilization,—is it possible that this blight can have extensively fastened upon her?” He had at that time some satisfaction in believing, that there was something peculiar in the town of Portsmouth; but during another tour through England, Scotland, and Wales, he found that not only in Portsmouth, but over the whole country, drinking seemed the rule, and sobriety the exception; more particularly among the labouring classes. On his return to London, he adopted various plans of reformation; but he was constantly met by the observation, “Don't you drink yourself?” and of course he was obliged to admit that he took a little wine now and then; but when he perceived that it was the opinion of these people that persons could not live without stimulants, he resolved to remove this stumbling-block; and on consulting the members of his own family, he was happy to receive their entire concurrence in making the sacrifice.—(Cheers.) He soon commenced the work of purging his house from every thing of the nature of a stimulant; and since that time, about twenty years ago, not only had no single individual of his household,—himself, his wife, neither of his children, or any of his servants,—tasted intoxicating drinks, but none had ever entered over the threshold of his door.—(Cheers.) And after this trial of the principle, he could testify that the advantages he had gained in regard to health, to strength, calmness of mind, and general capacity for labour, had been incalculable.

A word or two with respect to the general grounds upon which the question rests; and on these he would dwell for a short time, for the benefit of any who might have entered the meeting impelled by curiosity, or by an earnest desire to hear. It is only fair to assume, that all ranks and classes of persons, from the highest to the lowest, are in the pursuit of happiness. They want to be happy; and though there is a great diversity of opinion as to what happiness mainly consists in,—that, depending greatly upon the station of the individual, the nature of his pursuit and his physical temperament—yet there are certain elements of happiness about which all persons agree, and which they are eager to obtain. 1. Health—for without health, what happiness can there be? 2. Intelligence or wisdom; for however healthy a person is, if he has not intelligence he is but an animal. 3. Competence—sufficient to bring up your children, and pass respectably through the world. Another point is, that you are beloved by those among whom you live; and, lastly, that you stand well with your own heart, and possess a good conscience. A man who has these—it hardly matters in what station of life he is—must be a happy man;—health, intelligence, competence—the esteem of his neighbours, and ease in his own heart—what can

he wish for more? But intemperance is destructive of all these; it lays the axe at the root of them all.

1. *Health.*—Besides the individual experience we have had of the deleterious nature of these drinks, we have the testimony of the most eminent medical men in the world; physicians, surgeons, practising in the army and the navy, and in civil life, and who have visited all climates, from the warmest to the coldest; we have the testimony of these gentlemen, that alcoholic stimulants are not necessary for persons in health; that, although in some peculiar cases of disease they may be necessary, yet they can be administered in another form; but that their use as beverages is insensibly but certainly injurious, just as no man is conscious that he is older to-day than he was yesterday; but in three years time he becomes conscious of the change; and so though the evil effects resulting from intoxicating drinks are not at once apparent, it is not the less true that they nevertheless exist.

2. *Intelligence.*—Intoxication will make a man neglect study. He who is striving to attain mental excellence should be sober. You never heard of any man aiming at the proud station of first wrangler at either of the Universities getting drunk? He might be foolish enough to get drunk after he had been successful, but not before. Drunkenness obstructs the growth of the spiritual man.

3. *Competence.*—Did any man ever become richer by drinking intoxicating liquors? He (Mr. Buckingham) would defy the world to produce an instance. Thousands have become wealthy by making other people drink.—(Hear, hear.) Brewers, distillers, and spirit-sellers, these men fatten upon the earnings of the poor, while families without number have been beggared by means of drinking.—(Hear, hear.) There is no greater foe to competence than intemperance.

4. *The esteem and love of our neighbours.*—And can the drunkard possess these? Is he not the object of scorn and contempt? How then can he be happy?

Lastly, *peace in our own conscience.* And does drunkenness produce these? Is it not succeeded rather by moments of torture? Is it not well known, that one of the most fearful diseases in the catalogue of those ills to which man is heir—*delirium tremens*—arose from the horror with which an individual is struck with respect to himself? He feels as if demons are tearing his flesh from his bones, as if he is involved in the flames of hell, and as if surrounded by ghastly spirits.

They (the meeting) saw, then, by that catalogue what evils intemperance produces;—it destroys health, sends thousands to a premature grave, ruins the character, blights the most joyous prospects, and peoples hospitals and lunatic asylums. He (Mr. Buckingham) knew no greater evil affecting the community than the direful drinking customs; viewed then in relation to these evils, it seemed to him, that the temperance cause took the precedence of the other great moral movements of the day.—(Cheers.) It would, indeed, be productive of most of the reforms wanted; for instance, political reform was wanted, and if the parliament were elected by a sober community, a different body would represent the people, and if different men were elected, they would enact different laws.—(Hear, hear.)

In conclusion, he (Mr. Buckingham) desired again to express his hearty concurrence in the resolution; and pledging himself to renewed labour and exertions, he trusted others would be induced to follow his example.—(Great applause.)

MR. J. R. WILSON, honorary travelling agent of the National Society, said, he appeared before the meeting as a babe in the temperance cause, of a year and a quarter old.—(laughter.) He had been induced to adopt the principle of the Society, by attending a temperance meeting in the North, at which Captain

Trotter of Dyrham Park spoke, while on a visit to Lord Ravensworth, his father-in-law. He (Mr. Wilson) then signed the pledge; since then he had zealously advocated the cause, and was now travelling through the length and breadth of the land to convert the whole kingdom to teetotalism.—(Laughter and cheers.)

After a few other prefatory remarks, Mr. Wilson continued—The object of the National Temperance Society is “to abolish intemperance by promoting the universal disuse of intoxicating drinks.” Here we have a great physical evil and an efficient physical cure.

I have in my own thoughts on the subject, run a parallel between the corruption of human nature and the remedy provided in the gospel; and the evils of intemperance and the cure effected by total abstinence; the former, a *moral evil*, for which alone a *moral remedy* can be applied; the latter, a *physical disease*, for which a physical remedy only can be efficacious, and both equally simple and equally effective. The former says, “*Believe, and be saved;*” the latter “*Abstain, and be saved.*” I have also run a parallel between the means used for propagating the gospel, and those employed in promoting temperance. And what are these means but the propagation of THE TRUTH, either in a *written form* or by means of *oral communication*.

In regard to intemperance, the means employed to remove the evil, must be the *truth in a printed form*, exhibiting the physical and moral evils resulting from the use of these poisons, in the form of essays, the statistical returns of disease, immorality, insanity and crime; and these publications bear an analogy to the *Holy Scriptures*; and the *public lecturing* or the private *exhortation* of the consistent and devoted members of Temperance Societies, are analogous to the *preaching of the gospel*.

Allow me now to advert to the means which the National Temperance Society and other kindred institutions have been employing to abolish the evils of intemperance. These have been chiefly public lecturing, by means of paid or gratuitous agency, and the gift of temperance publications, and the insertion of articles in the periodical press; all of these are powerful instruments for the dissemination of the principles of the Society, and should be multiplied a thousand fold; but what have been the results of these means now in operation in this country for the last fifteen years?

Has intemperance been generally abolished? or has any great impression been made on the public mind as to the physical and moral evils resulting from the use of intoxicating liquors? We unhesitatingly reply, that all that has been done, or said, has been insignificant when compared with the extent of the evil deplored! No! with sorrow be it spoken, Great Britain still maintains its too-well deserved and unenviable pre-eminence of being the “*most intemperate nation upon earth.*” For while the United States, the child of Britain, can number its four millions of total abstainers, and the sister country can boast of a like number of members, England, Wales, and Scotland, have scarcely reached one-eighth of the before-mentioned number of abstainers, or in other words, scarcely one million of pledged members.

Then consider the allied forces which are marshalled against the cause of temperance. First and foremost, there is the government of the country deriving one of the largest sources of revenue from the manufacture and sale of strong drinks, and the licensing of places for their sale and use. Then there are the distillers and brewers, and venders of intoxicating liquors, numbering their tens of thousands all marshalled against us. Again, there are the ministers of religion, both in and out of the establishment, with a very few honourable exceptions, either opposed to our principles or at best

indifferent to our cause, and sanctioning by their example the drinking habits of the people. With such a phalanx of authority and influence, how inadequate are the means which have been or are at present employed to make head against the monster evil! Truly, we may apply the language of our blessed Lord, and say, "The harvest truly is great; but the labourers are few!"

As I have been requested to explain and recommend the improved organization as laid down in the *Manual of the National Temperance Society*, I shall proceed to show that the two great instrumentalities before mentioned are these which the Society is anxious should be employed to the extent of the evil to be removed.

The first is, oral communication, in the form of conversation and advice to individuals and families; and by lectures and addresses to public meetings; and second, in the circulation of information on the evils of intemperance by means of the press, in the form of tracts, essays, statistical returns of disease, insanity, pauperism and crime produced by intemperance,—the opinion of eminent medical men on the ruinous effects of alcoholic drinks on the human frame; and the danger of using them medicinally.

In order to bring both these powerful instrumentalities into operation, it is proposed to divide the whole of the United Kingdom into associations, formed in the principal towns, with branches in the surrounding villages and districts;—to divide these branches into districts of fifty families each, and to supply each family with a set of loan tracts weekly, by means of pledged members, male or female;—to furnish such districts with a supply of tracts for a twelvemonth, the Catalogue of the National Society has been greatly enlarged, so as to furnish sixty loan-sets, containing sixteen pages each, done up in a cover, with an address on the back and the principles of the Society. Thus every family in the kingdom will, if these plans be fully carried out, be visited fifty-two times yearly, and will read 800 pages of the choicest arguments in favour of temperance. In addition to the above, it is proposed that the members of each branch society should meet monthly for mutual encouragement and edification, when new members will be enrolled, and when there will be afforded an opportunity of stating the beneficial effects of temperance on themselves and families.

Again, it is contemplated to hold public quarterly meetings in each branch, when addresses and lectures will be delivered by competent persons to the inhabitants of such branch.

It is intended, likewise, to recommend the opening of Temperance Reading Rooms for the amusement and edification of the members in each branch, and for the holding of monthly and other meetings.

To support all this, it is proposed that the tract distributor should solicit from such members as can afford it the weekly contribution of one penny, to be expended in the purchase of the loan tracts, the rent of the reading-rooms, and the supply of books and temperance periodicals, and the occasional employment of lecturers. This small contribution, if generally received, will, it is calculated be amply sufficient to defray all expenses, and even leave a surplus to support the Parent Society in its efforts at home and abroad.

In order to illustrate this subject, let us suppose for a moment, that this great metropolis were divided into associations and branches.

Two millions of inhabitants, divided by five, will make four hundred thousand families; to supply which, for a year, would require the like number of loan tracts, which at 6s. per 100 will amount to £1200; and to supply distributors, each taking fifty families, 8000 pledged teetotalers will be required.

Now imagine for a moment, that this plan is generally adopted through the length and breadth of this

vast metropolis. Fifty visits paid by pledged teetotalers to 400,000 families, each family reading 800 pages of temperance matter in the year; and what a mighty revolution in public opinion may be expected. If in a twelvemonth each distributor were the means of converting only ten persons in each district, there would be an annual increase of 80,000 members.

If such results were realized in the metropolis, what might not be expected in the provinces, where five millions of families will be weekly visited by 500,000 teetotalers, at the annual cost of £15,000? and if each district added ten members, five millions would become members in a year. We should soon exceed even America, or our sister Ireland.

The economy of the system, is likewise a great recommendation to it viz. in the loan of tracts, instead of the gift of them. If the 400,000 tracts to supply the metropolis were given instead of being lent weekly, it would cost £60,000 per year, and for the whole kingdom £750,000.

It is likewise a self-supporting system. The great difficulty at present is to raise adequate funds to support the agency of the National Temperance Society in the metropolitan mission; and while we depend upon the precarious support of the rich there will ever be found the same deficiency.

Let the cause of temperance depend upon the voluntary periodical contributions from its members, or the pennies of the poor, and I venture to say that an ample revenue will always be supplied, not only to pay for the mere machinery of the system, but likewise to provide for the support of the Parent Society and its interests.

I am sanguine in the belief, that should the scheme above recommended be universally carried out, the Associations and their affiliated Branches will be able to afford to support one or more permanent agents in each town, who shall devote his whole time to the visitation of the Branches and the operations of such Societies, until the entire population is converted to temperance, and then there no longer needs the means by which this great work has been accomplished. That it is practicable no one will be prepared to deny; and all that is required is, that each member of the Society should do his duty, and employ his time, his talents, and his influence in promoting the cause.

The temperance reformation is like other reforms, whether political or religious, and it is only necessary "that the people should will it" and it is done. Let us not wait for legislative enactments, let us not expect too much from the clerical or medical professions, or the aristocracy or gentry of the country. The influence of these, doubtless, is great, and we hail with joy the noble way in which many of these exalted characters are coming forward in the support of the great cause of religion and benevolence. yet, after all, we must depend, under God, on the omnipotence of truth and the personal exertions and consistent conduct of professing members of the Society, for the diffusion of our principle and the triumph of our cause.

Mr. W. having sent a copy of the Manual to the Rev. Theobald Mathew for his opinion and approval of the organization recommended, the following reply was made:—

"I highly approve of the plan you have adopted, and it is unnecessary to assure you of my best wishes for the successful accomplishment of your desires. You will be glad to learn that our glorious cause continues, with the divine blessing, to prosper in Ireland. The rising generation are being trained to habits of total abstinence, and the taste for reading, which you are so anxious to cultivate, is very general in all our temperance reading-rooms throughout the kingdom. In this city alone, we have nearly forty Branch Societies."

The noble chairman then put the resolution, which was unanimously adopted.

BENJAMIN ROTCH, Esq., Magistrate and Visiting Justice for Middlesex, rose amid prolonged cheering. He said,—My Lord Arundel, my excellent friend Mr. Buckingham seemed to think that new faces would be more welcome to you than old ones, but the kind greeting which he received himself, and that which you have kindly just bestowed upon me, certainly gives a decided negative to his proposition. Having been old in the service, and having seen what we were formerly and what we are now, I may, perhaps, be able to recall to your recollection some pleasing contrasts which, I must confess, have struck me most forcibly upon the present occasion.

Allusion has been made to the glittering row of soldiers on my left.—(Hear, hear.) I recollect the time when it was matter of congratulation at our meetings, that we saw four military men attending them; but now, more than forty are listening to my address.—(cheers.) I must confess I am delighted when I look upon those gallant defenders of their country, and see them there, showing by their example, their adherence to the cause of temperance; but I am still more delighted, when I see mingling in this crowd of individuals, a staff sergeant with his glittering epaulette, with a dear child on the one hand, and his modestly attired wife on the other.—(Great cheering.) These scenes, my lord, go home to the fire-side of every man. It is there that we are seeking to stir up the embers of joy and happiness. Public meetings are necessary only to show the world what we are about; but it is in the bosoms of our own families and in the families of those we love that we find the real return for our exertions.—(Hear hear.) I am an old teetotaler, and I do not forget that my excellent friend near me is also an old teetotaler. He is turning, I see, to get at a fact which I am going to relate, viz., that he is the worthy president of that very military band—(loud applause)—himself the son of a military officer—and a medical man who considers teetotalism one of the greatest blessings any person can enjoy.—(cheers.) But, I am an old teetotaler, and I cannot but refer to a body of men who are seated in this room, wearing a uniform which, if not as brilliant, is to me quite as attractive as that worn by the gallant band before me.—I mean those jolly smock-frocks. [This allusion to a body of coal-heavers who were neatly dressed and sat in the platform gallery, on the right hand of the noble chairman, drew forth tremendous and long continued cheering.] I mean the coal-whippers of the River Thames—(renewed applause) with their nice white frocks, washed by their industrious wives;—(repeated cheers) and who have come here to-day, to bear testimony against that absurd delusion which caused them to pour down their throats, in the shape of strong drink, their hard-gotten earnings: but teetotalism has taught them that intoxicating liquors are not necessary for the performance of their most laborious work; and having proved this to be a fact, they have resolved to come here to-day as a bright example to all, and to shew that teetotalism is as safe as it is virtuous.—(Loud cheers)

I remember, many years ago, that the only coal-heaver we saw at our meeting—and it was a very large one—was a poor fellow in that state, when the beer had stole away his wits. He came to the teetotal meeting; he thought to hear; he thought to be instructed, but he had no ears for what he heard, and no head for instruction—he was a drunkard! On that occasion, some would have turned him out, but the chairman said, “No; if teetotalism does not lead to christian charity it is not christian virtue.”—(Cheers.) He was retained among us, and who knows but that this example of patience and forbearance, may have made him the cause of that phalanx now before us?

The motion which has been put into my hands is this,—

“That while this meeting is most desirous, that every facility should be afforded for the innocent recreation of the people, it cannot too strongly condemn the system of Sunday drinking, and the giving a legal sanction to houses for the sale of liquors, which occasion and perpetuate the moral degradation of the country.” A part of this motion sinks deeply into my heart. I have been—I may say, without presumption—the friend of the working classes from my boyhood,—when, at ten years of age, in a parish in a remote part of Wales, I taught in a Sunday-school, to more mature years, when finding out what the wants of the people were, I have been enabled to advise them much better than when a child. In my official duties in this county, in administering the laws, I have ever endeavoured to consider what were the just rights of the people, and the just liberty which they ought to enjoy.—(Cheers.) And I have often had to listen with pain on those occasions, when magistrates have been called upon to grant licenses, for the use of what have been falsely called “places of public entertainment!”—(A laugh.) I think heaven that magistrates have not the power in this county to refuse innocent recreations to the people.—(cheers.) It is not with us to do that; all that we can do is to foster the corrupt customs of the people, by allowing pernicious drinks to be sold at these places.

Not long ago a bright example was given of how little magistrates do to stop this current of evil. It is so mighty that nothing but a bank of teetotalers can arrest it, and you know, that there are far from being enough teetotal magistrates, to make anything like a bank. Very lately I was called upon by several clergymen who reside in the neighbourhood of Chelsea, giving me most affecting accounts of the dreadful scenes which are nightly perpetrated in the gardens called Cremorne House. I had to sit by, and hear learned counsel instructed by the parties belonging to those gardens, tell me, that if the magistrates did not wish to deprive the unhappy denizens of the city, who never breathed the fresh air but in these gardens when their work was over,—unless they wished to deprive the mechanic and his children of the innocent recreations of gazing at an illuminated baloon, or hearing sweet music, and of walking upon the green grass, while the little children plucked the daisies under their feet,—they would grant the license.—(Laughter.) But was this application made for the ostensible purposes assigned? No; what the counsel asked for was this,—“We have got the gardens; we can shew the balloon; we can give the people amusements; the little children can pluck the daisies if they please; we can sell tea, coffee, and ginger-beer; there is pure water from the fountain to slake the thirst,—but this is not enough. We can do all that without the aid of the magistrates. But that is not what we want. Two or three thousand persons are collected together under the guise of this balloon, and this daisy, and this shrubbery, and when they have walked here long enough, and had their minds excited by these innocent amusements,—when they are a little weary, at that hour when nature seeks repose, and when after the proper excitement of that mind, and the proper fatigue of those limbs, they ought to retire with their families to their homes, and go to bed seeking balmy sleep, “nature’s sweet restorer,”—at that particular time give us the cursed spirit license; we will refresh them and keep them a little longer; and the crowd that came in innocence and joy to these gardens, shall turn out a drunken, a riotous, and an insolent mob, to be a nuisance to the whole neighbourhood!”—(Immense applause.)

While listening to the speech of the counsel, I was grieved at the blindness of my brother magistrates, who were so bewitched about not restricting the liberties

of the subject and the happiness of the people, that they entirely forgot that it was a spirit license they were asked for, and so they granted the intolerable nuisance! I grieve for it, but if there are any here who live in that locality, I do beseech them to bestir themselves to disseminate this principle which seems not to be understood,—that the innocent amusements of the people are never interfered with by the magistracy of the country. But why is it that a faithful and good husband will not permit his wife or child to go to the place of (so-called) innocent amusement? Because of the spirit license. He says, "If there were no spirit license for that place I would allow you to go, because I should know that you would be free from evil contamination; but intoxicating drinks are sold there; it is not a place of innocent amusement, and therefore you shall not go."—(Cheers.) And do, my friends, assist me, to teach the lesson to the world, that we ought to have these places of amusement without the accursed appendage of the spirit license!—(Great cheering.)

Another point treated upon in this resolution, is, the great evil of Sunday drinking. And I must confess, there is an inconsistency in the laws of my country upon that subject, which very much distresses me. I have often been called upon in my capacity as a magistrate, by my excellent and worthy pastor, to put down the selling of a pound of beef, or half a pound of mutton, while the beer-shop is sanctioned by law to be open during a part of the Sabbath. I do not find fault with the legislators who made these laws, and who, I believe, want knowledge upon the subject; for I believe that the great mass of the legislators of this country, are wholly and totally ignorant of the real principles of total abstinence. What a subject then for congratulation it is for us all to find in the chair to-day, a pledged teetotaler, a member of the House of Commons.—(Loud cheers.) His lordship has informed me that this is the first time he has visited this hall. I congratulate him that his first visit has been paid on behalf of such a cause; and I do entreat him, that he will carry the remembrance of the assembly before him, to that place where he sits as a legislator, and that if opportunity offers, he will bear in mind, while he is speaking his sentiments as a teetotaler, that he is only speaking the sentiments of this vast multitude.—(Great applause.)

I feel I am taking up too much of the time of the meeting, (No, no—go on—go on.) It is now a matter of history, of painful history in this country, and which I hope will remain a mere matter of history, never to be enacted again, that such was the awful condition of our jails in reference to intoxication, that every jail had its tap within its walls, served by the jailor. At the period to which I allude, there was an assize held at Oxford, known as the "black assize," so called because of a pestilential disease of the jail, occasioned by intoxication, being communicated by the prisoners to the court then sitting, of which pestilential disease, the chief baron who presided, the high sheriff for the county, and 300 other individuals all died; and when my Lord Bacon—than whom, a more learned, more intelligent, and excellent man never lived,—was asked how he escaped, his emphatic words were these—and let them be treasured up by every teetotaler—his answer was, "By temperance and cleanliness!"—(Great applause.)

REV. W. GWYTHYR, Vicar of Yardley, Warwick, was glad to bear his testimony against the Sunday traffic in intoxicating liquors, for he had seen its evil effects. He quite agreed in the sentiment, that our legislators were not aware of the evils occasioned by the sale of intoxicating drinks. He had had the honour of being the vicar of a large parish, in the neighbourhood of Birmingham, for twenty-five years; and during that period, applications had been made to the board of magistrates for

licenses for six or eight public-houses; but he was happy to say, that the knowledge and good feeling of the magistrates had induced them to reject all such applications;—(hear, hear,) so that in a large parish, six miles in length and three in breadth, and in the neighbourhood of the large town of Birmingham, not a license had been granted during his residence there.—(cheers.) And he was persuaded, from his knowledge of that bench of magistrates, that had applications come before them for licensing beer-shops, not a beer-shop would have been licensed. But he regretted to say, that in his parish there were more beer-shops than licensed public-houses, and the dreadful evils perpetrated there were distressing to the feelings of the moralist and the religious man. He wished to address a few words to any clergyman or minister of the gospel who might be present, and to Sunday-school teachers.—(Hear, hear.) Where were drunkards found on the Lord's day?—(Hear, hear.) At the public-house; and if they, (ministers and teachers,) would do them good, and show them the way of salvation, they must go to the public-house after them; but every one saw the absurdity of this. What then can be proposed? Moderation had been recommended to them. He (Mr. Gwyther) had recommended moderation to drunkards for the last fifteen years before he became a teetotaler;—(Hear, hear,) but he had no recollection of one drunkard being convinced of his sin and folly, and being reformed by such advice!—(Hear, hear.)

He had depicted the evils of drunkenness in as strong terms as he could find language to express; he had entreated them by all the arguments of which he could think; but to the best of his recollection he had never succeeded, either from the pulpit or in private, in reforming one drunkard.—(Hear, hear.) Most of the children educated in his Sunday-schools had turned out drunkards.—(Hear, hear.) And with regard to the Sunday-schools in the town from which his friend Mr. Sturge came, it had been ascertained by diligent inquirers, that far more than half of the young men educated in the best conducted Sunday-schools of Birmingham had turned out drunkards.—(Hear, hear, hear.) Ministers and teachers then! we recommend you to adopt total abstinence for yourselves, and total abstinence as your doctrine. But the question arises—shall we succeed if we adopt that principle? He would give them in a few words, the result of his own observation and experience. Since the commencement of the present year, six drunkards in his parish, who had been drunkards from their youth, and some of them from their childhood, had become teetotalers.—(Hear, hear.) All his previous efforts to improve them had been without effect; but now that they had adopted the temperance principle, they had become sober, and were brought to the house of God.—(cheers.) He lamented the absence of his friend, George Kenrick, Esq., of West Bromwich, President of the Central Association; and as no reference had been made to the progress of temperance in those counties, viz., part of Oxfordshire, Warwickshire, Staffordshire and Shropshire, he might state that that Association employs six agents, who are regularly employed, from day to day, in holding public meetings, and in delivering lectures. More than one hundred lectures are delivered by these agents every month; and what is their success? Last month, not less than 1500 pledges were taken in those counties.—(cheers.) In the town of Newcastle-on-Tyne, he had the pleasure of holding a meeting, when a man of wealth, a resident in the neighbourhood, came, in order to oppose the temperance cause. At a pre-

vicious meeting his wife had taken the pledge, which annoyed him very much, and he determined, therefore, to go to the meeting and oppose what was said, to convince his wife that she had acted wrong; but happy for him and for his wife, he heard such arguments at that meeting, that he not only signed the pledge, but he is to be a delegate to the World's Convention in August next, to represent the teetotal cause in that county—(cheers).

Some year and a-quarter ago, he (Mr. Gwyther) called upon the rector of a parish in Shropshire, the Rev. Orlando Forrester, requesting permission to hold a temperance meeting in his parish. He very kindly said, "Do as you please; I cannot, myself, join the society, but do what you like to lessen the influence of drunkenness among my people." More than a year and a-half was allowed to pass over, and at the last meeting held in his (Mr. Forrester's) parish, he consented to allow the use of the town hall for that purpose; and during the meeting, a gentleman came forward and said, he had been deputed, by the Hon. and Rev. Orlando Forrester, rector of Brossely, to attach his name to the temperance pledge, for at least two years. Great was the applause with which this announcement was received. The teetotalers of that district know the mighty influence of that man for consistency, goodness and mercy—an influence which extends, not only to his own parish, but also through the whole county. And more than this, Mr. Forrester has influenced one most dear to him, viz. his wife. A friend who called upon him and his lady, a few days ago, said, he found Mrs. Forrester a zealous advocate for the principles of teetotalism. And he (Mr. Gwyther) was happy to say, that he had become acquainted, within the last six or eight months, with a number of clergymen's wives who had taken the pledge, and were now striving to promote it by every means in their power.

Yesterday, as his friend Dr. Gourley, and himself, were waiting for the train, they saw a soldier also waiting, and they put to him this question—and he (Mr. Gwyther) would like to put the same question to each of the soldiers before him.—Has the use of intoxicating drinks ever done you any harm? The soldier replied, they had not, for if they had, he would not have been promoted three times in his regiment. A teetotal policeman, who happened to be near, and who had been a soldier himself, said—"Three times promoted! then you have been twice degraded," for he was only a corporal yet!—(Laughter and cheers). But the soldier knew better than that intoxicating drinks had not injured him. He (Mr. Gwyther) saw the father of that soldier, take his son upon his knee in the public-house, and say—"My son! I will teach thee to drink; it never did me any harm, and it will never do thee any."

But that man had reduced himself to poverty, and was obliged to live upon 16s. a week, furnished by his relatives, for the support of himself and family, and the greater portion of that 16s. is expended in drink, every time he receives it, thereby reducing his wife and children to extreme misery and want. That family had suffered beyond description, by drunkenness, and yet the father and the son could declare before their minister, that intoxicating drinks had done them no harm!

On Easter Sunday evening, the wife of a poor drunkard residing close to my vicarage, went into the village to bring home her husband. The bar-room was filled with people, and there were six men covered with blood, from the wounds they had received, while fighting with each other; and her husband was one of them. During the week,

he went again to the public-house, and asked to be trusted with some ale. The landlady said, he should not be, until he had paid the 2s. he owed her. The man was offended, and went home. He found his wife was there too, and sat down by her side, disconsolate. When she asked him what was the matter? he told her of the refusal of the landlady, and said, that if she would lend or borrow him 2s., he would go and pay his debt, and then sign the pledge—(Cheers). The poor woman said, "Where can I get 2s. from, for such a purpose; but I have been working all last night, and all day, and earned 2s., and that 2s. you shall have if you will go and pay your debt at the public-house, and sign the pledge." She watched him round the corner of the street, in which the secretary of the temperance society lives—went and paid the 2s., and by the time she returned, her husband was a teetotaler—(cheers)—and he remains a teetotaler;—(hear)—and last night, at the Rechabite tent, he was proposed for admission at the next meeting—(hear, hear.)

Another man was taken before the magistrates for quarrelling and fighting on Sunday evening. The magistrates reprimanded him very severely, but said, as it was the first offence, they would forgive him. On the very next Sunday evening, he was with the six men previously referred to, and received in the fight, such a black eye, that it was questionable whether he would ever recover his sight perfectly again. That man was waited upon by the secretary of the temperance society, and was persuaded to sign the pledge.

These cases showed the evil effects of Sunday-drinking, and that if the government would not prohibit the selling and buying of intoxicating liquors on the Sabbath, teetotalism would. (Cheers).

In conclusion, he again pledged himself to abstain from all intoxicating drinks, and to do all he could, by his precept and example, to prevent intemperance in others. And to ministers and Sunday-school teachers, he said, take Father Mathew's pledge, and may God's blessing attend you. (Loud cheers.)

Rev. HOWARD HINTON, A.M., said he came to bear his testimony on behalf of the temperance society. He had long regarded intemperance, not only as a single spring of evil, the most copious and the most bitter of all the springs of evil which supply the deluge of mischief, by which human nature suffers, but as the parent of disease and vice, immorality and misery, and of domestic and social, temporal and eternal woe. If this mischief which had been wrought by intemperance, had been wrought by a rational, intelligent being, if indeed we can conceive of any intelligent being capable of producing such an amount of mischief—should we not attribute a degree of malignity to such a being, greater than that possessed by any being, except the chief of the lost spirits himself? There are, as every one knows, persons who do perpetrate mischief in the world, but no being upon this earth,—let his heart be ever so full of wickedness—could perform a thousandth part of the mischief perpetrated by intemperance, evils not the less because they are created and brought into existence, but by a set of habits, and course of proceedings, rather than by a person. If these enormities were committed by a person, would not efforts be put forth to arrest them? and should the mischiefs of intemperance not be treated as though wrought by a person or being; and should not the utmost exertions be used to prevent them?—(Cheers). So great had been the mischiefs occasioned by intemperance, that its name should be nothing short of Moloch.—(Cheers).

Regarding the temperance society as a great instrument for the advancement of the success of the gospel, he (Mr. Hinton) did look continually, and had looked for years upon its progress with the deepest interest.

He was comparatively a stranger to the meeting, in consequence of other occupations and engagements; he had given up one that evening on purpose to be there, and though he had no intention of making any address, yet if his testimony as a dissenting minister were of any importance, he was extremely happy in having an opportunity of giving it.—(Cheers.) He was grieved that the dissenting ministers as a body, did not give their influence to the temperance cause. He did not think, however, that the reproach which had been cast upon them, would conduce to their improvement in this respect; if they were not drawn, they would not be driven. Their assistance could only be obtained in connexion with their conviction of the truth of temperance principles; but he, (Mr. Hinton) did most sincerely regret that a power, capable of so wide and extensive an application, should be so slow in coming to the rescue.—(Cheers.) However, it was for them (the teetotalers) to work, and in a cause so intimately identified with humanity and religion, it was not for them to think that they could ultimately work in vain.—(Great cheering.)

LAWRENCE HEYWORTH, Esq., on presenting himself to the meeting was received with three successive bursts of tremendous applause, and "one cheer more." He said,—ladies and gentlemen, I am quite sure, that if each individual here present, would take an earnest part in disseminating the principles of teetotalism, they could not fail very soon to make converts of a number of their neighbours, and the same spirit of zeal being infused into these, it is quite evident, by a very ready calculation, that our principles would soon be embraced by the whole of the population of this great and mighty empire. I believe that often as the cause of temperance has been discussed by us, and often as the evils of intemperance have been placed before us, we have not yet arrived at proper calculation and estimate of the great potency and magnitude of the evil of intemperance, for if we had, we should all have been more active and earnest in our endeavours to exterminate it. I believe there is still a lingering prejudice in favour of intoxicating beverages; and I do not think that all have arrived at the conclusion to which I have most firmly arrived—that every kind of intoxicating beverages is poisonous to the human constitution. If all had arrived at this conclusion, what could prevent us from taking the most energetic measures to remove the evil to which I have directed your attention. What does this intemperance beget? If we appeal to the judges of the land, they tell us that nine-tenths of all the criminals brought before them, are brought before them in consequence of the use of intoxicating beverages;—(hear, hear,) and if we appeal to our worthy friend, (Mr. Rotch,) and ask him what his experience is as a magistrate, he will tell us the same thing.

And as regards health,—has it not been remarked, with respect to the large prisons in the Metropolis, that though prisoners are brought there from every class of the community, who are addicted to habitual drinking, yet no bad effects have followed the change of diet, and the substitution of pure water for intoxicating liquors?—(Hear, hear.) If this be the case, are we not bound to conclude, that the use of these drinks is not at all events injurious?—(Hear, hear.) And I think we can prove from other sources, that the drinking of them is injurious. I have a farm on which I employ a great number of labourers in the hay season and at mowing time.

About fourteen years ago, I used to give these mowers and haymakers, what is called an allowance of intoxicating drinks; and I noticed that after they had performed their labour, they manifested great lassitude and weariness, and incapable of doing anything either with their minds or bodies.

Since I have joined the Temperance Society, I have given them no intoxicating beverages, and the consequence is, that the mowers after having been at work from four o'clock in the morning to eight o'clock at night—sixteen hours of hard labour—find that their strength is nearly as great when they have finished their day's work, as when they began.—(Hear, hear.) As a proof of this, I may observe, that last summer, after the haymakers and mowers had their suppers, I proposed that they should run a race round the plantation in my park. The proposition was received with great delight, and about a dozen of them joined in the race. I never saw fletcher running in my life: the man who won was a mower; though an Irishman vowed that he would have won the race if it had not been that he had eaten too hearty a supper.—(Laughter.) These are strong convincing proofs—stubborn facts which no one can deny. I could point to those coal-heavers as bearing testimony to the same effect, that intoxicating beverages do not give strength, but diminish strength. They not only diminish the power of the body, but they also diminish the power of the mind. Every drop of them is pernicious and injurious. How then can we believe that taking these poisons can make men perform their labour—make them more diligent and happy? We all know that intoxicating drinks have not done this; they have done just the contrary; while abstaining from them has been productive of nearly every good. It is said by many from the pulpit, that to be good and moral in this world is no security for happiness hereafter; but I never heard it affirmed by any clergyman or minister of the gospel, that being good and virtuous would exclude men from heaven.

Ladies and gentlemen, if persons abstain from intoxicating liquors, and if abstinence leads to morality, though they may not attain heaven hereafter, they are sure to have a heaven below; for there is a heaven on earth as well as a hell. The drunkard's cup leads to hell; the avoidance of it leads to heaven; and even if present advantages alone be gained by abstinence, is it not worth our while to put forth all our energies for the promotion of temperance? Be assured of this, my friends, that we have all the means for doing good to our fellow-creatures, and if these means are exerted, God's blessing will give success.

I remember hearing my friend, Mr. Rotch, relate on one occasion, a most pathetic story of a little child, who once used these simple infantile words,—“Father you w'nt go again to the public-house;” and the father said, “I will not;” and he did not go, but became a teetotaler. Here is an instance of what might be done if we were all earnest in the cause. Our nation is great and mighty; it stands conspicuous on the face of the earth; it is a city set upon a hill. We have, therefore, great power of doing good, not only to ourselves, but to all the inhabitants of the world. Let us then exert ourselves in this great cause—in this moral reformation, to which all other moral reformations belong. Let us avail ourselves of this great means of doing good, not only to ourselves individually and to our country, but also to all who dwell in the north and south, in the west and the east; and when the whole globe shall become perfectly sober, then I am sure that the blessing of God will crown us with a degree of happiness, which man has never yet contemplated.—(great applause.)

(Continued on p. 135.)

National Temperance Society.

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AGENT.

William Gawthorpe.

TO THE MEMBERS OF THE NATIONAL TEMPERANCE SOCIETY.

The increasing business of the Provident Institution, as well as your own extended operations, rendering it impossible for me any longer to conduct the two institutions with satisfaction to myself, I have tendered my resignation as Secretary to the National Society, and now beg to acquaint you that my connexion with you will cease on the 25th June.

In resigning the appointment you have so recently renewed, I beg to thank you for the confidence reposed in me, and to express my earnest desire that the Society may continue in the independent, unambitious course which it has always been my wish it should maintain.

I am respectfully,

London, 28th May.

THEODORE COMPTON.

ANNIVERSARY MEETING.

The temperance cause certainly never witnessed a more satisfactory assemblage than that at Exeter Hall, on the 21st ultimo. The vast hall was thronged with people of all ranks and occupations. A considerable number of soldiers enlivened the view with their scarlet uniforms, whilst a regiment of coal-porters, in clean white smocks, attracted still more attention. The platform was crowded with the old friends of the cause, amongst whom were clergymen, ministers, medical men, bankers, merchants, lawyers, &c., &c.; whilst the chair was

worthily filled by the son and heir-apparent of His Grace the Earl Marshal of England, supported on one side by a baron's brother, and on the other, by a county magistrate.

The assembly was the most orderly, the most unanimous, and the most attentive we ever witnessed. We particularly call attention to the brilliant speech of Mr. Rotch, to the important testimony of Dr. Gourley, a physician of standing and respectability, and to the explanations of Mr. Wilson, as to the plan of organization now pursuing by the society.

As this is the only paper containing a full report of the Exeter Hall meeting, and the speeches are of unusual interest, we recommend our readers to procure a few copies for distribution.

SUNDAY DRINKING.

It is very probable, that the observations made in the House of Lords, by various distinguished prelates, will have the effect of directing the attention of Her Majesty's government to the lamentable and extensive evil of the Sunday Traffic in strong drink.

To render deeper the impression already produced, should be the object of all the friends of Christian morality and temperance; and this can only be effected by the presentation of numerous petitions from every part of the kingdom.

We are enabled, by the courtesy of Mr. Hopwood, the Secretary of the *British Association* to present our readers with a copy of the letter he has received from the Bishop of Durham. It will, we are sure, be read with much satisfaction and delight.

4, Upper Portland Place, May 6th, 1846.

SIR,—You will see, by the Minutes of Parliamentary proceedings, which I forward by this post, that I have not failed to present the Petitions entrusted to me. I did more, for although no notice appears to have been taken by the reporters, I endeavoured to press the vast importance of the subject upon the consideration of the House; and I shewed, from the tables with which you furnished me, how much the *partial*, upon drinking on the Sunday, had tended to diminish the frequency and mischief of intemperance. I also expressed my readiness to assist in bringing in a bill to make that restriction extend throughout the kingdom, if I was assured I should have the support of Government, or if some Peer of weight and experience accustomed to draw bills.

I have since talked the matter over with some brother Bishops, who fear that nothing can be done effectually without the concurrence of government.

If, however, I see any opening, by which so desirable a measure can be carried into effect, you may be assured I will not neglect any favourable opportunity that may offer.

(Signed)

E. DURHAM.

WORLD'S CONVENTION.

THE ENTERTAINMENT OF FOREIGN DELEGATES is a subject which, though referred to in a former number, we feel bound to press upon the earnest attention of our friends, who reside in or near this metropolis.

Many of the delegates will come 3000 or 4000 miles to attend the Convention. The expenses of their voyage, &c., must therefore be considerable, even with the strictest economy:—is it reasonable that these expenses should be increased by their being compelled to board at hotels and lodging houses? We therefore put this question to each friend of the cause in London—"How many foreign delegates are you willing to board and find beds for?" It is very desirable that replies should be forwarded at an EARLY period, addressed to the office, 39, Moorgate-street.

To prevent any misunderstanding, all parties will consider, that this engagement is only undertaken for the time, dating from the arrival of the delegates to the close of the sittings of the *Temperance* Convention.

ALL SOCIETIES IN GREAT BRITAIN, will, we doubt not, be ready to contribute to the necessary expenses attending the Convention. These will embrace, the hiring of a place suitable for the dispatch of business—the holding of large public meetings in various parts of London—the insertion of the proceedings of the Convention in all the newspapers and magazines in the empire, together with various plans of great importance; to execute which effectually, will demand an outlay of money to be met only by the liberal contributions of the Societies of this kingdom.

Up to the present period every thing augurs well:—circulars have been dispatched to all parts of the globe, and responded to with delight; the preliminary arrangements have been made; before another *Chronicle* is published the American delegates will be on their way to our shores. To retrograde is impossible; and is it not equally impossible, that the teetotalers of Great Britain will allow the enterprise even partially to fail for want of that support which they can so easily afford! The following subscriptions have been already received:—Mr. Bull £1; Dr. Mastalier £1; Alton Society £4; York Society £5.

THE BUSINESS MEETINGS of the Convention will be held in the Theatre of the city of London Literary and Scientific Institution, Aldersgate-street, near the General Post-office.

COVENT GARDEN THEATRE, as announced in our last number, has been engaged for a great meeting on Friday Evening, August 7th. Tickets of admission will be ready by the 1st of July, and may be procured at the office, 39, Moorgate-street, on and

after that date, at the following prices:—Dress Boxes 2s., Second Tier 1s. 6d., Third Tier 1s. 6d., Pit 1s., Stage 1s., Lower Gallery, 6d., Upper Gallery 3d.

P. S. Foreign delegates on their arrival in London, will please to report themselves at 39, Moorgate-street, near the Bank of England.

The Balance.

"WEIGHED IN THE BALANCES AND FOUND WANTING."

OBJECTION VI.

"ABSTINENCE FROM INTOXICATING LIQUORS IS A SPECIES OF SELF-DENIAL NOT REQUIRED BY SOCIETY, AND NOT DEMANDED BY THE WORD OF GOD."

The usual meaning attached to "self-denial," is a renunciation of something good in itself for the attainment of some greater good; and this greater good may have respect either to a particular individual, or to society in general. The man who subjects himself to numberless austerities, rejecting many of the bounties of Providence, and subsisting on coarse and scanty food, in order to obtain an entrance into heaven, practises self-denial *for himself*; and so he, who abstains from any good in order to benefit mankind, practises self-denial *for others*, and proves himself a true philanthropist, or lover of his race. Every one will admit that self-denial is *justifiable*; but may not circumstances arise in which it becomes a *positive duty*?

Were a pestilence raging through the land, and were it in the power of one individual to arrest its progress by an act of self-denial—by the abandonment of something not essential, but yet really good in itself—would not society require, and the Christian religion demand, that he should make the sacrifice, and that speedily? Would not the duty of the one individual in the case supposed be the duty of the multitude in similar circumstances? There can scarcely be a difference of opinion upon the subject.

Applying these remarks to diet, the following principle is deducible—that,

IF AN ARTICLE OF DIET BE NOT STRICTLY NECESSARY, AND IF THE INJURIES RESULTING TO SOCIETY FROM ITS ABUSE EXCEED THE AMOUNT OF BENEFIT DERIVED FROM ITS USE, IT BECOMES THE DUTY OF EACH MEMBER OF SOCIETY TO ABANDON ITS USE ALTOGETHER.

This principle is clearly in accordance with that laid down by Paul, where he declares, that it is "NOT GOOD" to eat or drink anything by which our brethren stumble, or are offended, or are made weak. And acting upon this rule, the same apostle declared, that if eating flesh meat (a good thing in itself,) caused his brother to offend, he would not eat any more flesh meat so long as the world stood!

How then are these observations applicable to intoxicating liquors?

Avoiding entirely the question as to the *injurious* properties of alcoholic drinks, who will contend that their use is absolutely necessary?

And if not necessary, we ask then—Are the physical benefits derivable from their use, at all to be compared with the mental, moral, and religious evils connected with their abuse?

Is a glass of “stimulation” or even a “mess of pottage” to be preferred before the eternal interests of millions of those who are “bone of our bone, and flesh of our flesh?”

To the Christian, and to the Christian minister, this subject speaks in language the most solemn. On the one hand there is appetite, and on the other hand duty;—duty which arises from his social, civil, and religious relations—and duty which is inextricably connected with his enormous and ever increasing responsibilities.

We would entreat the earnest attention of the reader to the admonitions of the HON. and REV. BAPTIST NOEL:—

“There is no zeal, no faithfulness, no pity, if we can see the wicked die, and refuse to save them. If a man were placed among a spirit-drinking population, where he saw thousands hurried down to death by that vice, it would be his plain, undeniable duty to abstain. And if he lived among a population where it was not spirits, nor wine, but beer which was hurrying people to misery in time and eternity, it would clearly be his duty, according to the apostolic example, totally to abstain from beer. If we, as the disciples of Christ, are really anxious to convey blessings to the degraded, we must, we are absolutely bound to set them an example in this matter.”

We shall weigh in our next No. the Seventh Objection—“*Temperance degrades itself into the place of the Gospel, and assumes the office of religion.*”

Reviews.

THE CONTRAST.

A well-executed engraving has recently been published at Newcastle-on-Tyne, containing views of *The Home of the Temperate, and the Home of the Intemperate*. The plate is by W. B. Scott, and is inscribed to the Newcastle Temperance Society, “the profits to be applied to charitable purposes.” We rejoice to see the fine arts enlisted in the ranks of temperance. What attracts the *eye*, according to the Latin poet, has more effect than what is only heard of. In the picture before us, the Home of the Temperate, is a scene of domestic felicity, which appeals to the heart; the home of the drunkard is painful to look upon. Both views are free from exaggeration and vulgarity, which must greatly add to their effect. As a criticism would be incomplete without finding fault, we will pick one or two holes in the picture:—the hour-hand of the clock points to eight, the man has just come home from work, and is dandling the baby. Ought not the baby to be *in bed*, and the papa rocking the cradle? The ham, which is hanging over the mantle-piece, is too lean, either for a Northumberland pig, or a teetotaler’s cottage. The man is about to sup off——is it a cheese or a sirloin of beef? And the can at his feet—what does it con-

tain? If these are the only faults we can find, the artist may be well satisfied, and the public too. We are glad to see the temperate man a *reader*. He has a bound book lying on his knee, while he amuses the children. He is also a *walker*,—for his wife is darning some formidable holes in his stockings. The fire burns brightly, and the kitten is at play. God speed the temperance man, and give him health, peace and competence!

Orders (we understand) may be forwarded to Charles Gilpin, 5, Bishopsgate Street, London, or to Thomas P. Barkas, Grainger Street, Newcastle.

YOUTHS’ NATIONAL TEMPERANCE ADVOCATE.—We have already noticed this little publication, and do so again with pleasure. It is unassuming, and written in a good spirit. We cordially recommend it to our young friends.

LIVESEY’S MALT LECTURE.—We are delighted to see this admirable lecture republished in a popular form; and for the price of 1d. We know of no other pamphlet on the temperance question more calculated,—and in many particulars none so calculated—to carry conviction into the minds of the middle and working classes.

We hope to see many large editions printed and circulated in a short space of time.

Correspondence.

THE WATER CURE.

(Continued from our last Number.)

It must be obvious to every one that a stimulant which can, if necessary, be applied over the whole surface of the body at once, must be more powerful in its general effect on the constitution, than one which from its nature admits only of a circumscribed local application, and thus walking in a pure country air, and bathing in pure temperate water, must have a more wholesome stimulating effect on the system, than little drops of alcohol retailed to the stomach, in whatever disguise they may be administered, whether as ardent spirits, wine or beer. If persons who feel low and nervous from no particular ailment, but merely from having a constitution naturally below par, would only accustom themselves to a tepid shower bath once a-day, and would walk out in the country air for an hour every morning, one-half of their depressed feelings would be gone in a month; and this leads me to a very important point in the use of the shower bath, an application of water, which is frequently recommended by medical men, without any real philosophical knowledge of its *modus operandi*. In the first place, there are very few cases in which it is desirable that the head of the patient should be under the shower, a point which is scarcely ever considered even when the shower bath is prescribed. The descent of the water from above, carries down the air inclosed within the curtains, and leaves a vacuum, or at any rate a space nearly exhausted of air, in which the head remains without air to breathe, and thus the patient is nearly stifled, gasps for breath, and blames the water as the cause of the misery, instead of the doctor, who did not specially order the head to be kept out of the bath during the operation.

AQUA PURA.

(To be continued.)

EXETER HALL MEETING.

(Continued from p. 121.)

Dr. GOURLEY of Madeley, said, I never drank a glass of wine or spirits in my life; I never drank a pint of ale at one sitting; I have never been one hour ill, and I have a constitution capable of bearing as much fatigue as any man. The human body is the most complicated piece of machinery of any animal on the face of the earth. It requires nourishment when exhausted, and rest when fatigued. Give it these, and you give it fair play; reverse this order of nature, and you do not give it fair play.

What kind of nutriment should be given to the human body? Chemists have analysed the tissues and have found that they contain a larger amount of nitrogen than of any other element; therefore nitrogen must be contained in substances that nourish.

Another element is carbon, and this is required for the production of animal heat. Ordinary food contains a sufficient quantity of these elementary principles; but intoxicating drinks contain very little of the first principle, viz., that of nitrogen. The injurious properties of intoxicating liquors are of several kinds. The first is that of stimulation. Alcoholic drinks stimulate the system, and so make the powers of life go faster than they otherwise would do; and upon this simple principle, they bring old age and death. The faster the clock goes the sooner it runs down; and upon the same principle stimulation shortens life—(loud cheers). The effect of this stimulation may be easily calculated. The pulse of a child when born, beats 140 in a minute, and if a person lives to four-score, the pulse lessens to perhaps about 40 a minute. Over stimulation will increase the number of pulsations, and thus the system will soon be worn out; sooner than would follow in the course of nature. But there is another consideration;—supposing there is a latent disease in the constitution, this extraordinary stimulus, this unusual unnatural stimulus will find out, and work it out, and in that way destroy the system—(cheers).

Mr. John Abernethy once said, that he never saw a healthy man in London; they "swilled so much beer and other intoxicating drinks." When God constructed the human body, he made it consisting of about 248 bones, and 200 joints, and supplied it with blood of a pure kind, and intended that this blood should be sent through the system at a proper rate; but intoxicating drinks stimulate the blood and send it through the system at an improper rate, creating thereby, numerous disorders. This is not however the only injurious influence which alcohol exerts upon the physical system. When it is taken it is mixed with the food in the process of mastication, and then descends into the stomach, when its first action upon the delicate coats of that organ, is that of local inflammation; and however limited, or however extensive, inflammation is a disease. This inflammation extends to the brain. You need not therefore wonder when you see a man reeling too and fro under the effects of alcohol. The poor fellow has got a quantity of blood charged with charcoal sent to his brain with unnatural rapidity. Need we wonder then at his staggering gait? His nervous system is affected; the brain, the organ of the mind, is diseased.

Alcohol then let it be remembered, cannot nourish, it cannot assimilate with the body, it over stimulates the blood, destroying the balance of the physical system; it aids and assists latent disease—it inflames the stomach and the brain, and when taken to excess, dethrones even reason itself. I most readily support the resolution—(great applause).

SAMUEL BOWLY, Esq., said it was his lot that night to be reduced to the state of a public beggar, for he rose for the purpose of saying a word or two on behalf of the institution whose anniversary that meeting commemorated. Its funds were nearly exhausted, and

its usefulness must be materially curtailed, unless the friends of the temperance cause came liberally forward in its aid. He thought, however, that the best advocate that could have been chosen, was not a man in broad cloth, but a poor disconsolate heart-broken drunkard's wife and his miserable children—(hear, hear, and cheers). It was not on the ground of benevolence, merely that people should give towards the National Society; they might do it on the ground of mere selfishness. He would illustrate by a fact or two how he would apply that principle. It was his lot to live very near a man of the name of Chamberlain, who had been in very respectable circumstances, but every thing had gone in intoxicating drinks, and the result was, that his family were running about his (Mr. Bowly's) door without shoes, using the very worst language, and never going to school or receiving any sort of education. Very frequently he (Mr. Bowly) had stated, he verily believed, that such children as these would become occupants of jails, give employment to magistrates and judges, and become a most serious tax upon the community. Very lately he had been drawing up a memorial to Sir James Graham, on behalf of three children in Gloucester jail, who were condemned by the recorder to various periods of imprisonment, and one to be three times, another twice, and another once whipped. And he (Mr. Bowly) found on inquiry, that the instrument with which these children were to be whipped—one only 11 years of age—was a common cat-o'-nine-tails, applied upon their bare bodies. The memorial was unsuccessful; one whipping that child 11 years of age had received already, and two more yet remained to be administered, and that was the very boy whom he had often predicted would occupy that place, and whom he once found in the streets of Gloucester with a broken head, caused by the ill-treatment of his own father.

He appealed to the meeting, and he trusted always to impress the community with the importance of preventing juvenile crime, instead of punishing it—(Cheers.) What, he would ask, was to be expected from the application of the cat-o'-nine-tails to a poor unfortunate youth who had been as regularly trained to vice by a drunken father, as his children had been trained to virtue? By drawing the blood from his little back, did they draw out of him the vicious principles which that parent's instruction had instilled into him? Why, the man (Chamberlain) when he was in his (Mr. Bowly's) employ, was a teetotaler, and for that short time, he became improved in his condition, better in his health, less violent in his language; he became a better father; and if he had only kept the pledge, his children instead of running about the street, would have been sent to school.

He (Mr. Bowly) would say that in his humble opinion, Sir James Graham would be doing far more to fulfil the highly responsible duties of Secretary of State for the Home Department, if he brought in a bill for the prevention of crime, instead of making long speeches in his place in Parliament, for the enactment of laws to punish it when it had been committed.—(Immense cheering.)

Some people seemed to imagine that because they do not come in contact with drunkenness, they have no influence in preventing intemperance;—no such thing. The highest and the lowest have their sphere of usefulness. Would not Sir Robert Peel, who had pleaded so ably for cheap food, be doing immense service, if he advocated as eloquently against dear and unwholesome drink?—(cheers) We have all our sphere of influence. The minister of state and the lowest among us has a sphere of influence, which it is very important for him to exercise.

Allusion had been made to the soldiers who were there to-night. They (the soldiers) knew from the shape of

his coat, as he did from the colour of theirs, that their opinions did not coincide.—(Loud cheers.) He abominated war;—(renewed cheers) but there was no reason that he knew of, why something good should not subsist in a bad system. He would put the question—whether they all had done their duty? Every man had a duty to perform in the army; every man had a duty to perform in society; what would the great generals who are in India have thought, if some men were to say, "Very well, you go to fight and we will stay by the baggage." Yet, such was the conduct of the moderate drinker, as if he said, "It is all right for you to advocate the temperance cause, but I like a little drop myself." A great deal had been said about intemperance. In his opinion, the key stone of the evil was moderate drinking.—(great cheering)—respectable drinking!—(Repeated cheers.) Teetotalism is either right or it is wrong. If right, why not support it? If wrong, why not come and tell them so? A man, perhaps, would give a sovereign to the Temperance Society, and might wish it God speed; but he did far more than a sovereign's worth of harm when he drank half a glass of wine.—(Hear, hear.) It is such practices, and not drunkenness, which keep up the system of drinking. What is required, is to put down the custom; and he (Mr. Bowly) believed that the reason why people did not come to their meetings, was because they were afraid to be convicted;—they had not moral courage to come out. He might mention another circumstance to show the connexion between the depravity and degradation of the country and intoxicating drinks. As chairman of a gas company in the city in which he lived, he happened to be seeing the other day about the pulling down of a large pile of buildings, occupied as lodging-houses by the most degraded class of persons. They (the meeting) could judge of the sort of furniture in the rooms, when he told them, that the beds sold for 3s. 6d. a-piece, and really he thought the live stock would not have gone for much more.—(Loud laughter.) All the respectable neighbours rejoiced at the pulling down of these houses. Not so the landlords. They were the exception; one of them confessed that they were his best customers; he could not tell how many bottles of spirits he had sold to them on Sunday morning. This shows the existence between immorality and intoxicating drinks. But he was going too far into the field, his object was to plead for funds of the National Temperance Society; and if only on the ground of people's own safety, they should contribute towards that institution.

A policeman of Gloucester met him lately, and knowing him to be the chairman of the Birmingham and Gloster Railway, laid before him the case of an engine driver, who was found entirely incapacitated for his duties, reeling almost drunk. He, however, went to guide a train in the middle of a dark night, when no one could detect his condition; he was just able to stand upright, and in that state of intoxication, took charge of several scores of immortal souls. If persons wanted to travel in safety, they must have teetotal drivers;—(cheers) but if they had teetotal drivers, they must have teetotal policemen; if teetotal policemen, then teetotal clerks; if teetotal clerks, then teetotal secretaries; and if teetotal secretaries, then teetotal directors.

He must confess that he was surprised at the number of professing christians, and benevolent people in this country, forming an influential class of society, who seeing the immense good this society accomplished, did not come forward to assist by their example and influence. He trusted, at any rate, that they (the teetotalers) who were so fully convinced upon this subject, would come forward that night to show their zeal, particularly by giving their money to the cause.—(Loud cheers.)

The third resolution was put from the chair, and unanimously adopted—"That the labours of the Metropolitan Temperance Missionaries have more than confirmed previous accounts of the moral degradation existing in the Metropolis; and that, whilst this meeting learns with great satisfaction, the amount of good already effected, it earnestly desires the increased support of this important branch of the Society's operations." The collection was then made, amounting to £35. 2s. 6d.

Rev. B. PARSONS, author of '*Anti-Bacchus*,' said, The resolution I hold in my hands is the following:—"That this meeting cordially approves of the determination of the National Society, to hold a World's Convention in August next; and in the conviction that the celebration of such an event will tend to the advance of temperance throughout the world, calls upon every friend of sobriety, to assist in giving full effect to this important enterprise." My lord, I look on the Convention that is about to be held, as one of the most important assemblies which has ever been held in this world of ours; and I think it would be very easy to prove it, if we only consider that for want of a Temperance Convention, almost every other Convention that has been held, has been thought to have failed to a great extent.

We read of old, of councils of the church, but although at these councils, men assembled from all parts of the world, many of them doubtless drawn together from the most benevolent motives; yet among all these councils and convocations, there had never been a Total Abstinence Convention. And whatever laws or resolutions, or determinations, these councils and convocations have entered into, they have generally failed in their practical effect, and why? because they have been counteracted by the influence of strong drink. I might also say, that I look upon this Convention which is about to be held, as more important than the meetings of those august assemblies, in one of which your lordship has a seat; and for this very reason, that while our legislators have worked hard, sometimes so hard, my lord, that in passing short-hour bills for others, I have thought you had forgotten yourselves; while the houses of lords and commons have worked hard in different ages, first in making laws, and then in unmaking them;—yet I believe that though our legislators were angels, if they legislated for a drunken people, their laws, even if the best which could possibly be enacted, would be found to fail in their influence upon society.—(Cheers.)

I would say further, that I came from my own town, for the purpose of being present at your May meetings; and I have been delighted with many of these meetings, though I am afraid that there is not so much spirit in them this year as there was some years ago. I am really afraid that we have not so many great spirits in the country as we had some years past. And the reason of this has been afforded by Dr. Gourley, who stated that the drinking of intoxicating liquors by whipping up the system leads to greater depression. Now the spirits of the country have been so whipped up, that they are beginning universally to flag. I do think, that if we had a country of teetotalers, we should have an age of great spirits, who would throw the spirits of other ages entirely into the shade.—(Cheers.) I will tell you why I say so. I found formerly when I drank intoxicating liquors, that though they whipped me up for a little, yet I afterwards became so depressed, that sometimes I could not do anything but weep; and I have cried for two hours together, without having anything to cry about.—(Laughter.) But now, I thank God every Sabbath evening, for total abstinence.—(hear,) and why? because, when I was a moderate drinker, I was almost dead when the Sabbath evening came; but now, when the Sabbath evening comes, although I do much more work than formerly, I am not more tired, and

sometimes not so much as when I commenced my work in the morning.—(Cheers.)

Well, I was just saying, that I look upon the Convention about to be held, as one of the most important of all our meetings; and why? because a great number of those societies which hold their anniversaries in May, are constituted to counteract the influence of intemperance; and therefore if all the people were sober, they would be unnecessary.

There are others which are necessary and these would be benefited by the promotion of temperance. We should never hear any complaint from these societies of want of men or means, were not the means of support destroyed by intoxicating drinks.—(Cheers.) When an emigrant goes to America, or to some of the uncultivated parts of Australia, he may take with him the best cattle this country can produce, and the finest seed he can procure; but he has before him a forest, and what would you think of him if he were to sow his seed in the forest, and then expect to have a harvest? He must first plough up the ground, then cast in the seed, and a glorious harvest will follow. We have the ministers of religion, and they sow in the country and in London, but they are sowing in a forest—a forest of gin-palaces and ale-houses—(great applause,) these must first be cleared, and then if the seed is sown there will be a harvest.—(Cheers.)

If then we could get the whole nation to sign the teetotal pledge, all the places for the selling or making of intoxicating liquors would be shut up directly. We do not accuse all those engaged in the traffic, with being influenced by malevolent motives. We admit there are benevolent men among them,—(cheers), but I do believe, though they were the most benevolent persons that ever lived, that if they found people would not buy beer and spirits, they would cease to brew and cease to distil.—(Cheers.) Consequently, the nation has only to sign the pledge, and gin-palaces and ale-houses can be turned into mechanics and literary institutions, and breweries and distilleries into churches and chapels.—(Cheers.) With then, this impression on my mind, that the Convention will be one of the most important meetings ever held in this country, and is calculated to benefit every good and important society that exists, I beg most cordially to move this resolution.

I have employed my pen in the cause of teetotalism—(cheers), and I intend more than ever to employ my pen in that cause—(loud cheers), and therefore it is not necessary that I should show my face on this platform to prove that I am a friend to temperance. I have lectured, by the permission of the managers, in Zion Chapel, Whitechapel, one of the largest Chapels in London, seating from three to four thousand persons; and should the Convention wish to hold a meeting in the east as well as in the west—and why should it not travel from west to east?—I have no doubt but that by applying to the managers it may be obtained—(great applause)

JOSEPH STURGE, ESQ., said he could bear his testimony to the good effects of temperance. He had been a teetotaler for 19 years, and had tried the principle under every variety of climates, and under various circumstances, and could therefore witness to its beneficial influence upon his health. He had felt a little diffidence in seconding the resolution in his hand, not knowing whether slave-holders from America would be admitted to sit at the Convention. If Americans were received, who while knocking off the chains of intemperance were rivetting the chains of slavery on 3,000,000 of human beings,—he must say with all respect, that he could not belong to the Convention, and the £50 he intended giving to that object, he would apply to other purposes connected with temperance.

Mr. FREDERICK DOUGLAS (formerly a slave in Maryland, from which state he escaped to that of Massachusetts) was received with immense applause. He spoke

as follows:—Ladies and gentlemen, I experience great pleasure in having an opportunity of bearing my testimony in favour of the great object which we have gathered this evening to promote. I feel it a pleasure and a privilege to stand on this platform, from causes of which you are probably not aware. I have only been a short time from the United States of America, and in that country, although there is much liberty in some things, there is very little towards persons of my colour; so that although I have been a teetotaler for she last eight years, I have seldom had the privilege of standing before any white audience to bear my testimony in favour of that glorious cause; not in consequence of my want of devotion to the great principle of temperance—not in consequence of any blot which existed upon my moral, or religious, or even intellectual character, but merely on the score of God's having given me a complexion a little darker than their own—(cries of shame). I rejoice in now having that privilege—(hear, hear); and I think that if my presence here will do no other good, it will have the effect—borne, as it will be on the wings of the press, of rebuking the prejudices of the American slaveholders—(tremendous cheering). In the United States, although they have opportunities sufficient, of witnessing in the coloured people all these peculiarities which are common to the human family, they seem not yet to have learned the fact so well as you have learned it, that a negro is a man—(immense and universal cheering). I am a teetotaler, and I am so because I would elevate my race from the degradation into which they have been cast by slavery and other circumstances.

I am pledged against the use of ardent spirits, because they have the same effect upon a black man that they produce upon a white man.—(laughter and cheers.) And I would tell my American brethren from Exeter Hall, London, that if I had no other evidence of my perfect identity with the human family, than the fact, that these liquors make a black man drunk in common with a white man, it would be sufficient to perpetuate all the pretensions I have ever had to my equal humanity.—(loud applause.)

I have been for the last seven years warmly engaged in advocating, in the United States of America, the emancipation from physical fetters, of 3,000,000 of my brethren, who there lie crushed beneath the heel of the oppressor. I have been engaged in doing this, and one great obstacle I have met with, has been the fact, that some of the coloured people who have been redeemed from their chains, they have not made a good use of their freedom. I found, therefore, that in seeking to attain the object of my heart—the emancipation of my race from slavery—that I must also labour for the mental, moral, and religious elevation of those who had gained their freedom.—(hear, hear.)

Many of the coloured people of the United States saw this; many of them set about the work; and although they were excluded from all respectable places and halls where temperance men were assembled, and although they were disheartened and discouraged by the coldness manifested towards them, yet they saw a life, they saw a power in the principle which was being advocated by the total abstinence men, which, if adopted on their part, would raise them to a moral and virtuous eminence, from which they would be enabled to look down upon those who were binding them with chains and fetters!—(Great cheering.) In Philadelphia, Boston, New York, Baltimore, and other large cities, towns, and villages all over the country, they organised Total Abstinence Societies among themselves, giving lectures in their own feeble way; and by these means a deep impression was made upon their northern brethren, particularly in Philadelphia. But they had not only the indifference and the coldness of their white brethren to contend with; not only had they popular prejudice to encounter, but even direct

opposition and persecution. [Mr. Douglas here gave at length a relation of the Philadelphia riots in 1842; when a temperance procession of coloured people, on the 1st of August, was broken up and dispersed by a violent and brutal mob, their chapels and temperance halls burnt, and hundreds of men, women, and children driven out of the city where they had to remain without shelter.] These are some of the difficulties (continued the speaker) with which the temperance movement among the coloured people had to contend in the United States; many more might be instanced; but I place these facts before you to make the American people feel ashamed of this kind of conduct.—(Loud applause.)

But I must inform you, that these obstacles are about to be taken out of the way of the coloured people of the Northern States; especially are they beginning to be somewhat interested in their education and sobriety. For this I wish to give credit to whom credit is due. There is a large and growing band of determined and inflexible abolitionists in the United States,—(cheers) who are determined that justice shall be given to the down-trodden bondmen. But more strictly as regards temperance, I consider sometimes that I have a right to speak on this question, for I was once fond of a little drop occasionally,—(laughter) and when I have been indulging in this way, I have also felt myself to be some very great man—something like a governor or a president. However, I did not continue long in these practices; and I have been able, by the blessing of God, for the last seven years, to steer entirely clear of them. But, allow me to say, that ever since I came to this country, I have been subject to great temptations;—(hear, hear,) and from quarters from which I ought not to have been thus subjected.—(Hear, hear.) If in going through the streets of London, I saw a man drunk, so far as his example went it would only serve to disgust me; but when I go into the society of the respectable, of influential, of intellectual and pious men, and see them raise the intoxicating bowl to their lips, then it is that my strength is tested. Not long since when in Scotland, I was invited to dine with six distinguished ministers of religion. I sat near the side of a venerable gentleman; the conversation was of the most refined and religious character; when at length, as is the custom in Scotland, the whiskey glass was brought on the table. I then found it hard for me to bear my testimony.—(hear, hear.) Well, the decanters were passed to me: I did not attempt to touch them.—(Cheers.) When they came in front of me they stopped, although a lady at my side expected to see them passed on. All eyes were fixed upon me. The ministering brethren seemed to feel some confusion at my refusing to touch the wine, and said, "Why, are you a teetotaler?" I replied, "I am,"—(Great cheering) and added, that at night I had to give a temperance lecture in that town. I don't wish to name the town, for the good reason that there are so very few ministers there, that every one would know to whom I refer, and I do not wish to abuse the hospitality which was extended to me by those excellent men.—(Loud applause.)

I went to lecture at the meeting that evening, and in reflecting upon the example which had been set me by those learned and wise and reverend gentlemen, I thought I could not do better than call attention to the responsibilities of ministers. I went to the meeting, and I took the ground that all will admit to be a safe and correct one, that he who has it in his power to prevent the commission of crime, and does not exert that power, is to a considerable extent responsible for the existence of that crime.—(Cheers.) I took the ground which I believe is perfectly tenable, that the pulpit of Scotland and the pulpit of England, (hear, hear,) is to a considerable extent responsible for the existence of the drinking customs of society.—(Immense cheering.) I would not say that they are the drunkard makers,

as some hot-headed persons have said; I would not say that one particular class of men are entirely responsible for the existence of intemperance in this country or in any country. But I am here to say, that all drunkenness is traceable to the drinking system of society, and it is against that system that we wage war. We find that Scotland and England are to a considerable extent identified with this system, and as we look upon the ministers of religion, as the embodiment of virtue and piety, and of the loftiest morality, to whom should we apply but to them, for assistance in the temperance cause?—(Loud cheering.)

We never made any progress in the United States until we got the ministers interested. In the state of Massachusetts they are particularly interested, and so great is the demand for temperance on the part of the people, that no minister would be allowed to preach who used intoxicating drinks—(great applause). In many of the western counties of that state, a man, even if he had all the riches of England could not buy enough alcohol to make him drunk—(cheers). They don't sell it in three or four of the western counties. In the town of —, in the year 1838, you might have seen a drunken man at almost every corner, and now there is not one. In 1844, the jail was entirely filled, and the work-house was entirely filled, and the alms-house was entirely filled; whereas the last reports tell that all these places are almost entirely empty. This is in consequence of the glorious temperance movement—(great applause).

The third resolution was then unanimously carried.

W. CASH, Esq., said he would not detain the meeting longer than by moving this resolution:—"That the candid thanks of this meeting be presented to the Earl of Arundel and Surrey, M. P. for his courtesy in becoming a Vice-president of the National Temperance Society, and for his kindness in taking the chair upon this occasion."

RICHARD POTTER, Esq., expressed his entire concurrence in the resolution. He was much pleased with the aspect of the meeting. They had the legislator and the slave, clergymen and dissenting ministers, the man of letters and the man of physical toil, all attending to give their countenance to the temperance cause—(hear, hear).

The resolution was then carried with long continued acclamation.

The EARL OF ARUNDEL in returning thanks, said he thought some of the speakers had borne rather hard upon the legislature. It was no easy thing to legislate for this great Empire; and however right their views as the friends of temperance were, they could hardly expect that the government should make laws to suit the opinions of a minority in the state. However important the subject of temperance might be, he would remind them of something that was of still greater importance, and that was *charity*. "With this sentiment," said the noble lord, "I wish you good night."

METROPOLITAN MISSION.

ABSTRACT.

(From the Annual Report.)

From April 1st, 1845, to April 1st, 1846.

The number of drunkards spoken to in the streets, and accompanied home, is	3167
Gentlemen's Servants addressed, 1661;	
Drovers, 637; Cabmen, 1142	3,440
Groups found congregated in the streets, and addressed	7,239
Drunkards visited at home	1500
Families visited	19,229
Re-visits to persons and families	11,895

The number of drunkards who have signed the pledge is, 922; drunkards who have renewed the pledge, 288—total, 1210; other persons who have signed, 2025; renewed, 277—total, 2,302	3,512
The number of tracts distributed, due care being taken to use discrimination	46,707
The families visited have been 19,229; of these, there are without Bibles	3,702
Assuming the number of persons present at each visit to have been 5, the total number visited will be	96,145
Of these, the number of persons above 5 years of age, who cannot read, is	12,772
And the number not attending any place of worship	10,018
The number of persons who are known to have attended temperance meetings, through the persuasion of the missionaries, is	1,635
Members transferred to the various Societies in the Metropolis	1,487

INCIDENTAL LABOURS.

[The incidental benefits resulting from the Mission have been of a highly pleasing description. The following letter addressed to the superintendent, affords a striking example.]

HONOURED SIR,—I beg to express through you my hearty thanks to the Committee of the National Temperance Society, whose missionary has been the means of conferring upon me invaluable blessings. Last August, I left the service of a nobleman's family in Suffolk, and came to London. Being a stranger, and having no friends, I unhappily fell into the hands of a female, (a drunkard) who induced me to accompany her home, and contrived, by false pretences, to obtain all my money and clothes, till I had just sufficient left to cover me.

In this state I was found by your missionary. There was nothing in the room but a little straw on which I lay at night, and I was without fire or food: the landlord of the room threatening to force me out into the streets.

But, while sinking under hunger and cold, the missionary kindly relieved me,—procured me some clothes, and obtained for me an admission into the Refuge for the Destitute, where I received the greatest kindness, and by whose recommendation, I am now in a comfortable situation. I was never more happy in my life. Not a night passes, but I bless God for the hour I first saw your missionary, for whom I have the greatest respect, and but for whom, I might now have been in the grave.

Please, therefore, to accept my heartfelt thanks, which are due to all who support your glorious institution.

Your humble servant,
MARY COOK.

16th April, 1846.

Imperial Parliament.

BEERSHOPS.

(Thursday, April 30th.)

MR. M. PHILLIPS referred to a petition from certain beer-sellers, and inquired what were the intentions of the government?

Sir J. GRAHAM admitted the receipt of a memorial on the subject. The house was aware, that for the convenience of travellers, licensed victuallers were allowed to keep their houses open all night. The keepers of beer-shops asked for the same privilege; and it was obvious that if it were

granted, the consequences would be the drinking of beer without restraint.

He could not hold out the smallest expectation that he would be any party to such an alteration of the law.—(cheers.)

RAILWAY LABOURERS.

(Same Day.)

HON. E. P. BOUVERIE moved for a select committee to inquire into the condition of the labourers employed in the construction of railways and other public works; and into the remedies which may be calculated to lessen the particular evils (if any) of that condition.

Mr. EWART seconded the motion.

Sir JAMES GRAHAM concurred in the motion. He agreed that the men should be protected from any injurious effects of the truck system.

Mr. WAKELY opposed the motion.

Mr. AGLIONBY, Mr. MANGLES, Sir G. GREY, Dr. BOWRING, and other members supported the motion, which was agreed to. We sincerely trust that the payment of wages at public-houses, and the numerous inducements held out to intemperance among the railway-labourers, will receive the earnest attention of the committee, and that such remedies may be suggested as will strike at the very root of the evil.

SUNDAY DRINKING.

The BISHOP OF RIXON presented petitions from Huddersfield and other places, praying for restrictions on the sale of intoxicating liquors on Sunday.

The BISHOP OF ST. DAVIDS in presenting petitions to the same effect said, he had hoped that ere this the house would have heard that the Government were prepared to bring in a bill in conformity with the numerous petitions which had been pouring in for a number of years.

LORD KINNAIRD said he was willing to assist in putting a stop to the sale of spirituous liquors on Sunday, but he thought that it would be a most difficult thing to accomplish.

The BISHOP OF ST. DAVIDS did not think the task would be so difficult as the noble lord seemed to imagine. The conversation then dropped.

Intelligence.

LONDON.

MARYLEBONE WORKHOUSE.—The report of this establishment states, that the cost of table beer alone, for the last six months, was £367 8s. 0d., or £1 2s. per puncheon, making a weekly consumption of about 900 gallons. For porter during the same time, £146 6s. was expended, and for ale, £41, making a total expenditure of £554 14s. for intoxicating liquors, found, of course, by the tax-payers of Marylebone.

[For the above facts, we are indebted to the secretary of the Sheerness Society, who extracted them from the Times.]

Short pieces from the public prints, bearing upon the temperance subject, will always be acceptable.]

THE UNITED MILITARY TEETOTAL SOCIETY.—Fourteen of the brigade of Guards, formed the above society on the 3rd of June, 1845; since which period, we have received upwards of 400 signatures. We have, in the mean time, sixty payable members. We have great cause for congratulation, as regards our labour among several of the teetotal societies in the metropolis; our advocacy never having been in vain.

N. T. BAKER, Sec.

SOUTH WALES.

MERTHYR TYDVIL.—This town is situated in an extensive mineral and colliery district, where drunkenness prevails to an awful extent.

The cause of teetotalism here, has been in a low and declining state, for some time past, although it is calculated to have above one thousand members in its society. The only reason we can assign for this backwardness in its members, is the want of that zeal and unity which was manifested a few years ago; yet we do not despair, for there is a prospect of a revival, under the influence of the committee and its agents, and a determination on their part to engage that indefatigable and zealous worker, Doctor Grindrod, and a Welsh advocate to deliver lectures.

The anniversary of this society was celebrated on Easter Monday, when two well-attended meetings were held; the first, at the Welch Wesleyan Chapel, at three o'clock in the afternoon; after singing and prayer, our esteemed and respected friend, Mr. Walter Watkins was called to preside over the meeting, who opened the proceedings with a warm and appropriate address, and was ably followed by the Revs. Morris and Davis, Independents, and Messrs. Rhys and Harris. At six o'clock in the evening, the second meeting was held at Zoar Welch Independent Chapel, where Mr. Watkins again presided. Addresses were delivered in Welch, by the Rev. Mr. Davies, and Messrs. R. Lewis, and Mr. Edwards, and in English, by Messrs. Harding and Edwards; at the close of the meeting, a few signatures were obtained. Both meetings were highly interesting.

B. HOWELLS.

WESTERN ASSOCIATION.

Exeter, May 10th, 1846.

Having completed a six months engagement with the Western Temperance Association, I have pleasure in stating that the good cause is advancing. I have added upwards of 300 names to the pledge books of the different societies, (besides others taken by the secretaries after meetings,) some of which were amongst the worst members of society. I have distributed many hundred temperance tracts, furnished me by the Ladies' Committee of the Exeter Society. We have been delighted on many occasions when visiting the houses of our reclaimed friends, to observe the happy circumstances in which they are now placed, consequent upon the adoption of teetotalism. I have been particularly struck with the firmness of our juvenile members.

JAMES UPRIGHT.

CORNWALL.—This county, which has long been famed for its teetotalism, has recently been visited by Mr. Passmore Edwards from London, whose lectures on teetotalism, and the general improvement of the people, have been successful in contributing a new element of action to the energies and strength of the good cause, in this part of the county.

During Mr. E.'s visit to the county, he addressed large and attentive audiences at Hayle, St. Ives, St. Day, Marazion, St. Just, Penzance, Eavyn, Falmouth, Redruth, Tuckingmill, Camborne, Truro, and other places. In each of these localities, a salubrious feeling has been produced in favour of teetotalism, and this cause has only to be kept constantly in view before the people, and presented to them in its varied aspects in connexion with their moral elevation and sanitary improvement, to secure their warmest sympathies and most cordial co-operation.

NEWCASTLE-ON-TYNE.

The temperance Town Mission of this place, continues to hold on its way. The periodical exchange of tracts, supersedes, to a considerable extent, the necessity of public speaking; and not unfrequently we are told, that the parties who return the tract, are desirous to sign the pledge. Our Sabbath afternoon meeting continues popular, and is well attended, and affords a gratifying proof of habits changed for the better; our weekly central meeting in general, has been well attended, and during the delivery of a course of lectures, embracing a rich variety of intellectual instruction, much good has been done.

Writing, on the tenth anniversary, since I pledged to abstain from alcohol, I am happy, in being able to say, I never regret having signed the pledge, or having buckled on the harness of the advocacy; since, by that means, I have been made the instrument of good to others. I am cheered daily, in this town, by the reformed lives of those who have joined, since I entered upon my duties here, and in common with the Committee of the National Temperance Society and its accredited advocates, I rejoice at the progress of our noble enterprise.

W. H. BUCHANAN.

KNARESBOROUGH.—The petitions for prohibiting the sale of intoxicating liquors on the Sabbath-day, have received six hundred and twenty-one signatures in this town, and among them are the names of the respected vicar, all the clergymen and dissenting ministers, the churchwardens, the constables, and most of the principal inhabitants of the place.

The petition to the House of Lords was forwarded for presentation to the Bishop of Ripon, and that to the House of Commons, to Andrew Lawson, Esq., one of the members for the Borough.

The memorial to the Queen was signed by no fewer than five hundred and fifty-eight females. Surely, the temperance cause must stand high in Knareborough, when so many of the fair sex smile upon it.

BEDFORD.—The cause of temperance has received most effective aid from the delivering of two lectures in this town, by Mr. H. Vincent, on the 6th and 7th of April. The large and beautiful assembly-room, capable of holding about 700 persons, was engaged for the occasion, and crowded audiences were obtained, especially on the second night, when the largest and most respectable number of persons that ever met to hear a temperance lecture, listened for more than two hours to the statements and appeals of Mr. Vincent. Much and lasting good must result from these meetings. Mr. Vincent received a unanimous vote of thanks.

MELKSHAM.—On Easter Monday the yearly festival was held; G. W. Anstie, Esq., of Devizes, presided at the public meeting. Rev. W. Cullep, Independent minister; Rev. W. Griffith, Wesleyan minister, and several members of the Society of Friends, attended; besides many other influential persons of the town. Rev. W. H. Turner, A.M. of Banwell, delivered a most excellent address. To show the interest excited by the meeting, it may be observed, that a gentleman who employs a large number of hands, kindly allowed a number of his workmen to attend the tea-party, although a part of his works had to be stopped for the purpose. At the close of the meeting, more than 3000 pages of temperance tracts were distributed gratuitously. On Friday, 1st of May, Mr. J. H. Donaldson gave a lecture, when Rev. W. Griffith kindly presided.

18 signatures were obtained. We visit more than 500 families every fortnight with tracts on the loan system; a plan which has been effective of much good.

JAMES GERRISH, Secretary.

HALSTED.—We have recently had the pleasure of listening to a powerful and convincing lecture, by our much esteemed country agent, T. B. Thompson, of Leeds. Encouraging, however, as were his arguments, they were rendered doubly so by the observations of our highly esteemed and efficient president, Edward Hornor, Esq. We shall shortly forward our petition to parliament for the suppression of the sale of intoxicating drinks on the Sabbath; and several additions to swell the memorial to our gracious Sovereign for the same object, signed by our female population of different towns.

B. SMITH, Treasurer.

EAST NORFOLK TEMPERANCE UNION.—This union has now been in operation for three years, during which time an agent has been employed delivering lectures, five evenings in each week, frequently to large and attentive audiences; by which means much information relative to the temperance question has been communicated. The financial statement shows a balance due to the treasurer of £29. 12s. 10d.

PRESTON.—The 14th annual festival of the Preston Society, was held in the Temperance Hall on Tuesday evening, the 5th of May, and each succeeding evening in the week. On Tuesday, the annual meeting was held, when Mr. Henry Bradley, in the absence of Dr. Stevens, presided. The secretary read the report, which stated that, during the past year, the weekly meeting in the Temperance Hall had been very well attended, and that upwards of 1000 persons had signed the pledge. In addition to the weekly meeting, more than 70 open air meetings had been held in various parts of the town, and at the following places: viz. Hoghton, Moon's Mill, Walton, Bamber-bridge, Brownedge, Leyland, Panington, Cleyton-green, Whittle, Kirkham, and Longton, which meetings had been addressed by the Preston advocates, to whom the people listened with great attention, when upwards of 6000 tracts had been distributed. Mr. T. Swindlehurst moved that the report be adopted and printed, which was carried. Mr. E. P. Hood then addressed the meeting for about an hour, and concluded by moving a vote of thanks to the mayor and corporation for the use of the Corn Exchange Rooms on several occasions; to the officers and committee for their services during the past year, and proposed the officers and committee for the ensuing year, which was seconded by Mr. Howarth and carried, and after a vote of thanks being given to the chairman, the meeting separated. On Wednesday evening, the Rev. J. B. Sheppard, Wesleyan Association Minister, a teetotaler of 16 years standing, took the chair and shortly addressed the meeting; after which, Mr. E. P. Hood delivered a lecture on the "Education of a Teetotaler," which was well received and much applauded. A vote of thanks being given to Mr. Hood and the chairman, the meeting broke up. On Thursday evening, the meeting was occupied by the Youths' Society; Mr. G. Cartwright, treasurer of the Parent Society, in the chair, who related the benefits he had received through having become an abstainer. Mr. Martin, secretary to the Youths' Society, stated, that since the establishment of that Society in August last, above 200 members, varying from 10 to 20 years of age had been enrolled, a great majority of whom, had kept their pledge. Several amusing, yet instructive recitations were delivered by youths, which elicited much applause. On Friday evening,

Mr. Catterall, a zealous local advocate, took the chair, and after a few observations, called upon Mr. G. E. Lomax, the agent of the Manchester and Salford Temperance Association. Mr. Lomax, for about two hours addressed the meeting on the evils of intemperance, and the benefits which would result from the adoption of teetotal principles. On Saturday, Mr. T. Swindlehurst took the chair, and the meeting was addressed by several reclaimed drunkards, whose simple unvarnished addresses were listened to with great attention by the audience; the meeting was also addressed by Mr. John Bowes of Manchester, who happened to be on a visit in Preston. A vote of thanks being given to the chairman, the Festival terminated.

SHEERNESS.—On Monday, Tuesday, and Wednesday, May 4th, 5th, and 6th, Mr. James Teare of Preston, delivered a course of lectures on the occasions and remedy of intemperance. The Rev. C. Spittigue presided. The meetings were well attended. A tea meeting was held on Wednesday evening, at which 100 persons attended. Great good has been done by these lectures in dispelling prejudice and spreading truth; 15 persons signed the pledge.

G. STUBBINGS, Secretary.

HASTINGS.—Being in connexion with the Surrey and Sussex Association, we were favoured with a visit from Mr. T. Hudson, the agent, who on the 1st and 2nd of April, delivered two most eloquent addresses in the Town Hall, to large and respectable audiences. On Wednesday, April the 22nd, the annual members' meeting was held, at which the general business of the Society was transacted; officers and committee chosen for the year ensuing, and the report read; from which it appears that during the past year 14 public meetings have been held, 42 addresses delivered, 48 signatures to the pledge obtained, and a net increase of 20 members to the Society received; making a total number of 146, some of whom are reformed drunkards. On Wednesday, 6th of May, we held a grand Tea Festival, at which 160 persons sat down. The meeting was addressed by the Rev. T. Wilmore, of Rye, Mr. W. Metcalf, Mr. F. Beck, secretary, and lastly, by the talented and eloquent agent, Mr. T. Hudson, who demonstrated the peculiar adaptation of teetotal principles to the wants of the times. At the close of the meeting five persons signed the pledge. We distribute in this locality 40 of the *Chronicle* monthly, and hope still to increase the number.

F. BECK, Secretary.

RAILWAY LABOURERS.

The Manchester Statistical Society have just published, in a pamphlet form, three papers read before the society, by its president, Mr. Robertson, by Mr. Edwin Chadwick, and Mr. Robert Rawlinson, engineer to the Bridgewater Trust. "A serious proportion of the accidents (writes Mr. Robertson) was owing to the men going to work more or less in a state of INTOXICATION." They were without religious instruction or the means of public worship; their wages paid once in nine weeks; as many as fourteen or fifteen men were lodged in the same rude hut; their money wages, though high, were diminished in value by the prevalence of the truck system; the men were exceedingly *drunken and dissolute*; and generally the people, men and women, were thoroughly depraved, degraded, and reckless. One woman stated that she had laid out the corpses of twenty-nine men on these hills, only one of whom, the last of twenty-nine, had died a natural death; all the others being killed!—*Railway Standard*.

THE CHRISTIAN'S DUTY.

We are chiefly concerned with the great christian principle of renouncing what is manifestly so ruinous and ensnaring to others, even though we ourselves were perfectly assured of using it safely and lawfully, if this our use of it plainly helps to excuse, and encourage, and enable others to use it to their own hurt and to sin against God. Whatever any such thing may be in itself, it has become pernicious through men's perversity; and as a corrupted part of the body, it must be rooted out for the sake of the general health. It then comes clearly within the spirit of our Lord's precept "to cut off even a right hand, or to pluck out a right eye, rather than that the whole body should perish." And even what is thus good and useful must be renounced, when it becomes a source of perilous temptation—a lure to ourselves or others to eternal perdition,—much more may we be required to part with that, which, if not actually pernicious, is clearly superfluous; if not a sinful excess, is at least a mere luxurious indulgence. If christian love requires us "to lay down even our lives for the brethren," for their spiritual and everlasting good; can it be questioned, for a moment, that it binds us to relinquish, for the same object, any mere passing gratification of the very lowest of our bodily senses? Call it, however, if you please, a severe act of self-denial; and the question is, whether we are not required to exercise it, as the followers of Christ? Call it, if you please, a serious sacrifice of interest or enjoyment; and the question is, whether there is not a serious evil,—both a bodily and a spiritual evil,—requiring that sacrifice to be made? Call it, if you please, a very desperate remedy; the question is, whether we are not labouring under a very desperate malady, requiring, at all hazards, some such instant and efficient remedy? —From a discourse on the evils of drunkenness and the principles of Temperance Societies, by REV. DR. BREWSTER, preached in the year 1832.

[Our readers will be gratified to learn that Dr. Brewster has not shrunk, like Dr. Edgar of Belfast, and William Collins of Glasgow, from applying the above reasoning to fermented as well as to distilled liquors. Dr. Brewster is a vice-president of the National Society, and has intimated his intention of contributing to the pages of the *Chronicle*.]

NOTICES.

We regret the delay which has arisen in the publication of the ADDRESS; when ready, it shall be immediately forwarded to the parties who have sent in their names and subscriptions.

The Fourth ANNUAL REPORT will be ready in a few days; published by Houlston and Stoneman, Paternoster-row.

AGENTS' REGISTER.

The following is a list of the Agents recommended by the National Society.

The advocates whose names are marked thus* are open to fresh engagements.

* T. A. Smith, London	Isaac Phelps, Bridport
W. Biscombe, Yorkshire	B. Glover, Central Association
* J. McBain, London	W. Edwards, Whitehaven
M. W. Crawford, Suffolk	W. G. Peace, West Cornwall
W. H. Buchanan, Newcastle	

Subscriptions.

£ s. d.		£ s. d.	
Mr. T. Carter	a 1 1 0	Mr. W. S. Meredith	0 10 0
Mr. A. Beater	a 1 1 0	S. Brookes, Esq.	. 1 0 0
J. Jeffreys, Esq.	a 5 5 0	Ebenezer Williams	a 1 1 0
Charles Gilpin	a 1 1 0	Mr. Whittingham	d 0 2 6
Earl of Arundel		Mr. H. Bateman	a 1 1 0
and Surrey	a 2 2 0	Mr. H. Barrett	a 2 2 0
G. Hitchcock, Esq.	a 1 1 0	Mr. Cassell	a 2 2 0
Mr. John Stabb	a 0 10 6	Messrs. G. & J. Deane	. . . a 1 1 0
G. Foster, Esq.	d 5 0 0	James Peek, Esq.	a 1 1 0
T. Compton, Esq.	a 1 1 0	J. Foster, Esq.	d 0 10 0
Mr. W. Gawthorp	a 1 1 0	R. L. Pinching, Esq.	a 2 2 0
Mr. J. B. Meredith	a 0 10 0	C. Barnard, Corresponding Member	
E. Neave, Esq.	a 1 1 0	for Wigton	a 1 1 0
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Mr. Jarrold	a 1 1 0	Collection at Exeter	
Mrs. Grisbrook	a 1 0 0	Hall	. . . 35 2 6
Mr. S. B. Meredith	0 10 0		

MISSION.

£ s. d.		£ s. d.	
Theodore Compton	2 2 0	Master Alderton, in a missionary box	0 7 8½
Milton-st. Collection	1 4 0	Rev. R. Chamberlain	0 10 0
Carteret-st. do.	0 7 7	Mrs. A. Stephens	. 1 0 0
Kentish Town	. 2 2 9½	T. Taylor, Esq.	a 1 1 0

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T. S. Cabell, Esq. d £1 0 0
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Mr. R. Marsh	a 1 1 0	Mr. Charles Juge	a 1 1 0
One who feels it a privilege to contribute and become a Member of the National Temperance Society	a 1 1 0	Mr. Kingham	a 0 10 0
		Watton ditto	0 10 0
		Holdesden Society	0 7 6
		Hertford ditto	0 7 6
		Godalming ditto	0 7 6
		Peckham ditto	0 5 0

Advertisements.

A TREAT FOR TEETOTALERS

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- V.—The Discussion of the Question:—Is it right or wrong, for persons in health, but more especially the followers of Christ, to use, or to countenance the use of alcoholic beverages?

The Essays must be argumentative, practical, and compendious, including as many facts and statistics as possible. Each Essay to be comprised within six pages of the *Teetotal Times*, printed in Bourgeois, in the manner of the leading articles.

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Essays, intended for competition on the first subject, must be sent in, on or before August 1st; for the Second, September 1st; for the Third, October 1st; for the Fourth, November 1st; and for the Fifth, December 1st. The Candidates to forward their Manuscripts, signed with some peculiar initial, to Mr. J. CASSELL, 12 and 13, Nicholas Lane, London, with a sealed note, containing the real name and address; such note not to be opened till the determination of the Adjudicators is known.

The Essays are to be published in successive Supplementary Numbers of the **TEETOTAL TIMES**. The days of their appearance will be duly announced.

* * * THE **TEETOTAL TIMES** has circulated to an extent unparalleled in the history of Temperance Literature; and the praise bestowed upon its contents, by coadjutors and friends, encourages the Editors to believe, that they are occupying an important and useful station in the Temperance field. In addition to original articles, by some of the most popular Temperance writers, it contains a digest of the operations of the principal Teetotal Societies throughout the world. It is published, regularly, on the first day of every month, price **ONE PENNY**, or for the stamped edition, 2s. per annum.

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* * * The NATIONAL TEMPERANCE CHRONICLE and TEMPERANCE RECORDER is published on the first day of each month, at HOULSTON & STONEMAN, the Depot of the National Temperance Society, 65, Paternoster-row, and will be sent post-free for one year on receipt of 2s. 6d. postage labels. Annual Subscriptions received at the Society's office, 39, Moorgate-street, London, and subscriptions and donations for the general purposes of the Society, by the Treasurer, G. W. ALEXANDER, 40, Lombard Street; by any Member of the Committee; and at the office as above.

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THE NATIONAL TEMPERANCE CHRONICLE AND TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

No. 7, JOINT SERIES.]

JULY, 1846.

[PRICE 1½d., STAMPED 2½d.]

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Chronicle and Recorder.

JULY 1st, 1846.

(Continued from our last number.)

I rejoice to know that lately a decided movement has taken place, at the House of Correction, at Cold Bath Fields, on this subject. The two very amiable and worthy chaplains of the prison, have been impressed with the importance of taking some special step in this direction, and a sum of £5 was lately voted, by the Committee of Visiting Justices, for the purchase of Temperance Tracts, to be distributed among the prisoners, while one of our warmest advocates of the cause of Total Abstinence, (a member of the Church of England Total Abstinence Society) has been, for some time past, daily addressing the prisoners on that subject, and with a success that is the more encouraging, as it was wholly unexpected. The prisoners being classed, according to the nature of their crimes, in what are called *yards*, the governor of the prison was applied to, to name the yard which he considered to contain the worst criminals and the most depraved characters; and having pointed out the second yard as answering to this description, the addresses were commenced there, the officers of the prison generally, holding out no hope, whatever, of any beneficial result accruing from the labour of the teetotal advocate; but at the end of a fortnight after these addresses commenced, it was intimated to him, that some of the prisoners had expressed a wish to sign the pledge, and a day was named when they would be offered the opportunity of so doing. Several magistrates and officers of the prison were assembled on the occasion, and various were the surmises as to whether any, and if so, what number would be found will-

ing to sign the pledge. The prisoners were 75 in number, seated in rows in one of the day-rooms, after dinner; and on those who wished to sign the pledge, being called upon to rise, 71 of the number instantly stood up. And here, let us pause for a moment, to reflect upon the extraordinary, instructive, and most interesting scene, thus, and in an instant, as it were, presented to our view. Before us stood 71 men, youths, and boys, not even of doubtful character, but known thieves, robbers, burglars, gamblers, coiners or forgers, and nearly the whole of them acknowledged hard-drinkers, or known drunkards, congregated together in a prison where constant silence is the prevailing discipline. Unable, therefore, to interchange an opinion on the subject, which had now been for a fortnight brought forcibly and almost daily, under their consideration, no one could know what was the intention of the other on the subject; and yet, all rose at the same instant, and thus evinced, that by whatever roads to conviction their minds had travelled, they had all arrived at the same conclusion, namely, that it would be to their future advantage to become teetotalers. Can anything proclaim more forcibly the eloquence of our great and noble cause? Can anything more clearly demonstrate how much may be done for true Temperance, by perseveringly advocating its adoption, even under the most unpromising circumstances? Can any thing point out, more forcibly, the importance of a Prison Mission, for the benefit of those who have been brought to crime through *strong drink*?

Such a Mission will, I hope, ere long, be added to the Trophies of Teetotalism: but I must return to the poor prisoners.

A COUNTY MAGISTRATE.

(To be continued.)

LETTER TO THE LORD BISHOP OF LONDON.

"They must elevate the poor man from extreme destitution—they must take off from him the urgent pressure of misery before they could assail him, as a moral agent, with any chance of success. Without a change of this nature he was convinced it was not possible to effect any important amelioration in the condition of the working man."—*Speech of the Bishop of London, June 8th, 1846, on presenting Petitions for Baths and Washhouses for the Poor.*

Such my lord is your reported declaration in the House of Lords, on Monday, June 8th. Cordially agreeing with the sentiments thus expressed, I would take the liberty of asking your lordship, whether something even more important to the welfare of the poor, than the establishment of baths and washhouses (all needed as they are) should not be done to carry out the moral improvement of which you speak?

What, my lord, is the great cause of all in producing this extreme destitution from which it is necessary in the first instance to relieve the poor? Your lordship cannot, or at least as a christian bishop, should not be ignorant, that it is the drinking habits of the working classes. This is what causes that urgent pressure of misery upon them, which your lordship in common with teetotalers believe we must first remove, before we can effect any important amelioration in their condition. That destitution has been in countless instances relieved, that misery removed by the mere adoption of total abstinence principles—principles which must be enforced by the example of those whose moral conduct is unimpeachable, and who for a brother's good deny themselves their christian liberty in that which, however lawful, is palpably not expedient.

Now, my lord, how powerful would be the influence of your example in this matter on the clergy, and through them upon the poor. The good your lordship would thus effect in carrying out, what we doubt not must be, the ardent desire of your heart, the elevation of the poor man from misery and destitution, would be incalculable. Why will not a christian bishop then set himself up in such a cause above the prejudices and opinions of a world to which he should not belong? Why will he not hear the counsel of an apostle, who has succeeded to the labours of an apostle, and follow out in so clear a case as this, St. Paul's advice, "That it is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

I have the honour to be, my lord,
With every feeling of respect and regard,
Your lordship's faithful, humble servant,
A CLERGYMAN OF THE CHURCH OF ENGLAND.

PRISON DIET AND HEALTH.

It has often been urged as an objection to temperance, that the sudden abandonment of stimulating drinks is dangerous to health. In the case of the intemperate, some have recommended the gradual diminution of the quantity as safer, than sudden and total abstinence. But, unfortunately for the soundness of this theory, tens

of thousands of drunkards have abandoned the use of strong drink at once, and have soon reaped—not disease, but health. But if more evidence be required, we refer to the case of criminals, who, as soon as they enter the prison door, are declared—forcibly debarred, from any indulgence in the intoxicating cup.

These criminals, let it be remembered, are in many cases intemperate persons, the very offscouring of society, and lead a life of continual excitement. To be plunged into solitude, and obliged to submit to prison discipline, must in itself be to them most irksome and depressing; and they, of all class of drinkers, most require the aid of alcoholic stimulants. But they are restricted from using them; and what is the effect of this restriction on their health? The theorist would pronounce it most pernicious; facts, if we mistake not, pronounce it most beneficial. This was most convincingly shewn by "A COUNTY MAGISTRATE," in regard to the Cold Bath Fields Prison. And in the "Tenth Report of the Inspector of the Prisons of the Northern and Eastern District of England," there is a report from each prison visited, as to the health of the prisoners, and a short extract from every one of these reports, we subjoin—

Derby County Gaol and House of Correction.—The surgeon states, "The health of the prisoners has been generally good. There has been neither epidemical disease nor a case of death for a considerable period. I think the new diet does very well."

York County Gaol.—The surgeon states "There has been no epidemical disease of any description in the prison. Colds and influenzas are the only diseases which are incidental to the prison."

York House of Correction.—The inspector reports, "The condition of the establishment as to health has been quite satisfactory. There have been no deaths, and there was not a prisoner under medical treatment on the day of inspection."

Wakefield House of Correction.—The surgeon observes, "The state of health in the prison during the last year has been most satisfactory. There was not a single death."

Lancaster County Gaol.—The surgeon states, "The gaol has been most healthy, and the diet is sufficient."

Preston House of Correction.—The surgeon states, "There has been no epidemical disease. The diet seems to answer; I think it is sufficient."

Kirkdale Gaol and House of Correction.—The surgeon declares, "I consider the diet to be fully sufficient to maintain the prisoners in most excellent health."

Liverpool Borough Gaol and House of Correction.—The surgeon remarks, "The health of the prisoners has been very satisfactory."

Salford New Bailey and House of Correction.—The surgeon states, "The health of the prisoners has been most satisfactory. I consider the diet to be quite sufficient."

Chester County Gaol.—The surgeon observes, "The food is quite sufficient and agrees well with the prisoners. The health of the prisoners has been very satisfactory."

Chester City Gaol.—The governor declares "the health of the prisoners to be most excellent."

Knutsford House of Correction.—The surgeon affirms, "The health of the prisoners has been most satisfactory."

Nottingham County Gaol.—The surgeon states, "The diet is quite sufficient and agrees well with the prisoners. Their health has been most satisfactory."

Nottingham House of Correction.—The surgeon remarks, "The health of the prisoners has been most satisfactory; there has not been a case of epidemical disease."

Southwell House of Correction.—The surgeon declares, "The health of the prisoners has been very satisfactory; indeed, I think, I never knew it so good."

Lincoln City Gaol.—The surgeon observes, "The health of the prisoners has been most satisfactory."

Norwich County Gaol.—The surgeon says, "The diet answers admirably."

Norwich City Gaol.—The surgeon states, "The health of the prisoners has been most satisfactory."

Wymondham County House of Correction.—The surgeon affirms, "There has been no disease of any moment in the prison. The diet is ample."

We leave the above facts to produce their natural effect; one thing they prove, that the sudden and total abandonment of strong drink is not dangerous in any degree.

THE RECORDS OF RIME.

Who can doubt, were the records of crime impartially unfolded—every deed of violence and wrong exposed to the scrutiny of the world—and the causes of these crimes detailed with unswerving fidelity—that the revelation would be made,—that strong drink has in nearly every case been either directly or indirectly the fomenting cause? Directly as it promotes disease and premature death; as it nerves the assassin's arm; as it inflames the breast with every vile and unhalloved passion, leading to the commission of enormities the most revolting. Indirectly, as it produces misery, poverty, and despair, inducing desperation, suicide, or murder!

One day we are appalled by an account of some depraved being who has, under the influence of alcohol, sent a fellow-creature into the world of spirits; and on the next day tidings reach us of some poor afflicted creature, who tempted by the threats of her brutal and drunken husband commits infanticide—drowns two of her children, and is only prevented from destroying her own life and that of another child, by the interposition of passers by. We have sometimes been urged to give a monthly report of such cases in the pages of the CHRONICLE. To give the whole, would sometimes occupy half of our entire Journal, while their number would prevent their perusal by the majority of our readers.

Still, we cannot but think, that an occasional selection may be productive of good, and we shall therefore commence our melancholy task by recording six cases as samples of the influence exercised by DRINK on the inhabitants of this favoured land in the 19th century of the Christian Era:—

DEATH.—An inquest was held at the King's Arms Inn, Meanwood-road, upon the body of John Smith, of New-town, who was in the employ of Mr. Snell, as a press-setter. It appears that the deceased who had been drinking on Tuesday, commenced again on Wednesday morning at the above house, and having imbibed a quantity of gin in a

neat state, laid himself down on the seat and appeared to go to sleep. In two or three hours, one of the company who had been drinking with him, endeavoured to rouse the unfortunate man, but in vain. Mr. Clayton, surgeon, North-street, was immediately sent for, but his services were of no avail, for the man had been dead some time. The Jury returned a verdict of Died from Natural Causes!—*Leeds Times.*

ANOTHER DEATH.—An inquest was last week held over an upholsterer at an inn, in Portland-street, London, who had died suddenly. Elizabeth Keating, the daughter of the deceased, stated that her father had not been sober since Christmas, nor had he attended to his business during all that while. The witness then went on to state, that on Sunday morning she went to ask her father what he would have for dinner, and she found that his hands were quite cold; and a surgeon pronounced him dead, most likely from apoplexy, brought on by his intemperate course of life. Verdict, Natural Death!! [Intoxication is natural! To whom?]

A THIRD DEATH.—On Thursday last, an inquest was held at the Woodman Inn, Holbeck, before John Blackburn, Esq., coroner, on view of the body of Joseph Serjeantson, or Sargeson, aged 35 years, a pavior. The deceased who resided in Wheeler-street, Bank, was much addicted to excessive drinking, and from such indulgences he became affected with *delirium tremens*, under which he was labouring last Wednesday morning, when he went to his brother's, in Dewsbury-road, Hunslet. On arriving there, he went up stairs, and was shortly afterwards discovered to be strangled. He was quite dead, in a sitting position, and must have used a strong effort to produce strangulation. The jury returned a verdict of "Temporary insanity."

[The cause of this insanity?]

MURDER.—On Sunday morning last, about three o'clock, in the parish of St. Luke, London, a man charged a woman in a "*private gin shop*," with stealing a shilling from his pocket. They had previously been drinking together. The woman denied the charge, and the man, whose name was Martin Jennings, struck her violently in the face. She still persisted, however, that she had not robbed him, and the man, furious with drink, struck her again. The woman staggered to the door, and tried to escape. Jennings followed her and again struck her on the temples, when she fell insensible to the ground. Alarm was given. The man fled, and the woman was conveyed to the police office, where she shortly afterwards expired. Her name was Mary Murray, a widow, and she has left three children. Jennings was arrested before nine o'clock the same morning, and stands charged with wilful murder.

ATTEMPT TO MURDER.—On Monday last, at the Borough Court, an excavator, named Joseph Ashton, was brought up for attempting to stab a woman, named Caroline Johns. They both lodged at a house in Churchgate, and on Sunday night, about twelve o'clock, the prisoner came in literally mad drunk, and attempted to stab the woman with his knife. He hit her on the neck, but having a double flannel round her throat, the flannel only was cut, and she escaped unhurt. He was fined 20s. and costs; and in default of payment, was committed to the New Bailey for one month.—*Manchester Guardian.*

SUICIDE.—William Ridgewell a labourer of Great Totham, between 50 and 60 years of age, was found drowned in the river under Sauls-bridge, in Witham, about nine o'clock on Wednesday

morning. Deceased left Witham on Sunday last, to go home, about nine o'clock in the evening, much intoxicated, and it is supposed that in his way along the meadows leading from Witham-bridge to Sauls-bridge and thence to Totham, he lost his path, and accidentally fell into the river. An inquest was held the same day before W. Codd, Esq., when the jury, under the direction of the coroner, returned a verdict—"Found dead."—*Essex Paper.*

MANSLAUGHTER.—On Monday last, two men were felling timber near Redditch, and having during the day partaken too freely of intoxicating drinks, they quarrelled on their way home, when one of them, Roberts, taking up his axe aimed a blow at his companion Thomas, which missed his head but entered the fleshy part of the thigh. Roberts immediately aimed another blow at Thomas, which cut off the flesh from the front of the forehead in a slanting direction down to the left ear, and Thomas has lost such a quantity of blood, that it is doubtful whether he will recover.—*Lincolnshire Times.*

INTEMPERANCE AND LUNACY.

Dr. CHARLESWORTH, Visiting Physician of the Lincoln Lunatic Asylum, has kindly forwarded us a small pamphlet, containing the proceedings of the Directors of that Institution, "relative to classification, inspection, and other matters bearing upon the subject of restraint."

It is now rather more than twelve years since the use of intoxicating liquors was discontinued in the Lincoln Lunatic Asylum, and the following minutes shew the cause and effect of the change.

PHYSICIAN'S REPORT.

"1834, Jan. 31.—I will beg to call the attention of the Board, to the propriety of considering whether the use of fermented liquors under the general diet table, should not be discontinued, and the matter left for medical order in special cases. It is very questionable, whether the temporary tone, procured by any kind of stimulus, is not, in many cases, mischievous; and whether the curative process should not be made to depend upon a permanent increase of tone, indirectly procured by nutrition, air, and exercise.

(Signed) E. P. CHARLESWORTH,
Attending Physician."

"February 5.—Resolved, that the Physician's Report relating to the Beer, be referred to the Physicians of this Institution.

February 10.—In pursuance of a resolution at the last weekly Board, that the opinion of the Physicians of this Institution, (Dr. Charlesworth, Dr. W. Cookson, and Dr. Elmhorst,) should be taken on the subject of discontinuing the use of fermented liquors for the patients, except under special medical order, and the Physicians having unanimously recommended its discontinuance.

Ordered, That the use of fermented Liquor, for the patients of this institution be discontinued for the future, except under special medical order."

[Extract from the Tenth Report.]

"By a recent regulation, the use of fermented liquor as part of the regular diet, has been discontinued, except under medical order; while the diet table has, in other respects, been enlarged. It may be questionable whether the temporary tone procured by this stimulus, may not, in many cases, be mischievous. It is a safer practice to

attempt the curative process, through a permanent increase of a healthy tone, indirectly procured by nutrition, air, and exercise; and it is especially important to establish, both as a principle and a habit, abstinence, in a point, where excess has been found to be so eminently injurious to the insane, as well as to those pre-disposed to become so, and to be such a frequent cause of relapse.

(Signed) THOS. BRAILSFORD, Chairman."

"1835, February 16.—Ordered, That an advance in money be made to the Household in lieu of Beer, at the rate of five pounds a year to Males, and two pounds ten shillings a year to the Females."

[Extract from the House Visitor's Report.]

"1835, March 23.—I am glad to find that it has been determined to make an allowance in money to the household, instead of giving them beer.

(Signed) R. PRETYMAN, Visitor."

[Extract from the Eleventh Annual Report.]

"1835, April.—The best effects have been found to follow the discontinuance of fermented drink by the patients; and the disturbances formerly not uncommon after dinner, have now disappeared. By a resolution of the Board, a lengthened period of detention, where insanity is connected, as cause or effect, with intoxication, has been recommended, so as to allow of the entire subsidence of that morbid craving for stimulus, rendered by habitual indulgence incurable, except under compulsory abstinence. Such patients are invariably (at first) most urgent for their own discharge, and their rational demeanor, while under the regimen of the Asylum, pleads strongly in their behalf. It may, however, be broadly laid down, that no habit can be corrected without time for the establishment of a counter habit. Frequent experience of early and repeated returns, after a hasty removal in these cases, and the serious inconvenience suffered by society, families, and friends, in the interval, have shown that such compliance must be injurious to the character of the Institution. To give additional motives for sobriety (a deviation from which is never overlooked by the Board) a pecuniary allowance has been made to all members of the establishment in lieu of malt liquor."

[Extract from the Thirteenth Annual Report.]

"1838.—A decidedly improved health has been found to follow the total disuse of fermented liquor, and the more generous diet which has been substituted."

The disuse of intoxicating liquors has been continued, to the present time, with advantage, to the health and comfort of the patients.

The Balance.

OBJECTION VII.

"TETOTALISM ELEVATES ITSELF INTO THE PLACE OF THE GOSPEL AND ASSUMES THE OFFICE OF RELIGION."

No objection has ever been advanced against the temperance cause which has done more real injury, and yet none is more thoroughly fallacious than that which it is our present duty to consider. It has been analysed and criticised, times without number, but even now is heralded forth with pomp on every practical occasion, as an argument which it is impossible to overturn. We shall present the subject in the form of a two-fold question—Is teetotalism *theoretically*;—and is it *practically*,—opposed to the gospel?

I. THEORETICALLY. It is argued, that by making itself a remedy for drunkenness independent of the gospel, it virtually declares that the gospel is not of itself sufficient to cleanse away all sin, and heal all man's moral maladies! In reply, we would ask,—Is teetotalism, or abstinence from intoxicating liquors a sure and efficacious cure for drunkenness? However prejudiced, the objector must answer, yes. Is drunkenness an evil? Yes. How then can the cause of the cure be bad, when the cure itself is good? Is teetotalism bad? If it is, can Satan cast out Satan? How then can his kingdom stand? Can a corrupt fountain send forth pure water? Can thorns yield grapes? Is teetotalism good? How then can it be opposed to the gospel? Can two things which are good contradict each other? Is light opposed to light—truth to truth—holiness to holiness?

It appears indeed to us, that teetotalism is THE GOSPEL REMEDY FOR DRUNKENNESS. We behold the drunkard suffering under the *physical and moral* disease of intemperance. The gospel warns him to forsake his evil habits; *but can he do so while he continues to taste the inebriating fluid, every drop of which is liquid fire to his blood, exciting a craving thirst for more?*

To him the gospel cries,—“AVOID THE VERY APPEARANCE OF EVIL”—“If thy right hand offend thee, cut it off, for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.” The gospel guards against exposure to temptation; it warns not only against evil, but also against the avenues which lead thereto; and who is there so bold as to assert, that to the reformed man there is not temptation, not danger in the intoxicating draught? Will not a physical stimulant affect a pious man equally with an infidel? Can a christian violate the laws of nature with impunity? Alcohol inflames the blood and the brain of all men, and men of former intemperate habits, however sincerely pious now, run a fearful risk of relapsing into their former state, if they but even sip in fancied moderation.

To say the least, such conduct would shew a wanton and unjustifiable exposure to temptation, not countenanced, but condemned by the gospel of Christ.

II. PRACTICALLY. We have nothing to do with the extreme and fanatical views which some entertain on the virtues of teetotalism. The fault rests on the man, not on the system. Teetotalism is simply abstinence from alcoholic beverages; and is this practice of abstinence opposed or favourable to religion? We could here a glowing tale unfold, of thousands entering the sanctuary who never entered there before they abstained; of thousands who then began to pray who never prayed before;

and who have become members of the Saviour's Church. But we desire not to produce the testimonies of any who are professedly teetotalers; many volumes would not contain their statements. For our proof, we shall refer to the Eleventh Report of the *London City Mission*, presented in Exeter Hall, on the 7th of May.

“Almost every case of a reformed drunkard, is a case in which the body and the estate are benefited as well as the soul. And such cases during the year have been very numerous. In the Magazine for August last, 22 such cases were given in detail, as having occurred to one missionary during the year, on one district in Westminster. [In all these cases, the instrumentality employed was teetotalism.] And it may be here stated, that all these individuals have since preserved their reformed habits; *many of them have since become truly religious*; 24 other similar cases have occurred on the same district during the year just ended; and 65 copies of the Scriptures have, during the year been subscribed for on the district by reformed drunkards.” Then follows an additional case,—“A missionary on another district visited a man who had not a shoe to his feet,—scarcely an article of clothing to cover him from the cold, no firing, and no bed on which to lie. *A love of strong drink had thus impoverished him.* He had once been in a very different situation, and had then married a respectable female. But he had plunged her also into temporal misery, and had left her and his children to provide for themselves. . . . *He has now given up drink*; his mind is religiously impressed; he has obtained another situation; and the home of misery to the man alone, is now the cheerful home of comfort to the whole family.”

And such instances are abundant in every city, town, and even village, where teetotalism has been successful.

Nothing can shew more clearly than facts like these, the absurdity of the cry that teetotalism is opposed to the gospel! The drunkard who wishes to become religious must enter through the strait gate of self-denial; he must abandon the intoxicating cup; he must, in other words,—*crucify* those fleshly lusts, which war against the soul!

We now bring this series of articles to a close. We had intended referring to the subject of the pledge; but this intention, circumstances prevent us carrying into effect. We are not aware that in the course of these controversial papers we have resorted to false reasoning in defence of temperance principles. While firmly expressing our own views, we know not that we have used bitterness of speech, or displayed a want of that charity which “*hopeth all things.*” THE BALANCE has been as impartial as we could make it; the objections have been, we trust, fairly weighed; and it remains with the reader to decide whether they have not been found wanting?

Imperial Parliament.

PETITIONS AGAINST SUNDAY DRINKING.

We rejoice to say that a very great number of petitions have been already presented to both Houses of Parliament, against the Sunday traffic in intoxicating liquors. On Thursday, June 4th, the Bishop of Norwich presented 76 petitions with a prayer to that effect, signed by 17,000 persons.

Let all our friends be up and doing. Vigorous efforts now made, even if they do not result in present, will doubtless lead to ultimate, success.

On Thursday evening, June 18th, Lord MONT-EAGLE presented a petition from the parochial authorities of the parish of St. Luke's, complaining of Sunday trading, and praying for a remedy. The noble lord stated, that while he was Chancellor of the Exchequer, he had got a clause introduced into the Metropolitan Police Bill, prohibiting the sale of spirituous and other liquors, from 12 o'clock on Saturday night, to Sunday at 1 o'clock. This regulation had been found productive of great benefit, and with that experience before him, he had now to state, that *if he received encouragement, he would bring a bill to extend that law to the country.*

The BISHOP OF LONDON referred to the immense advantages that had followed the adoption of the measure adverted to by the noble lord. In Liverpool, where the regulation was also enforced, the same good effects had resulted.

On Friday night, June 19th, the Bishop of Norwich presented 20 petitions against the Sunday strong drink traffic, one signed by 17000 persons.

Foreign Intelligence.

CANADA.

(Letter to the Corresponding Secretary of the American Temperance Union.)

OAKLAND.

DEAR SIR,—When I inform you that we have upwards of one hundred and fifty thousand pledged teetotalers in Canada, you will not suppose that the coldness of our climate conveys its chilling influence to the hearts of our inhabitants, or that we look upon temperance principles as contraband, or dutiable articles that ought not to be permitted to cross the line. In several districts, the local societies have combined, and concentrated their influence, exertions and funds in district unions. In Niagara, which is the banner district, a lecturer is constantly employed to deliver addresses, obtain signatures to the pledge, and organize other auxiliaries to the Union. We contemplate the formation of a provincial association, which will give permanency and efficiency to our plans of operation. We have no legislative enactments as in your country, to assist us in suppressing the march of intemperance; but we expect to send rods of petitions to Parliament at its next session, and we entertain the hope, that our petition will meet, if not with a welcome, at least with a polite reception. Two members of the Upper, and five members of the Lower House, have endorsed the

pledge. The Hon. R. B. Sullivan, the most eloquent, and one of the most distinguished among statesmen and lawyers in British North America, is the president of the Toronto Temperance Society, which embraces more than twenty-five hundred members. John Dougall, Esq., of Montreal, is the Delavan of Canada; his labours of love have been crowned with triumphant success, and he is still untiringly endeavouring to preserve the cause. To his unfaltering zeal, indomitable perseverance, generous contributions, and skilful management of the cause, we are indebted for much of the good accomplished by the temperance enterprise in Canada. In the Talbot district, we have a reformed drunkard, who has obtained more than four thousand names to the pledge, and managed his small farm at the same time, without hiring any assistance. Dr. Burns, the able and liberal leader of the Free Scotch Church, signed the pledge; and I heard him say at the opening of the Oakville Temperance Hall (a building sixty feet long), that he had performed more mental and physical labours, during that time, than he had performed in the same time, in any former period of his life, and yet never enjoyed better health.

G. W. BUNGAY.

NEW BRUNSWICK.

Letter from the Editor of the "Temperance Telegraph."

St. John's, N. B., March 28th, 1846.

GENTLEMEN,—I regret that it will not be in my power to visit the fatherland this summer: nothing, let me assure you, would afford me greater satisfaction than to do so, with the prospect before me of meeting so many friends of the great cause, in whose advocacy I have the honour to be engaged, assembled, as will probably be, from many parts of the christian world, and numbering among them many of the justly honoured of the earth. You have, however, my most heartfelt wishes for the success of your great project. May its influence be co-extensive with the design, and may it exert a saving influence over the characters and destinies of the millions every where. Though precluded from attending your Convention, I have yet considered that it may not be amiss to say something about the state of the cause, which, although it may add nothing to the information already at your command, or which may be adduced by the delegates, may nevertheless be of some importance, as confirmatory of their statements, opinions, and on the leading objects contemplated by the projectors of the Convention. As I have no doubt you will be furnished by our society, with an accurate account of the state of the cause in this province, I shall avoid statistics. I may, however, be permitted to say, that we have accomplished almost as much as our own unassisted labours have been calculated to perform. We have effectually, I think, awakened what are termed the industrial classes to a sense of the great importance and expediency of our principles; and although we have not succeeded in obtaining the signatures of all, or of even the major portion of them to the pledge, yet there can be little doubt that these principles are well known, and generally properly appreciated by them all—at least in the city of St. Johns. But there are nevertheless, thousands whose attention it is more difficult to arrest. These are to be found among the upper classes. They, generally speaking, will not condescend to attend our meetings, and they almost invariably refuse to take our *Journal*. Even among

the clergy there are some to be found—some who rejected it when sent to them *gratis*, during the interval of a few months in the year 1844-5. It would be a great object to gain the eye and the ear of such as these. They necessarily exert a great deal of influence upon society, and could they be induced to concur in the great scheme of abstinence, the rout of the enemy would be next to complete. From my own experience, and from what I have learned from others, I am led to believe, that the clergy who ought in all things to be exemplars to the rich and influential, are not unfrequently their disciples, or consult their inclinations, judgments, or tastes, in matters of what may be termed *secondary importance*, so that it may often happen, that while the sheep is waiting reverently for the shepherd, the shepherd is abiding the time of the sheep, his charge, and so night overtakes them both,—whereas if the question were put by either,—are you prepared to move, a disposition to adopt a new position, or embrace a new project, might be discovered not very far from the surface of each other's inclinations. This, I imagine, is particularly the case in the matter of temperance. I do not wish it to be understood that I intend this as a charge of misconduct to any; it may proceed from want of judgment, mistaken zeal for a particular interest or other supposed worthy motive. So that the difficulty, the distribution of temperance tracts, and the labours of a superior lecturer, I esteem among the best means hitherto adopted, though I am not without great confidence in the circulation of temperance matter by means of the general newspapers.—Yours, with great respect,

W. R. M. BRUTIS.

JAMAICA.

The eleventh anniversary of the HAMPDEN TEMPERANCE SOCIETY was held in the church, which was respectably filled, both in the lower area of the building and in the galleries.

The report stated that the number of pledged total abstainers now amounts to 774, including an association of youths from the age of 7 to 12 or 14 years, which numbers 224, making an increase during the last twelve months of 84. These are all connected with the Hampden congregation, except one, who is a member of a neighbouring Baptist Church. All the office bearers of Hampden Church are now total abstainers, with one exception, but only half of the congregation are yet pledged to total abstinence. Many who never have used intoxicating drinks, nor intend to do so, are however acting upon the principle, although they have not yet signed the pledge. Some of them, it is believed, supposing erroneously, that having been always total abstainers, they are not called upon to take any part in the present temperance movement. The congregation is using its influence to keep grog shops at a distance, and hopes to succeed in suppressing one or two which have been opened in its outskirts.

The report dwelt principally on the duty of ministers and other office bearers of the Christian church, practising and promoting abstinence, as a cause closely connected with religion, and calculated to remove many of the obstacles which obstruct their labours. It also attributed much of the success which had attended the Society, to the influence which the office bearers of the church had exerted in its favour.

The meeting was addressed with great effect by the Rev. J. Pennington, who had preached on the previous Sabbath, and made a collection of £21 in aid of the benevolent object for which he is now soliciting contributions. The Rev. P. Anderson of Bellevue, and

several members of the committee, also addressed the meeting which broke up a little past 10 o'clock. An abstract of the report of speeches will probably be published and circulated in the Island.—From the Baptist (Jamaica) Herald.

BERMUDA.

LETTER FROM THE BERMUDA TEMPERANCE SOCIETY.

Hamilton, Bermuda, 18th March, 1846.

To the Committee of the "National Temperance Society," 39, Moorgate Street, London.

GENTLEMEN—We feel pleasure in acknowledging the receipt of your printed circular of November 10th, 1845; and in expressing our sense of the paramount importance of the object contemplated. We regret, however, that it is not practicable to send a delegate to represent our society at the approaching "World's Temperance Convention," to be held at London, in June next; but respecting the origin, progress, and present position of the "Bermuda Total Abstinence Society," we beg to offer you the following concise statement of facts.

This society was organized in July, 1841, by the Rev. Theophilus Pugh, Wesleyan minister, whose distinguished zeal, and extraordinary efforts to promote the cause, have secured him a permanent and honourable place in the esteem of all the true friends of temperance. Our excellent Governor, Lieutenant-Colonel William Reid, C.B.F.R.S., who has furnished practical demonstration of his forwardness to promote every good work, immediately patronised this society, has, in several instances, liberally contributed to its funds; and expressed his conviction of the salutary influence exerted by the friends of temperance, and the increasingly happy effects of their efforts on the various ramifications of civil and religious society.

Monthly Meetings have been held in the Town Hall of Hamilton, which; in many instances, have been numerously attended. On these occasions, addresses have been delivered, interesting and important temperance facts have been read; and, with a view to dissipate the fatal delusion on this subject, under which, by far the greater part of the inhabitants has laboured for so many years, various publications on the nature, use and effects of alcoholic drinks, have been freely circulated. Several meetings have been held also in the other parishes of the island, with encouraging results.

Since the formation of this society, several merchants, who were lucratively engaged in the spirit trade, have abandoned it. The shipping generally sail on temperance principles (which is an important fact, when we consider, that this is principally a commercial island). Many retailers no longer sell or keep this deleterious article in their shops. The number of places licensed to retail spirituous liquors, has diminished, and the opinion is now becoming prevalent, that the business is disreputable; and great numbers in the community are now acting upon the only safe principle of "total abstinence from all that can intoxicate."

At present there are upwards of 1000 pledged members. There are many subscribers to the *National Temperance Advocate*, and the *American Journal of Temperance*, and the demand for these publications is increasing. Those invaluable works *Bacchus* and *Anti-Bacchus*, have been generally perused, and several thousand pages of tracts have been circulated.

A society, on the principle of total abstinence, was organized on the 24th December, 1844, in

Warwick parish, by the Rev. James Morrison of the Free Church of Scotland. The deep and lively interest which the Rev. gentleman feels in this cause, and his indefatigable efforts to check the progress of intemperance, have already produced satisfactory results. Quarterly and monthly meetings of this society have been held, addresses delivered, and numerous publications have been distributed. Number of pledged members 187.

Praying that the contemplated meeting may be attended with the most happy effects.

We have the honour to be,

Your obedient servants,
ALFRED T. DEANE, President.
THOMAS S. TUZO, Secretary.

INDIA.

BOMBAY TEMPERANCE SOCIETY.

(Abridged from the *Bombay Temperance Advocate*.)

The seventh annual meeting was held in the officers' mess-room of the town-barracks; the assembly was highly respectable for number and character. The venerable Archdeacon Jeffreys presided, and opened the meeting with prayer. The report of the committee was read by Mr. A. Dunlop, one of the secretaries. A full account is given of the operations of the past year. The effect of these operations is thus described:—

This Society has been the means under the divine blessing of reclaiming some individuals from habits of inveterate drunkenness to a life of sobriety and of exemplary piety. It has induced many who were moderate drinkers, to abstain from a course, which they now believe would ere this have resulted in a state of frequent, if not incorrigible intemperance. And it has induced many to place themselves beyond the reach of the insidious influence of habitually, or even of ever occasionally using intoxicating liquors, by a resolution and promise not to use them at all.

The committee were glad to observe the testimony to the usefulness of this Society, in the lately published Charge of the Bishop of Bombay. His Lordship's sentiments are thus expressed:—

"In referring to different societies, I feel that I should be greatly on neglect, if I omitted to say a few words respecting one, not quite so popular as it is useful; I mean the 'Temperance Society, and under the general designation, I include the branch which requires abstinence from all intoxicating drinks; that it has been, and is very useful in reclaiming many from habits of intemperance, as well as in checking others in a progress towards such habits, can be supported by too many instances in this diocese to admit of dispute. I look upon its efforts as auxiliary to the promotion of real christianity, in as much as those efforts tend to make men sober, and to keep them in a state in which the truths and precepts of the gospel can be brought before them. In referring to this cause, I must be allowed to acknowledge with thankfulness the zealous and persevering exertions of my highly valued and beloved friend, our Archdeacon, who has steadily promoted the cause of temperance through evil report and good report, seeking out the victims of intemperance in the haunts of poverty, misery, and vice, with a view to reclaim them from their degraded and vicious habits."

The principle of this Society is one of incalculable importance to the native christian population of this country. Intemperance is the besetting sin of this class of people, as the history of native churches everywhere shows. The committee are

glad to hear that missionaries in different parts of India are becoming more sensible of this fact, and also of the only means of preserving their churches from the disgrace and ruinous effects of intemperance.

E. H. TOWNSEND, Esq., moved the adoption of the report in a forcible speech, in which allusion was made to the effect of intemperance on the native population.

Rev. O. FRENCH observed:—"Until the introduction of foreign influence the use of intoxicating drinks was scarcely known here. It is contrary to the religion of both Hindoos and Mahomedans. Whence then came this exotic? From Portugal and Great Britain, enlightened, civilized Christian nations. The Portuguese of this country are proverbial for their habits of intemperance—more so than any other class of the community, excepting perhaps our own countrymen. Their example fortunately found few imitators among the natives. But when the English obtained supremacy in the land, their evil habits were more readily adopted, and they are likely to have the honour or rather the dishonour of spreading among this people one of the worst evils that can befall any nation."

Why does Government license the sale of intoxicating liquors and drugs? Is it for the good of the people? Is it to regulate and limit the traffic? But does the licensing system accomplish this end? I fear you will find, that instead of limiting, it increases the traffic, inasmuch as it gives a legal sanction to the business, which renders it honourable in the eyes of the natives. If you urge the vendor to give up a business so ruinous to his fellow-men, he promptly replies, "I am the servant of government, and by its hookum I act. Government derives important revenue from this business, and cannot get along without it. If there is sin in this matter it does not attach to me, but to government." Thus the license system gives the traffic respectability, and of course increases rather than checks the evil.

Rev. R. W. HUME remarked:—"The evil is one that is fast increasing. A respectable native of Calcutta, in a paper, read not long since, before the British India Society, says that drunkenness is 'an intolerable nuisance, daily increasing with frightful and unexampled rapidity.' And he adds that it is extending to the remote villages, 'where fortunately for the inhabitants, there are no English to set them the example.' Mark this language of a Hindoo,—'where fortunately for the inhabitants, there are no English to set them the example.'"

The resolution speaks of this subject as one deeply affecting the Native Churches, and to this point I had intended chiefly to confine my remarks. Reference has already been made to the Roman Catholic Christians. Their drunkenness is proverbial. Intemperance is perhaps their blackest stain and their greatest curse. But this evil is not confined to the Roman Catholics. It is one from which Protestant Missions too have grievously suffered. Intemperance, if I mistake not, is the besetting sin of the Native Churches. And more of the converts, gathered by Protestant Missionaries, have fallen through this than through any other cause.

Mr. HUME adduced several cases in proof of this assertion.

Should any of you endeavour to warn the Natives around you against intemperance, you will soon learn that you are beating the air, unless you can hold up your own example. To tell them to drink in moderation is madness; but if you would advise them to abstain, you yourselves must first set them

the example. Tell them that you do not use intoxicating drinks, and you can then command their attention. Their judgments and their consciences are with you, and you may speak to them as a friend; you may speak with authority, and to some purpose.

MR. TAYLOR presented the meeting with some interesting statistical details.

The quantity of liquor imported last year far exceeds that of any former year—at least so far as I have been able to retrace the commercial reports. But, on the other hand, the quantity sold falls so far short of former years.

The following list of persons brought before the magistrates of Bombay within the last four years for the crime of drunkenness, will tend—in some slight degree—to show the progress of our cause.

In 1842.—2076.
 „ 1843.—1893.
 „ 1844.—1597.
 „ 1845.—1232.

Thus, it is evident, that the traffic and crime are both on the decline in Bombay: but who thinks the dealer for that? The whole quantity of liquor imported produces the whole of the misery inflicted. The wealthy merchant who sends forth his hundreds of hhds. or thousands of gallons in a year, rolls in his coach and is a respectable member of society, whilst poor old *Sorabyee*, who measures out his solitary drams in some disreputable locality, is known only as a despicable grog seller.

NORTHERN EUROPE.

The temperance cause is making rapid progress in the northern kingdoms of Europe, where it was greatly needed. There are now in Sweden 323 Societies, placed under a central direction, composed of the Count de Hartmannsdorf, the Baron de Berzelius, and Professor Retzius. The members are 88,687 in number, being a twenty-eighth of the whole population. Of the Stockholm Society, the King and the Prince Royal are members, and it has obtained the King's authority to convoke, in the capital, for the 15th of June next, a congress of all the temperance associations throughout Sweden, to which those of foreign countries are to be invited to send deputations. It is stated that upwards of 500 distilleries have been shut up in Sweden in the course of the last two years. In Norway, the first Society of the kind was established so lately as the end of 1844, and there are already 92, counting 11,000 members.—*Athenæum*.

Home Intelligence.

THE NORTH WALES TEMPERANCE ASSOCIATION.

The friends of temperance in North Wales, held their Annual Assembly, at Denbigh, on the 3rd and 4th of June, 1846. Delegates from different counties met about two o'clock, at the Baptist Chapel, on the first day, for a long conference.

Their report, respecting the present state of the temperance cause, was certainly rather more unfavourable than in former years; still, it was evident, that those who live in the fear of God, and adorn the Gospel of Christ, are quite firm and faithful in their various localities, holding meetings and advocating the cause.

It was powerfully observed, that *degeneracy* of temperance and religion are closely connected; and that the increase of drinking, everywhere, is

accompanied with the increase of other awful crimes, such as profanation of the Lord's-day, fightings, idleness, dishonesty, &c.

There were great complaints of the "navies," working on the Chester and Holyhead Railway: it seems, the foremen, contractors, or under-stewards, are a most dreadful class of men!

New public-houses are opened, everywhere, by the line, and the poor are urged and tempted to do every trifle of business in such low houses!

RESOLUTIONS were passed:—

1. That more tracts were wanted,—encouragement was given to publish a small tract, as several friends having promised to take hundreds to distribute gratuitously among the working classes.
2. That the friends of temperance be respectfully reminded of the excellent monthly periodical lately started at Llangollen, chiefly for advocating the total abstinence cause.
3. That the editors of different periodicals be modestly requested to take up the subject of temperance with more energy.
4. That the ministers who were present should be so kind as to introduce the temperance cause before the ensuing assemblies and different meetings.
5. That all the Temperance Societies be prepared to send petitions to Parliament, for preventing public-houses to be opened on the Lord's day.

Two powerful sermons were preached, the first evening, in the Independent Chapel; and, the following day, excellent speeches were delivered, at ten o'clock, in the Wesleyan Chapel; and, at two and six, in the Calvinistical Methodists large Chapel,—all well attended.

The chief speakers were the Rev. Hugh Gwalchmai, Calvinistical Methodist; Rev. J. Pritchard of Llangollen, Baptist; Rev. E. Davies of Newmarket, Independent; D. Jones, Esq. of Llansantffraid, ditto; Rev. John Roberts of Llanbrynmair, ditto.

The next temperance assembly is to be held in Caernarvon, in May, 1847.

England.

LONDON.

SHAKESPEAR'S WALK, SHADWELL.—On Tuesday evening, May 19th, 1846, the Rev. B. Parsons of Ebley, delivered a lecture on total abstinence from intoxicating drinks, to 800 of the working class, in the Boys' British Union School Room. The chief object was to enforce temperance upon the coal-whippers, who are so numerous in the neighbourhood. The commodious room was granted for the occasion, by J. Fletcher, Esq. of Limehouse. M. R. Gamman took the labour of getting up the meeting; and W. Cash, Esq., one of the Commissioners of the Coal-Whippers Office presided. A great number of coal-whippers and their wives were present, and the lecturer kept up the attention of the multitude for two hours, illustrating the lecture by transparent diagrams, exhibiting the deadly effects of intoxicating drinks upon the liver and digestive organs. Rev. T. Moore, Minister of Shakespear's Walk Chapel, proposed, and Mr. Briscoe, minister, late of Boston, Lincolnshire, seconded a vote of thanks to Mr. Parsons, for his excellent lecture, which was carried unanimously.

LEEDS.—The Whitsuntide Festivities at the Zoological and Botanical Gardens.—The great theatre of attraction on Tuesday last, for the holiday-keeping folks at Leeds, was the above named Gardens. Never

were they in better order—the flowers more lovely and brilliant, the trees and shrubs more rich in foliage, and the whole of the grounds in neater keeping—at Whitsuntide, than they were this year; and never were they visited by so large a concourse of people in one day as they were on Tuesday. At a moderate calculation, there could not be fewer—men, women, and children—than from thirty to forty thousand present during the day. Never, surely, was such an assembly seen in this neighbourhood. All happy, all gay, all brimful of joy, 30,000 persons—in toiling, hard working England—assembled in the open air, on a bright cloudless day, in one of the loveliest suburban retreats that could be found in a “day’s march;”—why, the sight presented was enough to warm the heart of an anchorite, and fill with inexpressible delight the philanthropist and the friend to humanity. All these thousands of persons assembled under the auspices of the Leeds Temperance Society, whose annual festival or gala is held on Whit-Tuesday; and a debt of gratitude is due to the committee under whose management the entertainment was got up. We saw nothing to create the slightest disappointment, unless it was a want of water. From the excessive heat of the day, the demand for draughts at the spring, or well, in one corner of the Gardens, was much larger than the supply. Indeed, water was quite at a premium, and heavy and continuous was the crush to obtain it; and many persons, indeed, submitted to pay for that which was obtained from the lakes, which, as may be imagined was not of the purest kind. We would suggest that the proprietors of the Gardens should have them supplied with water from the Leeds Water-works Company. The expense would be but trifling, especially if the water was only used on gala days. Moreover, a series of beautiful fountains might easily be erected and put into play, if the water from these works was brought to the Gardens. The receipts for admission to the Gardens on Tuesday, amounted to the large sum of £421. 6s., of which the proprietors receive £203. 5s.

The annual meeting of the Society was held in the Music-hall, Leeds, on Thursday evening last. The attendance was not quite so numerous as on former occasions. The chair was taken by the Rev. J. Tunnicliffe, Baptist Minister, who explained that he was not disappointed with the strength of the meeting, as the friends of the cause had already spent two or three days of the week in rational gaieties, and it was only likely that they should at a more advanced period of the week be confining themselves to their domestic and business duties. The other principal speakers were the Rev. R. G. Mason, the Father Mathew of Scotland, and Mr. Joseph Bormond, agent of the British Association for the Promotion of Temperance. The meeting was a very enthusiastic one, and elicited many able arguments in support of temperance principles.

The treasurer, Mr. James Hotham, read a statement of his account with the Leeds Temperance Society, which showed that the receipts for the past year, including a balance of £80. 13s. 6½d. in hand at the last annual meeting were £467. 10s. 4d., and the expenses £319. 6s. 8d., leaving a balance in hand of £148. 3s.

[The above interesting account of the Leeds Temperance Festival which we have abridged from the *Leeds Intelligencer*, shows very clearly that physical recreation and relaxation are in no degree necessarily connected with the use of alcoholic drinks. We trust this fact will make a deep impression upon those who are making great exertions to revive “old English sports.”]

Ipswich Ladies' Temperance Committee. The first annual report states—“Twelve months having elapsed since the formation of the above Committee, at the instance of A. J. Carlile, we now present the following

brief summary of the exertions of our members by means of the circulation of loan tracts.

“Commencing with thirteen, we have now the pleasure of seeing our numbers increased to thirty-one.

“With the exception of four districts in other parts of the town, allotted to those ladies who preferred them, it appeared desirable to concentrate our efforts upon the parish of Clement’s, and it has therefore been divided into thirty-one districts, containing about thirty houses each. Twenty-one of these are visited every month; six of them have only been in occupation since the beginning of this year, and the remaining fifteen were not visited until the 7th month (July) of 1845; we may therefore compute (allowing for unoccupied houses) that not less than 4350 visits have been paid to the poor inhabitants of this parish, and about 1000 in other parts of the town, making a total of 5350;—with a very few exceptions, the tracts have been and continue to be willingly received.

“Our present subscriptions will rather more than suffice to maintain our exertions at their present standard; but if we avail ourselves of the opportunities which will probably occur for the gratuitous distribution of tracts, and are successful in enlisting additional distributors, a considerable increase in our pecuniary resources will be indispensable both for the expense of new bags and tracts, and the more permanent one of keeping them in repair.

“We feel that after making these statements, we shall be called upon to show the result of our efforts, and it is with much pleasure we state, that twenty-four persons have, mainly we believe through the agency of the distributors, subscribed the pledge, and with two exceptions, have remained firm to it so far as we know. But whilst this number is not so large as we could have hoped for, we must not allow ourselves to be discouraged by it, as we conceive it cannot fairly be taken to represent the whole amount of good effected, for there may be ideas implanted and sentiments engrafted here and there, which being called into action may one day forward our cause, and prove that a blessing has rested on our efforts. Remembering therefore that we must cast our bread upon the waters in faith, let us press onward, encouraged by the success that has already attended us, and the persuasion that our object is a good one, and that whilst we devote a part of our time and talents to the promotion of this great cause, we are directly or indirectly forwarding other philanthropic and benevolent objects which share our exertions and earnest wishes; in the hope too that by the blessing of the great Lord of the harvest the fruit may be found after many days.”

The amount received is £9. 12s. 6d.; the expenditure, £9. 6s. 7d.; leaving a balance in hand of 5s. 11d.

Signed on behalf of the Committee,

MARGT. SIMS MAY, Secretary.

BRADFORD.—The annual festival took place on Monday and Tuesday last, in Manningham Park, where it was held on two previous years. This year, about 15,000 persons were, during the two days, on the ground. There has nothing like it been seen in Bradford. The admission to the grounds was 3d. each. There were two bands of music in attendance, one from Leeds. There was a great deal of dancing, and the whole pastimes reminded us of the ancient sports of the 1st of May. On the two previous years, the days were remarkably wet, and marred all pleasure. We are glad to say that the long-pledged Society will reap considerable benefit from this grand rural fête. The receipts at the gate the first day were £92.; on the second, £83. Refreshments to the amount of £66., and the total expenses £91.; leaving a nett balance of £150. to the funds of the Society. We are glad of their success, for such amusements raise the moral character of the people and improve their health.—*Leeds Mercury.*

PORTSEA.—On the 11th of May, Mr. Langmaid, formerly of Cornwall, but now a resident in this place, delivered an interesting lecture on the Physiological and the Pathological influence of alcohol. By the aid of a powerful microscope, he clearly pointed out the different organs of the body, and illustrated the effects of alcohol on the stomach, brain, nerves, and circulation of the blood, thereby silencing our numerous opponents.

The Committee of the Portsea Society, feel confidence in recommending Mr. Langmaid to any district desirous of engaging an Agent capable of greatly serving the interests of the temperance cause.

JOHN SPARKS, Secretary.

HUNTINGDON.—A most interesting series of three lectures, on the social, moral, and intellectual elevation of the people, were delivered in the rooms of the Literary and Scientific Institution, on the 18th ult., and two following evenings, by Henry Vincent. The increasing attention paid to the subjects contained in the lectures, by a respectable auditory, each successive evening, was sufficient evidence that the people in this town are in a state of preparation, for a more full development of sound principles on education, than heretofore. Edward Martin Mason, Esq., Mayor of Godmanchester, J. L. Elkins, a respectable farmer of Woodhurst, and Rev. J. K. Holland of St. Ives, Dissenting minister, severally occupied the chair. On the 19th, a tea-meeting was held by the members of the Huntingdon and Godmanchester Total Abstinence Society, in one of the above rooms, to celebrate their anniversary, which was attended by about 130 persons; though the lectures varied from the common course of teetotal advocates, yet, in their tendency, the principles were fully maintained, and as fully appreciated by the hearers as any yet delivered in this town.

T. R.

EXTRACT FROM AN ADDRESS by the Sub-Committee of the Essex Union.—“The Essex Temperance Union was formed in the autumn of 1842, and has since then, with very little intermission, employed an agent to advocate the principle of total abstinence from all spirituous and fermented liquors. The following places have been regularly visited, viz., Chelmsford, Colchester, Maldon, Dunmow, Saffron Walden, Great Chesterford, Debden, Braintree, Coggeshall, Brightlingsea, Witham, and Brontwood; and various meetings have been held at Aveley, Stratford, Plaistow, Walthamstow, Bishop Stortford, Bardfield, Stebbing, Halstead, Earl's Colne, Kelvedon, Woodham Walter, Roxwell, Tillingham, Southminster, Burnham, Prittlewell, Roehford, and Romford. The expenses have amounted to about eighty-five pounds per annum, and have been, with difficulty, met by subscriptions from the societies and private individuals. Delegates have assembled quarterly from the temperance societies comprised in the Union, to regulate its affairs, and it has been their anxious endeavour to secure agents of good moral character and respectable ability.

“But all efforts of this kind are attended with expense, and our desire is to awaken in your minds a willingness to contribute pecuniary aid; if this object be obtained, the Essex Temperance Union will be enabled to increase the efficiency of its operations, and extend the sphere of its agent's labours to an extent now unapproachable for want of funds.”

BATH Juvenile Temperance Society.

The eighth anniversary was celebrated on Whit-Tuesday, June 2nd. At 10 o'clock, A.M., a large number of the members of both male and female juvenile temperance societies, assembled at the Juvenile Temperance Hall, and accompanied by a band, banners, &c., went in procession to Walcot Church, where an admirable discourse was delivered by the Rev. W. H.

Turner, Vicar of Banwell, from 1 Corinthians x. 23, 24, “All things are lawful for me, but all things are not expedient,” &c. After the sermon, the procession paraded the principal streets of the city, accompanied by an immense concourse of spectators, and returned to the Temperance Hall, where, after the children had been addressed by Mr. Wilson, Honorary Agent of the National Temperance Society, and by the president, the national anthem was sung, and each child was presented with a plum cake, and a small book, the former being the gift of the committee, the latter the gift of Mr. Wilson. A larger number of the members attended than at any previous anniversary, and their clean and respectable appearance elicited general approbation. In the evening, at half past 6 o'clock, the annual public meeting was held in the Guildhall, which was numerously attended. Mr. J. Brumby, president of the society, was called to the chair, who, after prayer had been offered by the Rev. W. H. Turner, opened the proceedings of the evening, by a short address on the advantages of Youths' Temperance Societies, and then called on the secretary to read the annual report. This document stated, that during the past year, nearly 300 youths had signed the pledge, making the total number 2500. In the same period, 95 meetings had been held in the city and neighbourhood, and a large number of tracts distributed. The committee had been labouring to interest the Sunday School teachers of the city in favour of the temperance reformation. A copy of the Prize Essay on Temperance had been given to each teacher, and meetings had been held to show the importance of introducing our principles into Sabbath Schools. A Sunday School Temperance Union had been formed, having this object in view. About 50 teachers had joined the union. A female juvenile temperance society had been formed, superintended by a committee of adult females; about 150 girls had joined the society. The committee had taken their part in the agitation for the suppression of the traffic in intoxicating liquors on the Sabbath. Petitions to both houses of parliament had been forwarded with this prayer. A memorial to the queen, signed by 2500 female inhabitants of the city had also been presented, praying her majesty to use her prerogative and influence for the suppression of the Sunday trade in strong drinks. The committee rejoiced in being able to state that with one or two exceptions, the practice of giving intoxicating liquors to the children at the annual entertainments had been abandoned. In those cases where the custom was still continued, the committee had presented memorials to the managers of the schools on the subject, and they hoped shortly to prove successful in their endeavours. The report closed with a fervent appeal to the friends of temperance to aid the committee in their exertions. The meeting was subsequently addressed by the Rev. W. H. Turner, Rev. T. Spencer of Hinton, (who gave some interesting details of the progress of the cause in the United States) Mr. Mauchip, and Mr. Donaldson, agent of the National Temperance Society. The proceedings terminated by singing the doxology.

TEETOTALISM.—A REFORMER AT THE ANTIPODES.—At a weekly meeting of Father Mathew's Port Phillip Branch of the Total Abstinence Society, one speaker, a mechanic, stated, that at one period of his life-time in Melbourne, he was an inveterate drunkard, and in one year he had, at different periods, been fined no less than £40 for drunkenness. But, since he became a teetotaler, he had saved sufficient from his wages to purchase an allotment, on which he had built a brick house. Such a statement of affluence, coming from a reformed drunkard, speaks more than volumes that could be written in favour of so laudable a cause.—*Adelaide Observer, January 17th.*

National Temperance Society.

OFFICE 11, TOKENHOUSE YARD.

VICE-PRESIDENTS.

The EARL of ARUNDEL and SURREY, M.P.

Sir Wilfrid Lawson, Bart.

R. D. Alexander, Esq.
 Thomas Beaumont, Esq.
 Samuel Bowly, Esq.
 Rev. J. Brewster, D.D.
 J. S. Buckingham, Esq.
 Robert Charleton, Esq.
 Rev. T. Clowes, M.A.
 Isaac Collins, Esq.
 Joseph Eaton, Esq.
 Joseph J. Gurney, Esq.
 S. C. Hall, Esq., B.L.F.S.A.
 Lawrence Heyworth, Esq.
 William Janson, Jun., Esq.
 Ven. Archdeacon Jeffreys.

G. S. Kenrick, Esq.
 Rev. Theobald Mathew.
 W. J. Morgan, A.M., M.D.
 Richard Peek, Esq.
 Rev. P. Penson, M.A.
 Rev. W. W. Robinson, M.A.
 Rev. J. Sherman.
 Rev. C. Stovel.
 Rev. T. Spencer, A. M.
 Rev. W. H. Turner, M.A.
 Edward Thomas, Esq.
 Robert Warner, Esq.
 Edward Webb, Esq.
 Rev. J. Wilson.

TREASURER.

G. W. Alexander, Esq., 40, Lombard Street.

EXECUTIVE COMMITTEE.

George W. Atwood.
 Richard Barrett.
 Jabez Burns.
 William Cabell.
 William Cash.
 John Cassell.

Charles Gilpin.
 Richard Hicks.
 C. H. Lovell, M.D.
 John Meredith.
 Richard Potter.
 T. B. Seutt.

SUPERINTENDENT OF MISSION.

John Meredith.

SECRETARY.

Thomas Beggs.

CASH AGENT.

Mark Moore.

COLLECTOR.

David Doeg.

HONORARY TRAVELLING AGENT.

Joseph Reed Wilson.

AGENT.

William Gawthorp.

IMPORTANT NOTICE.

MESSRS. THEODORE COMPTON and DAWSON BURNS having resigned, and MR. THOMAS BEGGS having been appointed sole Secretary, all communications on the business of the Society, or for insertion in the TEMPERANCE CHRONICLE, are in future to be addressed to him.

Our friends throughout the kingdom will please to observe, that the Society's Office is Removed from 39, Moorgate Street, to 11, Tokenhouse Yard.

At a Meeting of the Committee, held on the 22nd of June, the following resolution was unanimously agreed to:—"That the acknowledgments of the Committee be respectfully tendered to their late Secretary, Mr. Compton, for the attention and fidelity he has ever exhibited in the management of the Society's affairs; and that this resolution be recorded on the minutes of the Society's proceedings, and be published in the CHRONICLE."

World's Convention

We announce with pleasure, that the preliminary arrangements for this important gathering have been made. A Programme, embodying the Constitution, Principle, Objects, and Rules of the Convention, with a sketch of the first day's proceedings has been carefully compiled; and together with an appeal for subscriptions, has been forwarded to all those societies to which circulars were originally sent.

ASSOCIATIONS AND SOCIETIES

which have not appointed delegates, should do so without any further delay. Much confusion will be prevented by attention to this request.

Delegates arriving in town will please to report themselves at the Society's Office, 11, Tokenhouse Yard, near the Bank of England, where, on presenting their credentials, they will receive their cards of admission to the Convention.

RECEPTION OF FOREIGN DELEGATES.

The Committee have issued the following circular:—

SIR,—The Committee of the National Temperance Society have engaged to find residences for any of the foreign delegates who may be coming to the World's Temperance Convention, which begins on the 4th of August, and will terminate about the 12th of that month.

Most of the delegates will probably arrive before the 1st of August, and if you or any of your friends are willing to board and lodge one or more gentlemen, during that time, the Committee will be glad to receive a note to that effect, in order that they may avail themselves of your kindness.

Signed on behalf of the Committee, by

RICHARD POTTER, Chairman.

CONSTITUTION OF THE CONVENTION.

The Convention to consist of—

1. Committee and Officers of the National Temperance Society.
2. All Delegates duly appointed by Total Abstinence Societies in Great Britain, Ireland, or elsewhere.
3. All persons delegated by Religious Bodies, and by Philanthropic, Literary, or Scientific Societies, provided such persons are pledged abstainers from intoxicating liquors.
4. All persons specially nominated by the Committee of the National Temperance Society as likely to be of important service in promoting the objects of the Convention.
5. That five Secretaries be appointed, who shall also act as a Committee to arrange the business of each sitting.
6. That all original papers and resolutions be submitted in writing to the Secretaries the day before it is proposed to introduce them; and that all amendments and propositions arising out of the business under discussion be submitted to the Chairman, in writing, at the time.
7. That the Secretaries report, at the close of each sitting, to the Chairman, the business for the next sitting.

and that such business shall be regularly disposed of before any other matter is introduced.

8. That, as occasions may arise, Committees shall be appointed to draft addresses, prepare resolutions, &c., &c., to be passed through the hands of the Secretaries, to the Chairman.

9. That no member of the Convention be allowed to speak twice on the same subject, except in explanation; or the opener in conclusion; and that the Chairman keep the speakers to the point in question.

10. That all documents issued by the Convention be signed by the Chairman.

11. That all letters and documents addressed to the Convention, or to the Chairman, be referred to the Secretaries.

12. That no new business be introduced, at the morning sitting, after half-past twelve o'clock, nor in the afternoon after five o'clock.

PUBLIC MEETINGS.

Public meetings will be held in various parts of the metropolis, on the evenings of each day, during the sittings of the Convention, of which due notice will be given.

On Friday Evening August 7th, a GREAT DEMONSTRATION will take place in COVENT GARDEN THEATRE, which has been specially engaged for the occasion.

Tickets may be had at the Society's Office, at the following prices, viz.,— Dress Boxes, 2s.; Upper Boxes, 1s. 6d.; Pit, 1s.; Lower Gallery, 6d.; Upper Gallery, 3d.

Delegates will be admitted at the Stage Door, on presenting their tickets.

APPEAL FOR SUBSCRIPTIONS.

It is now well known, that after long and patient consideration, the Committee of the NATIONAL TEMPERANCE SOCIETY have concluded upon holding a Convention of the friends of temperance, on the fourth of August next.

The announcement of such an event, has everywhere been received with the greatest satisfaction. Many of the earliest and most distinguished friends of the Temperance Reformation in this country, America, India, and other parts, are fully expected to attend; and the result of their deliberations cannot but prove of essential service in promoting the abolition of the drinking-customs of society.

Such an assemblage cannot, however, be held, its business carried on, and its proceedings published, without the aid of considerable pecuniary resources; and those resources must be drawn entirely from the Temperance Societies and friends of the cause in Great Britain. The success of the Convention, therefore, rests upon the British teetotalers, and to them the Committee appeal for prompt and liberal aid.

Wishing to avoid placing any unnecessary difficulties in the way, the Committee have decided

not to insist upon any pecuniary qualification for delegates; but, considering the heavy expenses which must necessarily be incurred in holding the Convention, it is expected that all societies sending a delegate, will contribute to the funds, not less than one guinea.

The York and Alton Societies have at once spontaneously contributed, and the immediate assistance of all temperance societies throughout the kingdom, whether sending delegates or not, is earnestly requested.

Subscriptions are received at the Office of the National Temperance Society, by any of the Committee, and by the Treasurer, G. W. Alexander, Esq., 40, Lombard Street.

Signed on behalf of the Convention Committee,

RICHARD POTTER, Chairman.

London, 15th June, 1846.

* * * A reply in the course of the month will much oblige.

The following are the sums hitherto received :—

Mr. Bull	£0 5 0
A few Teetotalers working at the British	
Museum	0 5 6
Dr. Mastalier	1 1 0
William Cabell, Esq.	1 1 0
Sunderland Society	1 1 0
Alton Society	4 0 0
York Society	5 0 0

In addition to the above, we have been apprised that the Bridgewater Society intend subscribing One Guinea, and the Leeds Society Ten Pounds to the funds of the Convention.

PROVIDENCE AND CHARITY.

One of the advantages of Provident Societies is, to keep people from becoming dependent upon charity; another is, to enable people to assist their fellow-creatures, who have unavoidably fallen into poverty. Life-assurance is found to have a remarkable bearing upon benevolence. Persons who have made a certain provision, by means of assurance, do not feel the same necessity to hoard up all they can, for fear of leaving their families in want. They know, come what may, that they have made a certain provision, independent of the number of years they may have to live; and they feel, therefore, at liberty, after setting apart the annual premium required, to devote their surplus income to charitable purposes. Another advantage of Life-assurance is, that it enables even poor persons, for a very trifling expense, to leave LEGACIES to the temperance, or other benevolent societies.—*Suffolk Temperance Review.*

METROPOLITAN MISSION.

STATISTICAL RETURN FROM APRIL 1st TO MAY 1st, 1846.

Visits paid to persons and places.		MISSIONARIES.										Visits.
		1	2	3	4	5	6	7	8	9	10	
		DISTRICTS.										
		1	5	9	13	17	21	25	29	33	37	
		2	6	10	14	18	22	26	30	34	38	
		3	7	11	15	19	23	27	31	35	39	
		4	8	12	16	20	24	28	32	36	40	
Street Labours.	{ Drunkards accompa- nied home . . . }	—	2	3	—	2	1	1	1	—	—	10
	Drunkards spoken to.	57	16	—	—	52	30	23	21	—	60	259
	Gentlemen's servants.	—	—	13	—	30	—	71	48	—	5	167
	Drovers	—	—	7	—	4	—	—	1	—	70	82
	Groups	61	32	102	—	60	103	117	87	—	79	641
	Cab Stands	3	2	24	—	5	3	16	20	—	5	78
	Drunkards visited	11	7	6	—	36	16	35	31	—	16	158
	Families	216	433	195	—	198	165	140	257	—	82	1683
	Long Rooms	—	—	—	—	—	—	—	—	—	—	—
	Lodging Houses	4	—	9	—	8	11	7	—	—	1	40
	Workhouses	—	—	—	—	1	1	—	—	—	—	2
	Day Schools	—	1	2	—	9	1	—	5	—	1	19
	Infant do.	1	—	1	—	2	—	—	—	—	—	4
	Sunday do.	—	1	—	—	6	—	—	—	—	4	11
	Markets	—	1	5	—	1	—	5	—	—	4	16
	Railway Stations	—	—	3	—	—	—	—	—	—	—	3
	Police do.	—	—	1	—	—	—	—	1	—	—	2
	Do. Courts	—	—	—	—	—	—	—	—	—	3	3
	Barracks	—	—	—	—	—	—	—	—	—	—	—
	Jails	3	—	2	—	—	—	—	—	—	—	5
Factories	19	—	24	—	—	1	—	12	—	14	70	
Stables	1	—	8	—	10	—	—	10	—	2	31	
Wharfs	—	1	7	—	3	3	—	—	—	—	14	
Docks	—	1	4	—	—	—	—	—	—	—	5	
Shipping	3	—	13	—	1	5	2	—	—	—	24	
Hospitals and Asylums	—	—	—	—	1	—	—	1	—	1	3	
Other places	5	3	6	—	6	3	—	—	—	1	24	
Re-visits to persons & families	143	36	107	—	166	170	132	206	—	129	1089	
Undertakers	2	—	2	—	—	—	—	—	—	—	4	
Visits		529	536	544	—	601	513	549	701	—	477	Total 4450
RESULTS.												
Signatures.	{ Drunkards . . .	6	4	11	—	5	8	15	12	—	17	78
	{ Others	7	29	17	—	39	8	5	39	—	11	155
Re-signatures.	{ Drunkards . . .	2	2	5	—	1	1	3	2	—	7	23
	{ Others	4	—	13	—	3	4	—	2	—	1	27
283												
Persons who cannot read.	{ Age 5 to 15 . . .	77	173	108	—	48	163	—	57	—	54	680
	{ „ 15 to 60 . . .	18	111	37	—	73	115	—	73	—	38	465
	{ 60 and above . . .	3	32	7	—	28	3	—	8	—	—	81
1285												
Families without Bibles	55	136	65	—	36	94	—	41	—	40	467	
Persons not attending public worship	86	449	105	—	50	381	—	64	—	50	1185	
Persons induced to attend Societies	{ Temp. meetings . . .	21	62	55	—	10	24	21	2	—	28	223
	{ Day Schools	—	—	—	—	1	3	—	—	—	—	4
	{ Infant do.	—	—	—	—	1	—	—	—	—	—	1
Members transferred to Societies	{ Sunday do.	—	—	—	—	3	5	—	—	—	—	8
	{	9	—	—	—	—	—	—	45	—	—	54
Drunkards deceased	1	—	—	—	—	—	1	—	—	—	2	
Other beneficial results	3	1	3	—	6	6	2	11	—	10	42	
Tracts distributed	420	500	600	—	360	332	260	434	—	530	3436	
Hours employed	184	153	184	—	164	164	174	158	—	140	1235	

The Districts are visited alternately one week in each month.—SUPERINTENDENT.

METROPOLITAN MISSION.

From April 1st to May 1st, 1846.

DISTRICT No. I.—C. D., a costermonger, acknowledged himself a drunkard. He usually came home every night between eleven and one, intoxicated. He was frequently fined for drunkenness, and during the time he was in prison, it was at least £5 lost. His wife observed that while he was in prison, not one of his drinking companions came near her, or the six children, to know if they wanted a loaf of bread. But when he was at liberty and had a few shillings to spend, they were liberal enough to almost "smother" him with *drink*. C. D. said, he certainly should like to sign, but there was so much temptation that he was doubtful if he could keep the pledge if he took it; for instance, on going out this morning, perhaps in five minutes one would ask him to go and take a pint of ale, presently another would *bring him* a glass of ale or spirits. However, he would *try*, and hoped he should be enabled to withstand every temptation. The missionary encouraged him in this determination, and he and his wife both signed the pledge. They have since been visited, and found firm.

DISTRICT No. II.—On going into a house met with the landlord, who was after his rent. He said, he was one of the most extensive house-holders in the parish, and he was excessively troubled with drinking tenants. Teetotalism was much needed, and he wished those who were engaged in it all success. He was a very moderate drinker, but would read with attention the tracts given him.

When the landlord was gone, the tenant said, "We," meaning himself and wife, "have just had a row; *there* are some of the broken articles lying about, and if you look on the dust heap you may see plenty more. It all arises from drink. I am quite conscious of that." The wife as well as the missionary wanted him to take the pledge; he refused, but promised if the missionary would call in the evening, he would go with him to a temperance meeting and sign. His wife signed. The missionary called in the evening. The husband said they had been having more rows, and more things had been broken. The man acknowledged he had scarcely been sober since Christmas, (now more than three months,) and had been continually drunk the last three or four weeks. From Tuesday morning last, to Thursday evening, he did not taste food: nothing but drink! drink! He obtained it of whom and where he could, anything to satisfy the unnatural craving. Every bone in his body, he said, ached from excitement, and his whole nervous system was so shaken, that he could not steadily hold a cup. He said he went to sleep in the interval, between the first and second visit of the missionary, and on awaking, he felt cold, chilled, and depressed. His wife had tea ready, but instead of partaking of it, he got up from his chair like a fury, and without a word of provocation, commenced breaking everything he could lay his hands on. He then went up stairs with a full determination to tear down the bed furniture, and to break up the bedstead. He began, but before he had proceeded far, his eye caught a drawer at the foot of the bed, in which was his mother's snuff-box. He took it up and began to reflect. The thought of *his mother* subdued him, he could do no more, and he went down stairs. He was now offended because his wife, to preserve them, had removed several things to a neighbour's house and would not bring them back. She said, she was quite willing to do so, if he would but sign the pledge, which she should regard as a guarantee for their safety. The missionary endeavoured to effect a reconciliation, and pointed out that it would be to their peace of mind, health of body, and domestic comfort, for him to become an abstainer. He again said that drink was certainly the root from which all their unhappiness sprung, and he doubted not,

that if he had been a steady man instead of a drunkard, he might now have been worth several hundred pounds, for he had every opportunity of getting on well. At length, a reconciliation was happily effected between them; the man signed the pledge, and the woman set about restoring the articles of furniture. They both warmly expressed their gratitude, and the wife with a smile on her countenance, observed, that if her husband did but keep the pledge, *the cards of membership would have been cheap if they had cost a sovereign each*. The missionary called the next morning and found them comfortably at breakfast. He has also called since, and found them happy and thankful.

DISTRICT No. III.—STREET LABOURS.—J. E. was ragged and disreputable in his appearance, which bespoke the drunkard. The missionary advised him to adopt teetotalism. He said he felt very much obliged to the missionary for stopping him and introducing the subject of total abstinence. He had often thought he should like to sign, but *no one had ever asked him to do so*. He then signed the pledge.

DISTRICT No. IV.—STREET LABOURS.—Two men (wheelwrights) with springs on their shoulders, and both nearly intoxicated, were each furnished with a tract. One of them said, he worked with T. A. Smith before he was a teetotaler. T. A. had certainly done well by becoming so. At first, the man seemed disposed to treat the idea of Mr. Smith's teetotalism with ridicule; but the missionary succeeded in showing that the course he had taken was the wisest. "Well," said the man, "we certainly never thought Smith would have kept to the pledge. I'll sign too, and try it at any rate. I am well aware a man is never better than when he is sober and regular at his work. He can then go to his employment with pleasure, singing and whistling, but when he has been drinking he is heavy and dull, and does not care whether he goes to work or no. I'll try." He signed. The other said he would go to a meeting in the evening and sign there.

J. S. WARREN.

DISTRICT No. VII.—J. M. readily signed the pledge. He stated that strong drink had been the means of his falling from a religious profession, and of forsaking his family ever since. He had been truly miserable. He esteemed it very providential that the missionary had been directed to call upon him.

J. R. GUTTERIDGE.

DISTRICT No. IX.—STREET LABOURS.—A policeman who took the pledge some six months since, was met when on duty by the missionary, who inquired if he was still a teetotaler? He replied, "Yes. I like it more and more myself, and every day I live, see the necessity of its principles being spread. I have induced several others to sign."

In Rosemary Lane, lives Mrs. — a teetotaler, who keeps a large egg shop. She informed the missionary that some few years ago, on Easter Monday and Tuesday, she dared not take her shutters down, lest the windows should be broken by the crowd of drunkards frequenting that part of London. This Easter, she could not only take down the shutters, but expose her eggs as at other times. This pleasing change she attributed to teetotalism. Seeing a man standing by the shop window, the missionary spoke to him: he proved to be a moderate drinker, in fact, he only took a little as medicine. He *was invited* and signed the pledge.

At this instant, two respectable looking women passing were accosted by the mistress of the shop, and invited in. One of them was intoxicated. She had been a teetotaler for three years, she was then happy, but since she had broken her pledge, it had caused much unhappiness between her and her husband. She signed the pledge.

Her companion, and a moderate drinker was now urged to sign, in order that she might strengthen the hands of her

sister. She at first hesitated, but at length said, she would give up her half pint and sign too.

DISTRICT No. XI.—STREET LABOURS.—The missionary was called by a young woman sitting at a door, who asked for a tract. After conversing a while with her, she and another young woman who was present signed the pledge. A drunken woman came up and wished to sign, to this the missionary acceded. Several other intoxicated women came up followed by others, till the missionary was surrounded by a large group of men, women and children.

An elderly, tall, Scotch woman, a known drunkard said, she would sign, three others following.

W. STONEMAN.

DISTRICT No. XVII.—A young man who with his wife had signed the pledge some months ago, and who had been great drinkers, became very ill, his medical attendant told him that had he not been a teetotaler, he would now in all probability have been in a lunatic asylum. But now said his wife, instead of having to beg for little comforts for him, and food for the children, we fall back on a benefit club, of which my husband is a member, and from which we obtain twelve shillings per week, and for this we are indebted to teetotalism. Their eldest daughter then signed the pledge.

DISTRICT No. XIX.—The superintendent having witnessed a woman in a state of intoxication, borne by two other females into a public house, obtained her address, and directed the missionary to call upon her, who when visited, signed with three of her children.

SUNDAY SCHOOLS.

Addressed the children and distributed tracts at Marlborough Chapel, Sutherland Chapel, Crawford Road, Amicable Row, Palace Yard, (Lambeth), Juston Street, Suffolk Street, and the Old Kent Road British Schools.

DISTRICT No. XX.—Revisited the British school in George Street, Lambeth, and addressed the children, when twenty more signatures were obtained, making in two visits, fifty-four signatures.

INCIDENTAL LABOURS.

With leave of superintendent, attended the following meetings, viz.:—Johnston's Wharf, and Carteret Street Hall, Westminster, Trafalgar Place, Kentish Town, Cole Street, Dover Road, Suffolk Street, Southwark, Hill Street, Peckham, and a festival and meeting at Croydon.

RICHARD HODGSON.

DISTRICT No. XXVIII.—The grandson of the late A—m B. said, that though he was now the inmate of a lodging house, he was formerly the master of both house and servants, and that drink was the cause of his present degraded situation. He signed the pledge, and is now removed to a respectable lodging house, and going on well.

J. H., a blacksmith, said, "all you say respecting strong drink is quite true, it is my ruin, and has cost me health, house, and friends." His wife also was living in a female lodging house, they having lost their home through their drinking habits. The man was advised to sign the pledge, he said that would be useless unless his wife did so. The missionary saw the wife, and eventually both signed.

JAMES BALFOUR.

DISTRICT No. XXIX.—The husband of J. L. has been a drunkard nineteen years, could earn high wages as a stone Sawyer, but often out of employ through drink, left his wife and family six months since, who had consequently to be taken to the poor house where they remained some time, and were then sent out without any money to pay for a lodging, or buy their food. In this state they wandered about the streets by day, and at night slept in one of the nightly houses of shelter. The husband is now in the hospital. She signed, as also her eldest child, a boy of ten years of age. On speaking to a stone mason in Q. Street, he replied, I was a teetotaler till a few weeks back, and was much better in every respect, and

would willingly have kept to it if I could, but it was impossible to do so, unless I had resolved that my wife and children should starve. I had been out of work several weeks, and in consequence had been reduced very low, was at length told of a job at Wormwood Scrubs, I went immediately, the foreman desired me to wait till he could speak to me, whilst standing beside the men, one of them who knew me said (pointing to me) he is a Toat (a bye word for a teetotaler) which at once called forth their bad feelings, the foreman uniting with them, and the result was that I lost the job, another being put on in my stead." The poor man stated positively to the missionary that the foreman would not employ him because he was a teetotaler.

INCIDENTAL LABOURS.

Monday, April 6, 1846, with leave of the superintendent, took a journey into the lower part of Oxfordshire, on account of the illness of a dear relation. Had the charge of a noisy drunkard, nearly to Oxford, it was the occasion of advocating the principle, especially at the public houses, as he announced the missionary in a most unequivocal manner, pointing him out to the landlords as one of those fellows called teetotalers. At Banbury, waited on the secretary of the society, to inquire if it would be convenient to convene a meeting for the next evening, Tuesday. On the following morning of Tuesday, walked to Blexham, my native village, about three miles distant, and spent the former part of the day in visiting and conversing with the friends of my youth upon teetotalism; left again in the afternoon, and returned to Banbury, waited on J. Head, Esq., the president of the society, who has done much in the cause of teetotalism in Banbury and the villages around. Recommended the Metropolitan Mission to his notice, and that of other influential persons; gave away some *Chronicles*, and pressed the subject of an extended circulation in the borough and neighbourhood. Delivered an address in the evening in the lecture-room, but the night being very wet had only a small attendance. Wednesday, spent most of the day in visiting in Blexham, and amongst others, the Rev. D. Nunwick, the Baptist minister, preached a temperance sermon in his chapel in the evening to a full congregation. If the Banbury friends could give this village their attention, I doubt not but ere long a flourishing society might be formed, the minister being very favourable. Thursday, April 9th, left Blexham, and walked to Deddington, four miles distant, was grieved to find the cause had declined in this place, in consequence of the most zealous labourer in the field having left and gone to America. Walked on two miles farther to North Aston, here are a few staunch teetotalers, but no place for meeting, gathered a few together in a friend's house, and gave them an address. Friday, April 10, left North Aston and arrived in town between six and seven o'clock in the evening.

Groups addressed, 10

Visits, families, 40

DISTRICT No. XXXIII.—J. F. said, he had been a teetotaler for some time, a few years ago, but through the drunkenness of his late wife, he having no peace at home, had resorted to the public house and broke his pledge. Last Christmas twelve months, his wife came out of a gin-shop drunk, uttering oaths at some person who had offended her, went home, and while in a state of drunkenness, set her clothes on fire. On the neighbours rushing in, they found her lying upon the floor drunk, whilst she was wrapped in flames. She was carried to the hospital and soon expired. "If I have not suffered through drink," continued the man, "no one has; I hope now that I shall be able to keep the pledge." He then signed.

JOHN WILLIAMSON.

DISTRICT XXXIV.—On a visit to B., a new convert D. M—, a confirmed drunkard, and one of B.'s old pot companions was present. The missionary exhorted him to follow B.'s example and sign the pledge; he at first refused, but at length was induced to say, "Well, I'll

sign," he signed; on inquiring if his wife was a teetotaler, replied no, though he never knew her to be intoxicated, but added, I have a boy, eleven years old, who has been a teetotaler two years, his reason for signing was, that on a certain day being sent to the K. H. public-house for half a pint of beer, on coming to the house he saw the landlord throw a drunken man out of doors, his head coming against the stones, caused a quantity of blood to escape, having brought the beer home, he was asked by his father to take a little, to which he replied, "No, father, I'll never drink a drop more while I live." After ascertaining that the wife was not a teetotaler, the missionary proposed to accompany him home, and obtain her signature, he consented—we therefore departed. On arriving there, we found her engaged in cleaning the room. On seeing the missionary, she placed a chair and courteously asked him to sit down. Some conversation ensued on the merits of teetotalism, during which she applauded the boy's conduct as a teetotaler, expressed her wish that her husband was one also; being informed that he had signed, she remarked, "then, take my name, Sir, if you please." She signed. The boy was then called, who is in appearance an interesting lad, but in consequence of his father's intemperance has received no education, therefore cannot read. A subsequent visit has found them firm, the missionary presented the boy with a spelling-book which he gratefully received. The father engaged to give his attention to his boy's reading evenings, indeed, the work of reformation is already visible in the altered disposition of the man.

FRANCIS COLLINS.

GREAT MISSION MOVEMENT.

THE HONORARY TRAVELLING AGENT'S REPORT.

Having completed the tour of Cumberland, and spent a week or more with my family, in the north, I proceeded to London, in the early part of May, to be present at the anniversaries of the religious and benevolent societies held in that month. During my stay, I received an invitation from my friends at Lambeth, to address the Sunday-schools in that vicinity, which I did in the afternoon of Sunday, 10th of May, at the Wesleyan Chapel, when there were, at least, 1500 children, and 300 teachers and adults present. I distributed, at the close, a like number of addresses to Sunday-scholars, and left sheets of temperance pledges for such children as might feel disposed to enrol their names, with the several Superintendents; and I have been informed that great numbers have since taken the pledge.

The following Sunday, I addressed 2000 children, &c., at the Borough Road Baptist Chapel, and distributed temperance and other publications. After attending the annual meeting of the National Temperance Society, in the proceedings of which, I was permitted to take part, and conferring with the committee as to my next route, it was determined that I should visit the western counties, during the ensuing two months, until the period of the World's Convention, in August.

BATH.—On the 30th of May, I proceeded to Bath, and the day following, (Sunday) I addressed the children of the Wesleyan schools, at Walcot Chapel, and distributed tracts, &c. On the 2nd inst. I joined a procession of the Juvenile Temperance Society, which proceeded from the Temperance Hall, to Walcot Church.

The annual meeting of the said society, was held in the Town Hall, the same evening, when I addressed the children after coming from church, and distributed tracts, &c., among them.

On the 4th inst., I attended a large meeting of the members and friends of the temperance cause,

at their Hall, and explained, and recommended the national organization, when it was resolved to adopt it; and steps were taken to carry the object out in the formation of a branch society. The cause, for some time, has been languishing, and the society needs reviving. A number of persons offered their services as loan tract distributors; and some gave donations to obtain the necessary supply of loan tracts. I addressed the weekly meeting of juveniles, the night following, at the Hall.

BRISTOL.—I proceeded to Bristol on the 6th of June, and the day following, (Sunday) addressed 1200 children of various schools, and about 300 teachers in the largest Wesleyan Chapel, and the teachers and parents, at an Independent Chapel in the evening.

On the 8th inst., I laid before the weekly meeting, held at the Temperance Hall, the nature and objects of my mission, and on the following evening, before a crowded meeting of the members and friends of the cause, at the Lancasterian school-room, detailed the benefits likely to result from the national organization for the city and its suburbs. The subject was taken up with great spirit, and a resolution was unanimously passed, to form a branch in the most intemperate part of the city, and a great number of persons, of both sexes, offered their services as tract distributors.

Edward Thomas, Esq., presided at the above meeting, who, with Joseph Eaton, and Robert Charlton, Esqrs., of the Society of Friends, are the patrons and liberal supporters of the society.

The Bristol and Somerset Union has been the parent institution of most of the societies in the western counties, and is one of the most active, zealous, and successful associations in the kingdom. It has, for some years, employed a permanent agent, to itinerate and lecture. It keeps a printing establishment for the publication of Tracts, and a Monthly Temperance Periodical, which has an extensive circulation, both in its own neighbourhood, and throughout the kingdom. I held two public meetings, weekly, at the temperance hall, and it has supplied the adjoining counties with its tracts. The society enjoys very munificent patronage; and the results of its long and persevering efforts, have been very delightful and encouraging. There are upon the books, since its commencement, alone, 25,000 pledged abstainers, although the present numbers, both of adult and juvenile members, is not supposed to exceed 10,000. A juvenile society has existed since the year 1837; which, during the past year, has merged into the Bristol Juvenile Total Abstinence Union, embracing 50 Sunday Schools. The population of the city and suburbs, are supposed to be about 140,000.

Pleasing and encouraging, as the above statements may appear, there is yet great need of increasing exertions, to stem the torrent of intemperance. Not a tythe of the inhabitants of the city has been brought under the influence of temperance; and it will be seen, by the subjoined statistical returns, which have been lately taken, that the establishments for the manufacture and sale of strong drink, are fearfully numerous. In Bristol, there are, 1 distillery, on a very large scale, 20 breweries, 15 agents of brewers, 82 spirit and wine-merchants, 56 inns and hotels, 200 beer-houses, 350 taverns, making in all, 724. Whereas, there are, bakers, 120; butchers, 150; provision dealers, 64; grocers, &c., 250, making only, 584; and being 140 fewer than places for the sale of intoxicating liquors. The reception I have met with, has been kind and encouraging; and from the public spirit evinced

at the meetings I have attended, I have strong grounds for hope, that this great Western Association, will become still more efficient, and successful in carrying out the proposed organization.

On the 10th ult., I had a pleasant conference with the committee, when a supply of tracts and other requisites were ordered from the National Society's depot, and arrangements made to carry out the resolutions of the public meeting, in regard to the formation of a Branch Society, on the national system of organization. Delegates were also appointed to attend the approaching Temperance World's Convention; the holding of which, appears to excite a lively interest throughout the provinces. On the day following, I addressed the members of the Working-Men's Branch Society, and recommended the usual organization, and there is a fair prospect of its being carried out in this district of the city, with much spirit. I proceed, next week, to Weston-Super-Mare, and Banwell, to which places, I have been recommended by the Bristol Society.

VISITING AGENT.—JABEZ INWARDS, BEDFORDSHIRE.

Since my engagement as a Visiting Agent of the National Temperance Society, I have held meetings in the following places:—

GREAT BRICKHILL, in the Baptist Chapel, here the cause is making steady progress; the minister's son is truly a zealous teetotaler.

RIDGEMONT.—A very interesting meeting in the open air; the people heard the word gladly; many were convinced, and I have since heard that many have signed the pledge. This meeting was held on the Sabbath-day, at such a time as not to prevent any persons from attending a place of worship.

ASLEY GUISE.—A very good meeting in a large room belonging to our hearty friend, Mr. G. J. Arnold. At this meeting several labouring men bore their testimony to the fact, that they could work better without strong drink. Several signatures were obtained.

LEDBURN, in the Baptist Chapel; in this little place the people manifest a desire to hear and read about the matter.

LUTON.—The meeting was small; said to be so in consequence of its being the busiest time with the manufacturers.

WHITCHURCH.—In this place I have held several meetings; many have signed the pledge; a society has just been formed, consisting of such as feel the importance of the work in which they have engaged.

BOROUGH GREEN.—Attended the second anniversary of the Society. The success of the cause in this place, is partly owing to the zeal and activity of our young friend, Mr. George Busbridge, nearly a hundred sat down to tea, and in the evening a very excellent meeting was held, when a friend from Town Malling, took the chair. Mr. Crampton of Sevenoaks said a few words, after which I delivered a lecture. At the close, 12 signed the pledge.

FOLKSTONE.—Here I found a little, but I think a good Society. A small party of friends drank tea together in the Wesleyan School Room. In the evening, a public meeting was held in the Independent Chapel, when the respected minister, who is a teetotaler, took the chair; I was pleased to see quite a party of warm-hearted friends from Dover. Generally speaking, the cause is making progress; there is a wide field for labour. In the

rural districts, I find the people in almost a state of profound ignorance upon the temperance question, thousands are devoted to strong drink, and many drink it to their own destruction. We are continually hearing of persons who have been deprived of their lives by intemperance.

Correspondence.

'THE WATER CURE.'

(Continued from our last Number.)

Other points which require great care in the administration of Shower Baths are, *First*, Of what temperature is the shower to be. *Second*, How much water is the bath to contain. *Third*, How large the perforated holes are to be, through which the drops or fine streams, as the case may be, are to descend. *Fourth*, From what height these drops or streams are to fall on the body of the patient. *Fifth*, On what part or portion of the body are they to fall. *Sixth*, What time the bath is to last. *Seventh*, What time of the day or night is it to be given, with reference to the temperature of the atmosphere on the one hand, and with reference to the period at which meals are taken on the other; and the last, not least in importance, the situation of the bath itself.

I am on terms of intimacy with a gentleman whose youthful daughter was in an alarmingly delicate state of health, her spirits gone, her countenance dejected,—a shower bath was daily prescribed, which she persevered in, during a cold spring for several months, without any benefit whatever, and on being told that she had tried the water cure, in the form of a shower bath, without deriving any advantage from it, I made some inquiry, and found that the young lady slept in a room on the second floor, that the bath was in a cold back kitchen, under ground of course, being in a London house, though in one of our best squares. This poor delicate girl had to come from her warm bed, down two pair of stairs, to this cold back kitchen, and by the time she reached it was, of course, thoroughly chilled through, her every feeling revolted at the very idea of what was going to happen,—the water was cold—her head was in the vacuum before alluded to—her chest, naturally too delicate, was most painfully distressed—no rule was given for the quantity of water to be used beyond filling the cistern of the bath, nor any as to the duration of the bath, beyond the length of time it was emptying itself—she left the bath in a miserable state of feeling, and the only wonder was that it did not do her serious injury. Afterwards, the whole plan was changed, by a physician of eminence who had made the medical use of baths his particular study. The bath was taken up to her comfortable bed-room on the second floor, a fire was lighted in the room an hour before she rose, and at the same time, an additional pair of blankets was thrown over her, to give her additional warmth before the bath—the water in the bath was tempered to 75 degrees of Fahrenheit—only five gallons of water were used—the head was left outside of the bath curtains—the bath was set close to the bed-side, and the instant she rose, warm from under the blankets, she placed herself in the bath and received the shower on her body only. In a very few days her health improved, and in a few weeks she was pronounced to be perfectly restored to health, while her lively spirits and animated countenance told the pleasing tale to all her friends.

Here, then, is a striking example of the different effect produced by the same remedy, when administered by skilful and unskilful hands; and it ought to teach us to be careful how we under-value any particular kind of medical treatment, in consequence of ill effects having been produced in individual cases, until we have carefully ascertained, whether or not the treatment was administered in those cases by *competent persons*.

AQUA PURA.

Reviews.

SOBRIETY CONTRASTED WITH INTEMPERANCE IN A SERIES OF ADDRESSES, by GEORGE E. McCULLOCH, Stirling. With a Preface, by Rev. G. WIGHT of Doune. Edinburgh, C. Zeigler; Glasgow, G. Gallie; Stirling, *Observer* office.

This interesting work is divided into two parts: the first entitled *Recollections from the Life of a reclaimed Drunkard*, in which is affectingly portrayed the history of the writer, from the time of his initiation into the drinking-customs of Scotland, to the period when, after enduring all those miseries which only the victim of intemperance can experience, he resolved to abstain from all intoxicating liquors, and became the possessor of the blessings which follow a release from the slavery of strong drink.

The Addresses display a mind well stored with the most cogent arguments in favour of temperance. The style in general is clear and unaffected. It would not, indeed, be difficult to detect some imperfections and inelegancies of expression; but these are dust in the balance when compared with the sound sense pervading every page of the work, and which combined with the deep feeling of earnestness evident throughout, show the author to be a scribe well instructed in the things of which he writes, and fully conscious of their real importance. We need not add, that we give the work our cordial recommendation. We believe its circulation will be especially useful among that numerous class who wish well to our cause; but are yet only conjugating the potential mood of the temperance question.

A few copies are for sale at the office of the National Society.

A DRINKING EDUCATION ILLUSTRATED; or the Progress of intemperance. London, W. Brittain, 11, Paternoster-row; Rochester, Wheeler and Son.

This tract, or rather, pamphlet, consists of six well-executed wood-cuts tracing the progress of intemperance in five "lessons;" the first of which is learned in the "nursery;" the second in the "parlour;" the third in the "dining-room;" the fourth in the "workshop;" and the fifth in the "club-room." There is one other wood-cut which teaches the reader a powerful lesson, representing the victim of intemperance under an attack of that most dreadful of maladies, *delirium tremens*. All the illustrations are accompanied by a number of very excellent observations, well adapted to impress the mind with the value of abstaining from every kind of intoxicating liquor.

The Cabinet.

"ALMOST A NECESSARY!"—A portion of the Parliamentary Committee appointed to inquire into the burdens on land, have produced a report in which they speak of beer as "almost a necessary to the great mass of the population."—Not long ago it was *quite* a necessary!

A RENEGADE TEETOTALER.—At the Chorley petty sessions, John Rhodes was charged with drunkenness, at "Botany Bay," near Chorley. On being called upon to plead, John said he had been twelve months a teetotaler "end and side," but being a "codd morning," he took a glass to warm him, and then took another to keep the first company. Having had a "sareus hort in his hed, a varra littul tuk howd on him," which was the reason he was found in a state of intoxication. Fined 5s. and costs 4s. 6d.—*Leeds Times*.

BEER v. BISCUIT.—"One biscuit will afford a working-man more support than the beer which he will drink from sunrise to sunset."—*Dr. J. C. Warren*.

"MALT LIQUORS," says Dr. Cheyne, "make excellent bird-lime, and when simmered some time over a gentle fire, make the most sticking and the best plaster for old strains that can be contrived."

DR. CHARLES A. LEE states, "As a general rule, I hesitate not to aver, as my settled conviction, that malt liquors are more deleterious in their effect on the system than ardent spirits."

EFFECT OF DRUNKENNESS.—"No interest is taken in the concerns of others—no love, no sympathy remain; even natural affection to nearest relatives is gradually extinguished, and the moral sense obliterated."—*Dr. Wilson*.

"IN VINO VERITAS."—Boswell on one occasion attempting to defend convivial indulgences in wine, adduced this maxim in proof of the opinion, that when men were overcome by wine they would often reveal their true character, which, when sober, they would carefully conceal. Dr. Johnson replied, "That may be an argument for drinking, if you suppose men in general to be liars. But, Sir, I would not keep company with a fellow who lies so long as he is sober, and whom you must make drunk before you can get a word of truth out of him."

WINE.—"My whole experience assures me, that wine is no friend to vigour or activity of mind. In a survey of my whole acquaintances and friends, I find that *water drinkers* possess the most equal temper and cheerful dispositions."

A KING v. A SPONGE.—Æschines commending Philip King of Macedon, as a jovial man that would drink freely, Demosthenes answered, that this was a good quality in a sponge, but not in a king.

FRUITS OF TEETOTALISM.

BY A WORKING MAN.

(Extract from a Tract with the above title.)

Early in the year 1842, I attended a temperance meeting; and was so convinced on that occasion, of the evils resulting from intoxicating liquors, that I resolved, after leaving the room, to follow the example of some of my pot companions, who had already abstained. When I first signed the pledge, I was surrounded by a great number of public-house associates; but with a determined hand

I broke the Tyrant's chain,
When down I dashed the bowl accurst
Determined to abstain.

In a short time after I had signed, my next door neighbour, a zealous teetotaler, began to hold temperance meetings in his house. Encouraged by this, the friends of temperance took a room, on the 1st of May; and on the 1st of November, could boast of nearly one hundred members, in a village consisting of only 140 dwellings. Often does my heart rejoice when I think of the time I first began to assist my good friends, for at that period, my house was like many are at the present time—a scene

of drunkenness and confusion. On many occasions has my fireside been surrounded by my jovial, but drunken companions, with their jugs and glasses—their oaths and curses—and foul-mouthed blasphemy and falsehood. But oh! what a change, what a lovely change, has taken place! the jug and glass have fled—all their attendant evils have vanished, I believe for ever. The hearth of my cottage has been in many instances occupied with lessons in reading, writing, and other useful studies. And one more cause of rejoicing, and that not the least, is, that I have sat by the side of a girl thirteen years of age, taking lessons in arithmetic, which would never have been the case but for the instrumentality of total abstinence. I well remember letting slip the golden opportunity of Sunday School education; but what was the cause of this early and lamentable neglect? At that time I was led to the crofters' pay table, where we were compelled to wait three, four and five hours for our wages, which has been the cause of thousands of our countrymen falling into intemperate habits. For in a short time, the love I once bore for the Sunday, was transferred to the tap-room, where morals are corrupted, hopes blighted, characters ruined, constitutions broken down, and souls driven into eternal perdition. While I am writing these lines, and my thoughts recur to the school in which I was so kindly treated, I cannot look upon the drinking-customs without strong feelings of disgust; and if but one poor drunkard is reclaimed by the following illustrations from real life, of scholars who stood side by side with me in the school of my early days, I shall be amply rewarded for my trouble:—

T. S. & W. J.—Were transported for the term of their natural lives for crime committed in a drinking spree.

T. A.—Emigrated to America, and there continued his drinking career till death put an end to his vices and his misery, while under the influence of strong drink.

W. O.—Went home one night inflamed with liquor; beat his wife, turned his children into the street, and the next morning that poor woman had to go to her daily toil dreadfully bruised by the hand of her brutal husband, with her clothes sprinkled with her own blood. And he again inflamed himself with liquor, descended into the bowels of the earth to his daily labour, and before the toils of the day were completed he was buried beneath the surface of the earth, and in the twinkling of an eye received the summons of death. Who can say let me die the death of *that man*, and let my last end be *like his*?

R. S.—Died under the afflictions brought on by intemperate habits.

J. E.—Enlisted in the army, which has long been a cause of sobs and sighs to a troubled mother.

J. H.—Went to America, and when last heard of, was a great drunkard.

C. H.—Has beyond all doubt been saved by total abstinence.

J. H.—Attributes his present existence to the practice of entire abstinence from intoxicating drinks.

J. B.—Can truly say he has been snatched from utter ruin, by the temperance society, and is now the conductor of a Sunday School.

G. C.—Would not perhaps have been saved from the jaws of the monster, had it not been for entire abstinence.

I am sometimes at a loss what to think of our village operatives, who are nightly wasting their strength at the expense of social and domestic happiness. If they would but open their eyes to the beneficial changes which have resulted from the adoption of this principle, and draw the contrast between present and past scenes, they would, I am convinced, be led immediately to change their course. We could point them to the time when we had five beer-houses, and now have but one. When we compare the present with the past condition of the village, we are glad and rejoiced; for it is a fact, that it was almost impossible for the weary labourer to sleep on a Saturday night: and on the Sunday, during the services in the church, the

cottages were filled with the sweepings of the tap-room, from whom the young learnt to imitate this soul and body destroying practice. But a change for the better has taken place. I should like to take a walk round our village with some of our opposing ministers, on a Sabbath day morning. I could point them to many children bending their steps to a Sabbath school, that never did so before the temperance society was established. I could shew that emaciated starving wife and mother, fast changed to a human countenance beaming with smiles, that was known to cry for joy at being able to put on a change of raiment, to which she had been a stranger from the day of her marriage. But I must come to a close, or I could give you an account of seventeen families in this small village, that are now enjoying the fruits of their own labour; who never did so before the sound of teetotalism was heard amongst them.

GEORGE CRANSHAW.

Poetry.

Y^e THREE VOYCES.

(From *Douglas Jerrold's Magazine*.)

Y^e glasse was at my lippe,
Clear spyrit sparkling was
I was about to sippe,
When a voyce came from y^e glasse—
“And would'st thou have a rosie nose?
A blotched face and vacant eye?
A shaky frame that feebly goes?
A form and feature alle awry?
A body racked with rheumy paine?
A burnt-up stomach, fever'd braine?
A muddle mind that cannot thinke?
Then drinke—drinke—drinke!”

Thus spoke ye voyce and fledde,
Nor any more did say;
But I thought on what it saide,
And threw ye glasse awaye.

Y^e pipe was in my mouthe,
Y^e first cloude o'er me broke;
I was to blow another
When a voyce came from y^e smoke!
Come, this must be a hoaxe;—
Then I'll snuffe if I may not smoke;
But a voyce came from y^e boxe,
And thus these voyces spoke:—

“And would'st thou have a swimmie hedde,
A smokie breath and blacken'd toothe?
And would'st thou have thy freshness fade,
And wrinkle up thy leafe of youthe?
Would'st thou have thy voyce to lose its tone,
Thy heavenly note, a bagpipe's drone?
If thou would'st thy health's channels choke,
Then smoke—smoke—smoke!
The pipes of thy sweet musick stufte,
Then snuffe—snuffe—snuffe!”

Thus spoke and fled they both,
Glasse pipe, boxe, in a daye,
To lose them was I loath
Yet I threw them alle awaye.

O, would we be alle health, all lightnesse,
Alle youth, alle sweetness, freshnesse, brightnesse,
Seeing through everything
With mindes like y^e crystal splinge!
O, would we be just right enough!
Not drinke—not smoke—not snuffe;
Then would our forward course
To y^e right be as naturall
As it is withouten force,
For stoves downward to falle.

R. L.

The following poignant satire on the custom of drinking, is extracted from a recent No. of PUNCH.

A BACCHANALIAN SONG.

(Dedicated to Father Mathew.)

Toss your tippie off, roystering, jolly boys,
Fill the tumbler, and empty the go ;
Ne'er the consequence heed of your folly, boys,
Beggary, ruin, disease, and woe,—
Delirium tremens, and gout, and dyspepsia,
Febris and Icterus, Phthisis, decline,
Marasmas and megrims, confirmed epylepsia—
But pass round the bottle and drink up your wine.

Krysipelas, elephantiasis,
Don't regard my good fellows a fig.
Impetigo, lichen, psoriasis,
Tho' they lurk in each draught that you swig.
Eczema, lepra, and all the variety
Of acne that Willan's nosology shows,
Shall never make us, lads, avoid inebriety—
Why, what if I do spoil the look of my nose ?

Hæmatemesis, hydrops, Tetanus,
Tho' we shall probably have them some day,
Ne'er let us mind whilst as yet they but threaten us,
Let us be merry and drink whilst we may.
Come, apoplexia, mania, and paralysis ;
Of these and all other complaints we'll make light :
And happy and jovial as kings in their palaces,
Tho' we suffer to-morrow, get tipsy to-night.

ANCIENT DRINKING.

From the Notes to a new Edition of Cowper's Homer's Odyssey.

Ben-hadad was drinking with his vassal kings, when the reply came from the king of Israel, setting his power at defiance : he gives his order for battle and goes on drinking ; the Israelites come out, and finding him and his thirty-two kings drunk, defeat his army, and he is glad to escape with his life.—1 Kings xx.

Elah, King of Israel was at Tirzah, "drinking himself drunk" in the house of his steward Arza, when Zimri went in and slew him, and reigned in his stead.—1 Kings xiv. 9, 10.

Holofernes was lying along upon the bed, filled with wine, when Judith took his own sword and beheading him with it, made her escape.

The prophet Jeremiah says, of Babylon, "I will make drunk her princes and her wise men, her captains, her rulers, and her mighty men : and (in which state being slain) they shall sleep a perpetual sleep and not wake, saith the King whose name is the Lord of Hosts."—Jer. li. 57. Comp. Dan. v., and see the cautions in Matt. xxiv., xlix., &c.

TO FARMERS.

As it is a prevailing custom to give agricultural labourers beer during the hay and corn harvest, notwithstanding all the evils of which it is the occasion : we would, at this season of the year, call the attention of our readers to the tract in the Ipswich series, No. 51, Money Better than Beer ; also, No. 65, Experience of a Farm-servant. We hope that the friends of temperance, and indeed all who are well-wishers of the poor, and are anxious to ameliorate their condition, will circulate these tracts very extensively, especially the former. We do not think that the public attention has been as yet sufficiently directed to the importance of giving money to our labourers instead of beer.

DR. JOHNSON.

Boswell says, that when he asked Johnson why he persevered in his abstinence from wine, the great moralist replied, "Sir, I have no objection to a man's drinking wine, if he can do it in moderation. I found myself apt to go to excess in it, and therefore, after having been for some time without it, on account of illness, I thought it better not to return to it." If every scholar and gentleman, who finds himself "apt to go to excess," would follow Johnson's example, abstinence would be more common, and less vulgar.

ADULTERATION OF BEER.—Mr. Dearden, a brewer in Manchester, was convicted on Tuesday last, in the Borough Court, of using Grains of Paradise, for the adulteration of beer. The Excise Officers proved that they had found, at least, a pound of those grains on the premises, but intimated, that in this case, they would only press for the mitigated penalty of £50, the lowest amount under the act 5 Geo. III., c. 58.

Mr. Maule said, he thought the Excise had dealt very leniently indeed, with the delinquent, in not pressing for more than the lowest penalty. He strongly censured the use of grains of Paradise, which he characterized as poisonous stuff, calculated injuriously to affect the health of those who use ale.—*Daily News*, May 29.

NOTICES TO CORRESPONDENTS.

James Alfred Temple. Our friend is misinformed.

The sittings of the Temperance Convention will not be held in Covent Garden Theatre, but in the City of London Literary Institution, Aldersgate Street. It is proposed to hold a great Public Meeting in Covent Garden Theatre, on Friday Evening, the 7th of August ; and to this proceeding, the Committee do not see any formidable objection.

The reference to the "Quakers," &c., is not in point. All religious persons would, unquestionably, refuse to visit a Theatre for the purpose of witnessing dramatic performances ; but we do not see any ground for refusing to enter a building, when for the time being, it is devoted to the promotion of a purely benevolent object.

Many members of the Society of Friends attended the League Bazaar, in the May of last year ; and several times did Protestants of all creeds, Churchmen, and Dissenters crowd the stage, boxes, and other parts of the same Theatre, to record their opposition to the passing of the Maynooth College Bill of 1845.

Giving, therefore, our correspondent full credit for sincerity of his convictions, we do not think he will find many even "strict" Dissenters and "strict" Churchmen, who will sympathize with his views.

Samuel Compton.—Too late for insertion in our present Number.

NOTICE.

The Fourth ANNUAL REPORT is now ready, Price 6d. Subscribers of One Guinea and upwards, to the Society, can have a copy, gratis, by calling at the Office ; or, if resident in the country, one will be forwarded to their residence, on receipt of six postage labels to pay the postage.

AGENTS' REGISTER.

The following is a list of the Agents recommended by the National Society.

The advocates whose names are marked thus* are open to fresh engagements.

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This work is not intended to rival any existing publications, but to occupy a position peculiarly its own. It will contain a selection of the choice articles, which have appeared, or may appear, from time to time, on the Temperance question, and will consist of original and selected Essays—Lectures—Tales—Poetry—Statistics—Anecdotes—Scientific Information, &c. &c. &c. The first volume will be ready for delivery with the Magazines in August next.

The volumes will appear at such intervals as shall be suitable to the circumstances of the multitude, and so place it within the power of all classes to possess "The People's Temperance Library."

London: Simpkin, Marshall, & Co. (of whom Prospectuses may be had); Ipswich, J. M. Burton, and may be had of all Booksellers.

WANTED.

A Middle-Aged MAN and his WIFE, to take charge of a Temperance Coffee House and Reading Room in the neighbourhood of London, under the superintendence of a Committee. They must be thoroughly active competent persons, and Total Abstinents. Unexceptionable references will be required.

Application to be made by letter, stating age and qualifications, to Charles Tylor, Stamford-hill, near London, not later than the 8th of the Seventh Month, (July).

22nd of Sixth Month, 1846.

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NOTICE.

On the first of August, it is intended to commence a New Department for assuring Funeral Money and

SUPERANNUATION ALLOWANCES,

by easy instalments, payable during life. The scale and particulars will be sent post-free to any address given; and it is requested that secretaries of Rechabite Tents and other Benefit Societies, who may be disposed to join the new department, will make early application, as it will not be opened till a sufficient number of names are sent in.

Upwards of 2100 policies have now been issued, and the number of deaths in five and a-half years, has been only FOURTEEN—less than half the usual average!

TOTALERS are reminded that this is the only office where they can secure the full benefits of their payments, free from losses by intemperance, and by the premature decay brought on by the use of stimulants.

EXAMPLES.

Every man or woman at the age of 30, can secure the immediate power of leaving by will, the sum of £100, by a payment of 11s. 10d. per quarter, or £2 5s. 11d. per year, less than one shilling per week. (Department 1.)

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Full Tables, Rules, &c., may be had gratis at No. 39, Moorgate Street.

* * As no one can be admitted to Departments 1 and 2, who is not in good health, all persons are advised to enter at once. Lose not a day.

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Of these Tracts have been sent from the Depository, Seven Millions of pages of which Three Millions and a-half, have been issued within the last twelvemonths.

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On the of 184

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Those friends or committees of temperance societies who may be desirous of assisting in the circulation of this Work, will be allowed a reduction of 25 per cent. on all orders amounting to twelve copies, (accompanied by a remittance) addressed to the Author, 15, Medley Street, Hull.

A GREAT

TEMPERANCE DEMONSTRATION

and RURAL FETE, will take place at Moor-park, (the princely seat of the Marchioness Dowager of Westminster,) under the patronage of Lord R. Grosvenor, on July 13th, 1846. A Special Train will be engaged from the Euston to Watford Station, at low fares. For particulars, see Bills, which may be had of Britain's, Paternoster-row; at Hart's Temperance Hotel, and of the Secretaries of the London Societies.

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A Word to those who do not think by proxy; or, the Temperance Movement—the Public Press—the Bishop of Norwich—Father Mathew—Ireland and English Protestants. By the Rev. WM. WIGHT, B.A., of Corpus Christi College, and Curate of St. John's Newcastle-on-Tyne. New Edition, Thirtieth Thousand, much enlarged.

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TEMPERANCE CONVENTION.

THE TEETOTAL TIMES.

THE WORLD'S CONVENTION, to be held in London the beginning of August next, is confidently expected to be the most interesting and important movement ever made, in connexion with the Temperance reformation. Distinguished friends and advocates of teetotalism from various parts of the world will be present, and, in addition to a large mass of valuable information as to the progress of the cause, principles of the highest moment will be discussed, and practical rules laid down for the more rapid and permanent establishment of Teetotalism in every quarter of the globe. Besides the daily sittings of the Convention, Public Meetings will be held in Covent Garden Theatre, Exeter Hall, and other large places.

The Proprietor of the TEETOTAL TIMES being anxious that proceedings of such importance should be duly recorded and extensively circulated, has determined upon publishing correct reports in a DOUBLE NUMBER, containing *thirty-two* closely printed folio columns, price TWO-PENCE, or threepence for a stamped copy, which can be sent post-free to any part of the kingdom, or to the British Colonies.

The Number will bear date Saturday, August 15th, but it will be ready to send to all parts of the country in the weekly parcels of that date. Societies or individuals wishing for a number of copies, or for the stamped edition, must send their orders by August 8th, as but a limited number will be printed.

The TEETOTAL TIMES is published regularly on the first day of every month, price ONE PENNY, or for the stamped edition, 2s. per annum.

WILLIAM BRITAIN, TEMPERANCE DEPOT, 11, PATERNOSTER ROW.

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THE
NATIONAL TEMPERANCE CHRONICLE
 AND
TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

No. 8, JOINT SERIES.]

AUGUST, 1846.

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Chronicle and Recorder.
 AUGUST 1st, 1846.

(Continued from our last number.)

Though all standing and prepared to sign the pledge at once if offered to them, it was thought more prudent to give a little further time for calm reflection. It is true that one of the magistrates present, previous to the question being put, had addressed the prisoners, and clearly explained to them that they would gain no favour while in the prison by signing the pledge—that no relaxation of the prison discipline would ensue in consequence, and, in fact, their signing the pledge must only be considered with reference to benefits which might arise to them after the term of their imprisonment had ended. Nevertheless, all were firm in their wish to become pledged teetotalers; to prevent the possibility, therefore, of any one being taken by surprise, small cards which had been prepared for the occasion, and on one side of which was printed the pledge in legible characters, were distributed, one to each of the seventy-one prisoners, who were requested to peruse it carefully, consider it well, and, at the end of three days, those who remained of the same mind were to give in their names to the chief warden, and should have the opportunity of a separate interview with the magistrate, when, if he could give a good and sufficient reason for wishing to sign the pledge, he should be allowed to do so. This careful proceeding only reduced the list

by one single individual, whose very peculiar case will be referred to hereafter; seventy still adhered to their determination of taking the pledge, if permitted to do so. At the end of a week the separate visits began; the visiting magistrate attended at the prison from half-past six in the morning till half-past eight, which was the prisoners breakfast hour, and occupied himself during that period in noting down the minute details of each individual case,—the name, age, birth, parentage, education, and occupation of the prisoner,—what first seduced him into the secret paths of vice, and by what steps he gained the public high road of crime. I need not tell those who have taken the pains, either from curiosity or a better motive, to examine into the statistics of intemperance, that the result of this investigation has been to more than fully bear out the assertions made by the excellent and learned judges alluded to, in the early part of these papers, namely, Lord Bacon, Sir Matthew Hale, Mr. Baron Alderson, and Mr. Justice Coleridge, that four-fifths of all crimes committed in England, are traceable directly or indirectly to drunkenness. At the end of the investigation of each case, the prisoner was asked if he still wished to sign the pledge, and answering in the affirmative, was required to state some good and sufficient reason for so doing, and applicable to his own peculiar case, if it admitted of it. These reasons were so striking, and evinced so clearly, and to such a gratifying extent, the deep hold which teetotalism has obtained of a large portion of that class of society, for whose benefit it is mainly important and was first promoted, that a few of the reasons given by the prisoners cannot fail to be interesting here.

A COUNTY MAGISTRATE.

(To be continued.)

THE WORLD'S CONVENTION.

We give in another part of this number an article from the last number of our able cotemporary, the *Scottish Temperance Review*. It contains suggestions especially worthy of attention at this time, and we are glad to find that such views are becoming common amongst temperance reformers. From personal knowledge we can say, that the leading members of the temperance league are well qualified to offer acceptable recommendations. The discretion and unanimity of their proceedings entitle them to confidence, and the success of their efforts prove their wisdom and practicability. On the eve of a gathering that has been attended through all its stages with great anxiety, it is well to compare opinions, in order that we may improve an occasion that will soon engage all our sympathies, and to which the temperance world will look with lively, perhaps, with exaggerated expectation.

The state of opinion generally is favourable to the reception of our principles, as inquiry is directed on all hands to the origin of our social maladies. This is seen in our literature. Authors are drawing attention to the festering sores that rankle in the very midst of our increasing wealth and knowledge, and existing in spite of our advancing civilization. Volume after volume opens up the state of our population, groveling in physical and moral debasement, and shut out from the amenities and charities of life; not only enduring in their own persons the suffering attendant upon vice and destitution, but giving the sad inheritance to generations yet unborn. Legislators are compelled to condescend to its consideration. The first minister of the Crown, in his address to his constituents, stated, "that great social improvements are required"—"that public education is lamentably defective"—"that the treatment of criminals is a problem yet to be decided"—and "that the sanitary condition of our towns has been grossly neglected." This declaration from such a quarter, is only an acquiescence in a general sentiment that is taking deep hold of the national heart. Time and circumstances combining, shew that it is a question, which cannot be postponed or trifled with, and that this is felt in high quarters. Then, if we look around us on all hands, and observe the number of efforts making to relieve the wretchedness of our land, we see another indication of the spirit of the times. Many of them are mere palliatives it is true, but they shew that an awakening sense of duty and responsibility is abroad. That an appalling amount of crime, poverty, and disease exists, no one doubts; that it arises from removable causes, almost all are ready to admit; but on the subject of the causes themselves, although there has been much ingenious speculation, and much industry displayed in the research, there is a wide difference of opinion. In the investigation, we believe, there has been a tendency, we fear, a willingness to overlook one great evil, with which the others are invariably associated—the drinking system. And whilst men have been engaged in looking at the mere proximate causes, they have in a great measure neglected the less obtrusive, but real ones. We are not bold enough to say that intemperance is the sole cause, because we know there are others, but when we see it invariably associated with the direst evils that afflict us, we lay it down as the main cause and fearlessly appeal to the evidence, unfortunately so abundant, furnished in the statistics of crime, pauperism, disease, and mortality. There is many a gulf of misery that has never yet been fathomed. It is to be hoped that temperance reformers will imbibe new life from this general activity, take yet higher ground, and press home upon the public intelligence, the necessity of more searching and more impartial inquiry, until they can place their movement, the first in position, as it is unquestionably the first in importance. When we find

a system prevailing, that besides pressing on the industry of the country, and taxing the community, in the burdens imposed for the maintenance of police courts, poor houses, and hospitals; is warring against every principle of humanity, and every dispensation of providence, it is time that we spoke out in a language that cannot be misunderstood.

There is a most lamentable ignorance amongst all classes on the nature and properties of intoxicating drinks. The progress of new truths are slow, and prejudices handed down to us for ages, are obstinate in their resistance. Again and again have they to be assailed, and when they can no longer oppose, they settle down into dogged indifference. A powerful confederation just broken up on the attainment of its object, shews an example how the public mind is to be cultivated. Its leaders organised a machinery to collect statistics and facts, to carry them into the homes of the millions, the workshops of the country, into the public halls of densely populated towns, and amongst the rude and ignorant population of our thinly peopled districts. They depended upon no sect or party, but upon the people; and although their triumph may be attributed to one agency or another, it is owing entirely to that which must accomplish every beneficial act of legislation, the public intelligence. The temperance reformation has an object which, without any wish to disparage others, stands second to none. No law, however wisely laid, however beneficently managed in its administration, could possibly do for the people of this country what they could do for themselves, by the abolition of the drinking system. We speak thus, advisedly, and are anxious to see our means increased, of collecting and diffusing information; some consistent, steady, permanent machinery put in motion, to spread a knowledge of our principles, some means that would command attention from the press, and would appeal to the highest who give the tone to fashion, to the christian church, whose supineness creates amazement in the minds of all who trace the intimate connexion betwixt intemperance and irreligion, and also to the tenant of the hovel made wretched by this monster vice. Like every sin of ignorance, it must be removed by knowledge, and it is a most appropriate time when all reformers are laying bare our social ills, to send abroad our messengers, and instruct the people in the philosophy of the temperance question.

Our drinking usages should be carefully examined. They are the strongholds of the drinking system. At births, at weddings, and at funerals, on solemn and festive occasions—amongst the debaucheries of the crowd, and the social enjoyment of the domestic circle—in the workshop of the artizan, and at the anniversary of the benevolent institution—nay, even associated with the grave deliberations of an assembly met to advance the cause of religion, the bottle is thought an appropriate entertainment. By it the trader tempts his customer, and the candidate for legislative honours lures the elector. The libertine uses it to ruin his victim, while that victim uses it to enable her to follow her horrid trade to entrap others. All the customs which encourage drinking should be dissected and laid bare, their folly and danger exposed, and those who countenance and sustain them, whose example in this particular is evil in proportion to their private goodness and acknowledged worth, must be awakened to a sense of their duty in this respect.

As yet we are in the infancy of the temperance movement. It must be made to take more comprehensive ground, and apply itself with greater diligence to attack and expose the great evil it is designed to eradicate. As yet our statistics are very imperfect. Whilst there can be no doubt that many of the statements passing current amongst us, are greatly below the truth, from the deficiency of data, and the want of

precision in the conclusions drawn, there is no doubt that many are greatly exaggerated, exposing us to misapprehension and often to misrepresentation. We have scarcely any statistics that would stand a scientific inquiry. There are great facilities now for obtaining corrected facts and figures, and a statistical committee appointed for such a purpose would be of immense value. By the active exertions of such a body, in a very short time a volume might be prepared that would tell more upon the utilitarian spirit of the age, than all the rhetoric, if a hundred times multiplied of our platforms.

The Convention will have to discharge a solemn responsibility. They may, by the temper of their debates, and the practical character of their resolutions, animate the temperance body to renewed zeal and exertion. There is an immense sphere of labour before us, and we approve of the suggestion of making specific appeals to certain classes. We have thousands of young growing up, whose ductile minds are open to receive good as well as evil impressions, many of whom will fall as their exemplars have done before them into vice and misery through this one evil, and whom a friendly counsel might arrest; we have numbers of females in all ranks of life who, in discharging their maternal duties, create a morbid appetite in their offspring, by using themselves, or accustoming their children to the taste of strong drink—we have ministers of religion giving respectability and sanction to its use. In addition to all these, we have our poor neglected population, perishing in a land of plenty, for the bread of life. Our success encourages us to hope the greatest things from more concentrated effort. It is not our province to offer advice or suggest schemes for future operations: we content ourselves with expressing a hope, that the sittings of the Convention will be animated by the feeling that pervades all the communications yet received on the subject, and that the minor differences which of necessity arise wherever numbers of men of various shades of opinion assemble, will be merged in the one great interest that brings them together. We look with great anxiety to the result, but cannot doubt that every consideration will give way to the important question, how is the temperance cause to be advanced, and what means can be employed to accomplish the destruction of the drinking-system?

THE MORAL CONDITION OF THE SOLDIER.

In the *Times* of July 2nd and July 7th, there are two articles bearing the above title, written with much good feeling, and discussing with temper and discretion some questions affecting the condition of the soldier—not omitting the intemperance and its causes which, unhappily, is not only a vice of the army, but of civilians also. We regard the soldier as an object of sympathy. He has no home; and is excluded by the necessities of his profession from the privileges of our domestic institutions, at all times a most important element in our social polity. No employment is given him but mechanical discipline; and he is effectually shut out from any companionship but that of the pot-house. Unfortunately, scarcely any effort has been made to cultivate higher qualities than strict obedience to his superiors, courage in danger, and manual dexterity and endurance. They are like vast masses of our population, morally and spiritually in a neglected condition. The following remarks, extracted from the *Times*, and giving a quotation from *Notes of a Professional Life*, by the late W. Ferguson, will be read with interest. We need not remind our readers, that the very highest authority on this subject, has stated most emphatically, that the

great cause of delinquency and crime in the army, was drunkenness:—

“The great offence of the soldier, as every one acknowledges, is drunkenness—the parent of many crimes, and the child, perhaps, of a few. The most curious chapter of Dr. Ferguson’s book is that which treats of the encouragement of drunkenness, on the part of those whose positive duty it is, by every means, to keep it down.

“‘Alcohol,’ says the Doctor, ‘in every sense has ever been the nepenthe—the *summa bonam* of the army. Does the soldier perform an act of meritorious service? His reward is a ration of spirits. Is he sent upon service, and subjected to the inconvenience of a sea-voyage, he has, or used to have, double allowance, which was called full man-of-war’s ration. Place him under a burning sun, in a crowded barrack, where heat and thirst implore for the solace of water, let him have rum, for the water of the fountain and the brook could never have been meant for British soldiers.’

“Now under a system of rewards and punishments, in which the latter were inflicted by the lash, we think it reasonable enough that all the former should be represented by rum. But to-day when we feel somewhat ashamed of the cat-o-nine-tails, we may be pardoned for declining to have any further faith in alcohol. All honour to the great and good men who looked to rum as the national bulwark in the enlightened times that are past. Show due respect, by all means, for the wisdom of the ancient transport board, who decreed ‘that every soldier, from the moment he embarked for service, should have a daily allowance of half a pint of rum, with full man-of-war rations, and the women one-half, and the children including even the new-born babe, one-fourth of the quantities!’ but in these degenerate days, let us at least think for ourselves. It is no longer an accomplishment to reel in beastly intoxication from the dining-room to the drawing-room: nay, drunkenness, under the crusade of Father Mathew, has ceased to be virtuous at Donybrook. Why should we embalm military virtue in rum simply because our fathers did? Teach the soldier to be fond of spirits, reward him continually with liquid fire, create a passion in him for the poison, and there is no crime he will not commit, no abomination he will not practise for its gratification. ‘Punishment,’ so says Dr. Ferguson, ‘when put in competition, has then no terrors, and the fear of death is set at naught. He will drink, although the king of terrors stares him in the face; and rather than go without it, he will take that drink from the most disgusting vessels human imagination can conceive. The story told in a jest book, of the sailor, who, on a homeward voyage, broached the Admiral, that is to say, drank the spirits in which a dead body was immersed—has actually been verified in our military hospitals, where anatomical preparations have been robbed of their spirits, and the coarsest surgical medicaments and nauseous drugs, if prepared with alcohol, have been stolen to produce intoxication.’

“One good and very sufficient reason for abolishing reward by rum is, that there are many other modes of rewarding deserving men, much more gratifying to the recipients of your bounty.”

In every department of life, strong drink is the agent of mischief—producing many evils, and aggravating every other—and the poor soldier, whose lot is of the hardest, has to suffer from the prevailing habits of our country, and becomes the victim of our fatal prejudices in favour of this deleterious drink. Whilst we wish that barrack-libraries and

other means of giving instruction and information should be adopted, and that a good, moral, and religious education should be given to the men, we would earnestly urge upon all who have influence, the importance of superseding the canteen, by some place of resort where mind and morals might be cultivated; and where the appetite for strong drink might be lost in the taste for higher pursuits, and, above all, that he should be taught the importance of the abstinence principle.

TEMPERANCE CONVENTION IN STOCKHOLM.

The *Universe* contains a letter from a correspondent, giving an account of the Temperance Convention, held in Stockholm, from which we make the following extracts. We regret that the writer has not furnished us with the resolutions adopted on this occasion. It commenced its sessions on Monday morning, the 15th instant, and terminated them last night. They may be said to have lasted three days and nights.

There were 230 delegates from the various parts of Sweden, eight from Norway, two from Germany, and four from America. I am sorry that neither England nor Denmark was represented. Why, I cannot say.

I have seen many Temperance Conventions, but have never seen one that was conducted with more decorum.

The principal part of the business consisted in the discussion of important principles which ought to control the conduct of temperance societies, and those great measures which the state of the cause in Sweden demands. Great good will result, I doubt not. At the outset, a long and able report was read, giving a history of temperance societies in Sweden and Norway. At the commencement of the second day, important information was given by the delegates from Germany and America. Some of these statistics may interest your readers.

It appears, that there are now 332 temperance societies in Sweden, embracing more than 90,000 members. The number of distilleries in 1834, was 161,000; in 1844, it was 72,000. But it is supposed that the quantity of brandy (whiskey made of potatoes and rye) made in the kingdom has not greatly diminished, owing to the fact, that whilst many small distilleries have ceased, the larger ones make an increased quantity. What that quantity is, no one can tell—some estimating it as high as 60,000,000 gallons; others at no more than 32,000,000. The latter estimation is, in my opinion, nearer the truth than the former.

In Norway, where temperance societies have but recently commenced their career, there are 128 societies, and 14,812 members.

In Germany there are 1,426 associations, and 1,019,693 members.

The writer then gives, at length, the speech of Dr. Baird of America, who was present, and to whom, it appears, the cause in Sweden and other Scandinavian countries is much indebted. It contains some very valuable and important statements. After speaking of the progress of temperance principles in his own country, and giving a detail of the agencies employed, to diffuse information, he states:—"Almost all our 1,500 common newspapers, and our monthly and other periodical publications, lend their aid to promote this good work.

"But, perhaps, the most important of all, with us, is the aid which this cause receives from the pulpit. There are not fewer than 30,000 preachers of all sects, orthodox and non-orthodox, in the United States, who preach every Sabbath, from one to three times, and

often during the week; and though, I am sorry to say that all of them are not friends and advocates of temperance societies, yet, I think I may say, that far more than three-fourths are—perhaps as many as seven-eighths. Here is the strength of the temperance cause, under God, among us. And I am bold to say, that I do not think that the temperance cause will ever prevail in any country in which they who minister at God's altars do not take the lead in urging it upon their people from the pulpit, as well as by their own example.

"A great deal has been done of late years among us to enlist the children of our Sunday-schools, and the youth in our academies and colleges, in the temperance cause; so that the nation may, from this time forth, grow up in the principles of temperance as well as righteousness.

"I am happy to say, that a great deal is doing among our seamen in behalf of this cause. It is supposed that there are now 60,000 of our sailors and rivermen who are members of temperance societies.

"It is not easy to give such statistics as will approach very near to the exact truth on this subject. I will, however, state a few. As we take the census of the whole country only once in ten years, and as 1840 was the last of these epochs, I must refer to it, as the only one which will give us anything like a definite idea of the progress of the temperance cause.

"In that year there were consumed in the United States—

43,060,884 gallons of distilled spirits,
4,748,364 gallons of wine,
23,310,833 gallons of beer.

71,120,081 gallons, valued at 22,791,376 dollars.

"In 1840, the population of the United States was 17,000,000.

"In 1830, it is estimated that the number of gallons of distilled liquors alone, exclusive of wine and beer, was 72,000,000, valued at 48,000,000 dollars. But the population of the United States in 1830, was less than 14,000,000.

"It is believed, that the number of distilleries in 1810, was nearly 40,000; in 1840, it was 10,306.

"Although we cannot speak with certainty, we think it would not be much out of the way to say, that the consumption of distilled liquors in the United States will not, this year, exceed 35,000 gallons, and yet the population is now fully 20,000,000."

The first day, Count Hartmansdorff, a distinguished nobleman, presided; the second day, Count Hamilton, Lord of the Bedchamber; and the third day, the Rev. Dr. Peterson, *Pastor Primarius* of Stockholm. Among the persons who spoke most frequently were Counts Hartmansdorff and Hamilton, Bishop Agardh, General Lefrén, Colonel Hazelius, and Pastors Wiczelgren, Lindgren, Sepström, Sundt, Brunn, and Candidate Andréson. The last-named three gentlemen were from Norway. There were present several interesting peasants from the north—fine specimens of that class of Sweden's population—one of whom, Erik Erikson, was one of the most truly eloquent of all who spoke. Dr. Baird addressed the Convention several times, and was heard with great attention.

The audience was large, even to the closing scenes, which did not occur till ten o'clock last night. And I am most happy to say, that his Majesty King Oscar attended every day, and the Queen too; and both were attentive and deeply interested auditors and spectators. What think you of that fact? Does it not augur well for the temperance cause in Sweden? But I must close.

Yours truly,

Stockholm, June 18th.

ALPHA.

DIMINUTION OF CRIME.

We cut the following important article from the *Columbia Washingtonian*. It presents facts demanding the attention of the men throughout the country who make light of the temperance reformation and oppose its progress. We were much struck with the facts stated a few weeks since, that there never before were so few prisoners in the Boston jails—facts which we have found it difficult to reconcile with Deacon Grant's complaint of the increase of intemperance in that city. We hope this subject will receive greater attention. We have no doubt the same conclusion will appear in the poor-house, if we leave out of the calculation the foreign paupers.

ECONOMY OF THE REFORMATION.—We have frequently dilated on the saving which has been effected through the prevalence of Washingtonian principles, through the columns of the *Washingtonian*, as our readers will bear witness, yet we have hitherto forbore to present the grounds on which our assertions were founded, knowing that statistical tables are seldom read in the columns of a newspaper. But inasmuch as every day's experience satisfied us that these facts are ill understood, and that a clear understanding of them is necessary in order to produce efficient action, we will endeavour to present a brief view of some statistics in our possession, which may be perused without weariness, and which will establish the economy of the reform on an impregnable basis.

We have the returns before us from twenty county prisons, showing the number of persons confined for crime during each year, from the commencement of the temperance movement to the close of the year 1844. In nineteen of these prisons, the number of prisoners confined, is smaller in each successive year than in the preceding year; in one only has there been an increase of prisoners, and in that the increase has not been in equal ratio with the increase of population. It appears, then, that in these prisons, while the population has increased in a rapid ratio, the number of crimes has largely diminished.

We subjoin a few extracts from the reports of the keepers. In Maine, the keeper of the prison in Oxford county, E. C. Shaw, in answer to the question, "What has been the effect of the temperance reform on crime?" under date April 24, 1844, says, "crime has greatly diminished."

The keeper of the prison in Sullivan county, N. H., D. Harris, under date April 24, 1844, says, "crime diminishes," and assigns as a cause "the temperance reformation."

The keeper of the prison, J. D. Pease, in Dukess county, Massachusetts, under date of May 2, 1844, says, "crime diminishes," assigns as a reason, "temperance prevails." "The effect of the temperance cause has been very great there, no prisoners now in jail."

We have returns from twelve state prisons, covering the same time as that mentioned for county jails, which give the following results:—

MAINE STATE PRISON.—The number of prisoners in this prison in 1837 was 77, in 1840, 68, in 1843, 63. The average number of prisoners for thirteen years, prior to 1837, was 80.

The number of commitments to this prison in 1842, was 31, in 1843, it was 27. The average number committed in thirteen years, previous to 1837, was 44, showing a decrease of one-third in number of commitments, while the population has increased nearly 35 per cent.

VERMONT STATE PRISON.—The number of prisoners in 1837, was 92, which was the smallest

number in twenty-five years, the average number during that time being 100, and the highest 138. In 1842, the number was 73, and in 1843, it was reduced to 65, showing a diminution of more than one-third from the average for a long series of years, while the population had advanced at least one-third.

The number of persons committed to the state prison in Vermont, indicates also a diminution of crime. In 1837, 30 were committed; in 1843, only 23 were committed; while the average number of commitments for twenty years preceding 1837, was 36; the number of commitments diminished, therefore, one-third.

In Sing Sing state prison the number of prisoners in 1843, was 763, the average number for six years previous to 1837, was 814.

We dare not multiply these statistics, lest we deter our readers by their prolixity from reading them. It may be sufficient to state, that in all of them there is a diminution of crime, and the diminution is usually attributed to the temperance reform.

From the close of the revolutionary war until the temperance reform acquired strength and vigour, there was a regular increase of crime in a greater ratio than the increase of population. Since that reformation has commenced, there has been a rapid diminution of crime, as evinced by the decrease of commitments, although our population has been increasing in a greater ratio than ever before. These facts are worth a thousand theories; and in view of them, let us ask, if it has done so much in the face of grog-shops and their keepers, whether it may not reasonably be expected to do much more if this pregnant source of evil shall be removed by the votes of freemen.—
Col. Watah.

THE DRUNKARD'S FAMILY BIBLE.

"Mr. President," said a short stout man, with a good-humoured countenance, and a florid complexion, rising as the last speaker took his seat, "I have been a tavern-keeper."

At this announcement there was a movement through the whole room, and an expression of increased interest.

"Yes, Mr. President," he went on, "I have been a tavern-keeper, and many a glass have I sold to you and to the Secretary there, and to dozens of others that I see here"—glancing around upon the company.

"That's a fact," said the president,— "many a glass of gin, toddy, and brandy, and punch, have I taken at your bar. But times are now changed, and we have begun to carry the war into the enemy's camp. And our war has not been unsuccessful, for we have taken prisoner one of the rum-seller's bravest generals! But go on, friend W—, let us have your experience."

"As to my experience, Mr. President," the ex-tavern-keeper resumed, "in rum-selling and rum-drinking—for I have done a great deal of both in my day—that would be rather too long a story to tell to-night, and one that I had much rather forget than relate. It makes me tremble and sick at heart, whenever I look back on the evil I have done. I therefore usually look a-head, with the hope of doing some good to my fellow-men.

"But there is one incident that I will relate. For the last five years, a hard-working mechanic, with a wife and several small children, came regularly, almost every night, to my tavern, and spent the evening in the bar room. He came to drink of course, and

many a hard dollar of his earnings went into my till. At last he became a perfect sot—working scarcely one-fourth of the time and spending all he earned in liquor. His poor wife had to take in washing to support herself and children, while he spent his time and the little he could earn, at my bar. But his appetite for liquor was so strong, that his week's earnings were usually all gone by Tuesday or Wednesday, and then I had to chalk up a score against him, to be paid off when Saturday night came. The score gradually increased, until it amounted to three or four dollars over his regular Saturday night's pay, when I refused to sell him any more liquor until it was settled. On the day after I refused to sell him, he came in with a neat mourning breast-pin, enclosing some hair—no doubt, I thought, of a deceased relative. This he offered in payment of what he owed. I accepted it, for the pin I saw at once was worth double the amount of my bill. I did not think, or indeed care about the question, whether he was the owner or not; I wanted my own, and in my selfish eagerness to get my own, I hesitated not to take a little more than my own.

"I laid the breast-pin away, and all things went on smoothly for a while. But he gradually got behind again, and again I cut off the supply of liquor. This time he brought me a pair of brass and irons, and a pair of brass candlesticks. I took them, and wiped off the score against him. At last he brought me a large family Bible, and I took that, too, thinking no doubt I could sell it for something.

"On the Sunday afterwards, having nothing to do—for I used to shut up my bar on Sunday, thinking it was not *respectable* to sell liquor on that day; I opened this poor drunkard's Family Bible, scarcely thinking of what I was doing. The first place that I turned to was the family record. There it was stated that on a certain day he had been married to Emily—. I had known Emily when I was a young man, very well, and had once thought seriously of offering myself to her in marriage. I remembered her happy young face, and suddenly seemed to hear the tone of her merry laughter.

"Poor creature!" I sighed involuntarily, as a thought of her present condition crossed my mind—and then with no pleasant feelings I turned over the next leaf. There was the record of the birth of four children, the last had been made recently, and was in the mother's hand.

"I never had such a strange feeling as now came over me. I felt that I had no business with this book. But I tried to stifle my feelings, and turned over several leaves quickly. I suffered my eyes to rest upon an open page, and these words arrested my attention.

"*Wine is a mocker, strong drink is raging; and whose is deceived thereby is not wise.*"

"This was just the subject that, under the feeling I then had, I wished to avoid, and so I referred to another place. There I read—

"*Who hath woes? Who hath sorrow? Who hath wounds? Who hath babbling? Who hath redness of eyes? They who tarry long at the wine. At last it biteth like a serpent, it stingeth like an adder.*"

"I felt like throwing the book from me. But once more I turned the leaves, and my eye rested upon these words:—

"*Woe unto him who giveth his neighbour drink, that putteth the bottle to his lips and maketh him drunken.*"

"I closed the book suddenly and then threw it down. And then, for half-an-hour, I walked the room backwards and forwards in a state of mind such as I never before experienced. I had become painfully conscious of the direful evils resulting from intemperance, and still more painfully conscious that I had been a willing instrument in the spread of these evils.

I cannot tell how I suffered during that day and night, nor describe the fearful conflict that took place in my mind between the selfish love of the gains of my calling, and the plain dictates of truth and humanity. It was about nine o'clock, I think, on that evening, that I opened the drunkard's Bible again, with a kind of despairing hope that I might find something to direct me. I opened at the Psalms and read two or three chapters. As I read on, without finding anything that seemed to apply directly to my case, I felt an increased desire to abandon my calling, because it was injurious to my fellow-men. After I had read the Bible, I retired to my bed, but could not sleep. I am sure that, during that night, I thought of every drunken man to whom I had sold liquor, and all their beggared families. In the brief sleep that I obtained, I dreamed that I saw long rows of tottering drunkards, with their wives and children in rags. And a loud voice said, 'Who hath done this?'

"The answer, in a louder voice, directed, I felt to me, smote upon my ear like a peal of thunder—

"'Thou art the man!'

"From this troubled slumber I awoke to sleep no more that night. In the morning, the last and most powerful conflict came. The question to be decided was—

"'Shall I open my tavern, or at once abandon the dreadful traffic in liquid poison?'

"Happily, I decided never to put to any man's lips the cup of confusion. My next step was to turn the spigot of every keg, of every barrel of spirits, wine, beer or cider, and let the contents escape on the floor. My bottles and decanters were likewise emptied. Then I came and signed your Total Abstinence pledge, and what is better, never rested until I had persuaded the man whose Bible had been of so much use to me, to sign the pledge likewise. And now, Mr. President, I am keeping at my old stand, a temperance grocery,—and am making restitution as fast as possible. There are at least half-a-dozen families that my tavern helped to make poor and wretched, to whom I furnish a small quantity of groceries every week, in many cases equal to the amount that used to be spent at my bar for liquor. Four of my oldest and best customers have already signed the pledge, by my persuasion, and I am not going to rest until every man that I helped to ruin, is restored to himself, his family, and society."

THE WORLD'S CONVENTION.

(From the *Scottish Temperance Review*.)

The friend of education, as well as the teacher of christianity, finds the intemperance of the people a great impediment to success. They begin to feel the force of the facts which have been accumulated, and they are now willing to examine what they were previously indisposed to hear. Then how are we to improve the circumstances in favour of our principle, and lead it on to the accomplishment of our great work—the destruction of the drinking system?

There cannot be a doubt that good will result from a meeting which it may reasonably be supposed will convene a large amount of the virtue and intelligence of the cause, and in order that it may do all the benefit of which such an assemblage may be capable, men ought to be selected in every place for their enlarged and comprehensive views, and their business habits. They should be prepared with carefully collected statistics, facts showing the present state of the cause, and well considered suggestions as to future operations. We want to know what progress has been made, and

what are the main obstacles in our way. From comparing these facts and opinions all will be improved. We shall be cheered by the success of others, instructed by their experience, and warned by the blunders committed. Men who meet for a great benevolent and patriotic purpose, having sympathies in common, cannot but catch some of the zeal and enthusiasm of those with whom they mingle, and every one will go back with a mind refreshed to his former scene of labour, stimulated and encouraged to renewed exertion, while the volume of facts and carefully collated opinions thus collected will be of great and permanent value. Our progress has not to be measured by the number of signatures we obtain to a pledge, but by the amount of public opinion created in our favour, by the discontinuance of certain drinking-customs, and by the testimonies afforded in the improved habits and tastes of various classes in the community.

The Convention may employ its moral influence, by embodying the facts and arguments gathered through the course of the temperance movement, in spirited addresses to particular classes who have an influence upon public sentiment, and whose co-operation and example it would be desirable to obtain. Ministers of the gospel, deacons and elders of christian churches, magistrates, employers, &c., might be specially appealed to. We are quite convinced that many who occupy positions of usefulness and influence are well disposed to the temperance movement, and willing to aid it. Well digested and temperately written addresses, exhibiting to them what power for good or evil their example exerts, containing such facts, arguments, and statistics as would be most particularly applicable to their peculiar circumstances, or such as would be the most likely to recommend the subject to their serious consideration, could not fail to produce on their minds a good effect. In addition to this, it might be well to approach the throne, and both branches of the legislature, pointing to the national evils flowing from the drinking habits of the people—adding the proofs from the records of insanity, poverty, disease, and crime. We must now take high ground, and show law-makers that their example is far more weighty than any penal statute against drunkenness. It is the educated and religious classes of our countrymen who give respectability to the system. We may preach for ever, and exhaust our energies in warring against drunkenness, and still it will remain to curse us, unless we can remove the causes which are raising up fresh generations of drunkards. The moderate drinking of our land, flowing from innumerable springs, keeps up the mighty flood on which are wrecked so many glorious hopes. It is not the inebriate who lures the youth to ruin, and tempts him to embark on the perilous sea, where so many have gone down. Alas! it is the good, the intelligent, the pious, and the wise who take the glass and give their sanction to its use. The youth imitates those whom he has been taught to honour; nor can he conceive it wrong to follow their example. But dazzled by this false lustre, he goes on and falls its victim. They who give the sanction of their high character and moral standing to the support of the drinking customs, must be specially addressed and affectionately warned,—if need be, firmly remonstrated with, as to the danger of their example, for they it is who maintain the drinking system.

Other agencies are required to operate upon the public mind, and it will be desirable to consult the present exigencies of the movement, and suggest suitable instrumentalities. We cannot enter

into detail, but a different class of agencies are needed, now that the cause has advanced so far. The first in importance and influence is the press, and it has never yet been worked to any extent worthy of the greatness and universality of our object. Much has been done, but much remains yet to do in this department. The temperance cause is yet in its infancy, and it was only natural that, beginning amongst the humblest ranks, and having to struggle through many difficulties and much contempt, with prejudice, interest, and appetite to oppose it, it should have only feeble and inefficient agencies to employ. Truth, however, is powerful, and proclaimed by men who felt its importance, it found its way to the hearts of the people. While the rich and talented coolly looked on, the principle enunciated by poor and often illiterate men made its way. It has been gradually advancing upward, and now we have men of wealth, rank, talent, and station in our ranks, and things that could not have been included in our most sanguine expectations years ago, become now matters of modest and reasonable expectation. We probably want new instrumentalities, but our success only affords another motive for effort. A consideration most worthy of that Convention will be the best means of employing the talent we have in the temperance cause. It is now diffused, but if concentrated and applied in any systematic manner, would tell most emphatically on the public. There is every ability to bring out a commanding literature. Although many questions occur to us of detail, we have only time to refer to the general importance of great effort in connexion with the press.

The attention of that Convention should be directed to the advocacy. In addition to that class of advocates who have done so much among the poor and lowly of the land, we want men of education and talent, who can plead the cause before the refined and intellectual. Our work is with the mind, the reason of mankind; and our advocacy must be increased, improved, and elevated. We must address ourselves to the feelings of men only as a medium to their intellect. Argument must supersede declamation, persuasion take the place of denunciation. Converts to new principles are not driven but led. The habits of a people can only be changed by degrees; and the steps are slow and gradual by which mankind advances. Appeals to the passions may produce a present excitement; to produce lasting impressions, you must reach the reason. The duty of the temperance advocate is an impressive one—one of great responsibility. His duty is to show the evils of the drinking system, and the fallacies by which it is supported. He may derive aid, as others do, from imagination and wit; but he degrades his character as a messenger of truth when he descends to revile, or sinks the solemnity of his mission in the extravagance of the buffoon. The sternest advocacy of truth is compatible with courtesy of language and deportment. We have had much to deplore in this particular; but we hope that the proceedings of the Convention, and the meetings held in connexion with it, will give a tone to our minds that will improve and elevate us, and make our public advocacy of this question more dignified and useful. We are anxious that the mischief which has been done by injudicious and unguarded men should be removed, and our experience fully proves that where men of talent and character appear on our platforms, they can command large meetings, and the attendance and respectful attention of all classes.

THE FREE CHURCH AND TEMPERANCE.

From the General Assembly's Report on the State of Religion.

Special means for arresting gross and prevailing abuses which stand in the way of Religious Improvement, whether among Religious Professors, or such as make no Profession.

There is one other hindrance of religious improvement which was specially urged on the attention of your Committee by the Assembly. They refer to prevailing habits of intemperance.

No proper exposition of principle or detail of evidence can be gone into in a document of this kind. But there are some general facts which nearly all will admit, and which go far to establish all that is necessary. It will be admitted, for example, by all who have informed themselves on the subject, that this country, nevertheless of all its boasted privileges and attainments, stands pre-eminent among the nations of Europe for intemperance. As many as are accustomed to read particularly American publications on this subject, must have observed that a large proportion of their aggravated cases are said to have occurred in this country; and, apart from all foreign testimony, we have evidence staring us in the face, turn to what quarter we may. If we inquire into the quantity of spirituous liquors used in Scotland, the amount is almost beyond belief. If we examine the records of police courts, intemperance is found to be at the bottom of a large proportion of cases. And if we only look around us, and examine any considerable number of wretched families, we will seldom fail to find that intemperance is either an originating or aggravating cause; and in almost every congregation, instances are frequently occurring of persons, otherwise exemplary, falling into this sin. It is impossible, then, to regard it otherwise than as a prevailing and most infectious evil.

On inquiring into the causes, some of these appear to be very deeply-seated in the existing state of society, whether received physically, morally, or religiously. Causes of this kind cannot be removed by any special effort. To reach such, the state of society will require to be changed. But there are also special and aggravating causes, and these may and ought to be dealt with as opportunity serves.

One of these is to be found in the licensing of so many public houses. As these increase in any particular locality, means must be used to increase the number of customers; and, to secure this, agents are often employed among their fellow-workmen with mischievous effect.

Then houses of this kind are very generally kept open during unseasonable hours, more especially on Saturday night and on the Lord's day; and the rest of the Sabbath is thus turned into an opportunity of more enlarged intemperance.

This evil also is aggravated by the practice of licensing grocers to sell spirituous liquors. In consequence of this, females who would be ashamed to visit public houses, obtain spirits when purchasing household necessaries. And it is believed that in this way intemperate habits are often fostered, if not originated. But as spirit shops are understood to be open on the Lord's day, common groceries are also applied for on Sabbath morning, instead of Saturday evening. And thus, as the sale of household necessaries proves a cover to dram-drinking, the sale of spirits on the Lord's

day facilitates the sale of whatever else may be wanted.

As regards these and other specialities, it would be well if presbyteries and other local courts were to bring the matters complained of before county and burgh magistrates. There is much to encourage them in doing so; and even where this is not the case the duty is theirs and the issue God's.

But as regards the question of intemperance at large, something more characteristic of a church movement seems to be urgently required. Be the cause what it may, this is very generally expected. The Free Church is eminently the church of the people, and her own people are anxiously waiting to see in what direction she is to move; and other parties interested in the temperance cause look wistfully on, or urge upon her to take some decided step.

As a church, she cannot with propriety take any step except on moral and scriptural grounds. She may frankly admit, as was done in a former report, that much good has been done by temperance societies; and in so far as she can approve their proceedings, she may with perfect good feeling bid them God speed. But her own movement must throughout be only such as would admit of her prefixing to each injunction, "Thus saith the Lord." And proceeding in this spirit, your committee trust that the Assembly will not be unwilling,—

First, unhesitatingly and unequivocally to declare her sense of the evil of intemperance, and her resolution to do everything in her power, consistent with the Word of God, to arrest its progress.

Secondly, to enjoin ministers faithfully to expose prevailing abuses, and earnestly and affectionately to warn against their ensnaring influence; and, the better to secure this, to appoint that the attention of congregations be directed to this subject on the first Sabbath of December, or failing this, on the earliest convenient day thereafter.

Thirdly, to instruct Kirk-sessions not to overlook offences falling under this head, in the exercise of discipline, but, seeing they are of frequent occurrence to be on that very account the more watchful, painstaking, and faithful, in the administration of that divine ordinance.

And, lastly, to require of Presbyteries to be observant of the causes leading to intemperance, and particularly of drinking usages, and to make returns thereon. It has been sufficiently ascertained that intemperate habits are mainly dependent on drinking usages. These are often associated with friendly feelings, and, in some cases, with the most solemn of religious services. But these usages are in many cases local, and cannot be well understood by strangers, and ought therefore to be reported that something may be done for their discontinuance. Were the Assembly to approve of this, and to order such returns to be made to any committee that may be appointed, a report might be prepared on this subject alone, full of interest. Usages leading to intemperance are interwoven with every part, particularly of Scottish society, and with not a few of our religious observances. Then various methods to lessen particular abuses have already been successfully introduced in different localities, and might by some such means be more generally adopted over the country. And there is, moreover, a much deeper interest felt in the subject than many are aware of, or than your committee would have been aware of, had it not been the many letters and pamphlets which they have received on the subject.

SPIRIT LICENSES.

The following extracts are taken from a speech, made by Bailie Duncan, in the Town Council of Edinburgh, upon the subject of granting spirit-licenses. After giving an account of the number of spirit shops in various parts of Edinburgh, he says:—*In this summary there is one thing which cannot fail to strike every one—that is, the large number of public-houses in the poorer parts of the city. The fact is, that the localities where the number of public-houses is largest, are the very localities where most misery abounds. In a communication from a gentleman, who has had great opportunities for observation, he gives it as his opinion, that, “where numbers of low drinking houses exist, as they do in the old town of Edinburgh, they are invariably surrounded by hundreds of wretched families, who are neither half-fed nor half-dressed; and who, with shattered and enfeebled constitutions, live amidst filth and misery of all kinds.” I believe there are various causes for the evils in question. I believe that the subject to which Mr. Murray has, more than once, incidentally directed our attention, that of “*vee pavens*,” is one of the most fertile; and I am assured he would confer a public benefit were he to make a thorough exposure of the demoralizing and injurious character of that system. But, at the same time, I am satisfied that, directly and indirectly, we owe much of the vice, wretchedness, and crime in the city, to the abuse of the privileges associated with the licenses. How great, for example, are the evils connected with public-houses being opened on Sundays. Many cases, painful and humiliating in the extreme, are constantly making their appearance in the Police Court, connected with Sunday drinking. But let any man take a walk through some of our streets on a Sunday morning and evening, and look at some of these houses, and observe the numbers of those who frequent them, and who they are that do so; and I feel convinced nothing else will be needed to make him alarmed for the consequences. Many a man, many a woman, now amongst the outcasts of society, turn back their thoughts on the past, and, in the bitterness of their soul, fix on the first Sunday night that found them in the public-house, as the beginning of that career, which now seems almost to have shut them out from the fellowship of man. But bearing in mind what I have said as to other causes, look at the evils of drunkenness in its appalling magnitude. At my request, Captain Haining caused the police books for the years 1841, 1842, 1843, and 1844 to be searched, and a tabular statement to be prepared, showing the numbers of drunk and disorderly persons taken into custody by the police during these years. That table, which gives the monthly as well as the annual numbers, is as follows:—*

	1841.	1842.	1843.	1844.
January,	340	318	308	398
February,	275	243	289	305
March,	381	257	401	378
April,	340	290	451	382
May,	329	406	515	446
June,	401	348	372	486
July,	278	383	523	500
August,	504	444	498	382
September,	372	339	479	474
October,	369	394	505	456
November,	217	400	491	334
December,	428	403	567	354
Total,	4234	4225	5400	4895

These numbers are perfectly frightful. The average of the four years is 4690. Now, were we to take the population of Edinburgh, exclusive of Leith, at 140,000—which is a little more than the number in the census of 1841,—and to assume the persons included in the table to be different persons, we

would have here the evidence of a most painful and appalling fact,—namely, that nearly one-thirtieth part of the whole population is annually lodged in the Police Office through drunkenness. As, however, many persons included in the table were taken into custody several times in the course of a year, the total number cannot be looked upon as representing these numbers of separate persons; but, on the other hand, there is to be set against that observation, the fact, that there may be at least 40,000 children in the total population. So that suppose we were to hold the true average number of separate persons annually taken into custody to be 3000, and the true number of the adult part of the population to be 100,000, we would still find that a number equal to about every thirty-third individual in the adult population is brought to the police bar, on the charge of being drunk and disorderly. The table does not disclose the painful nature of many cases which it embraces,—such as that of a father being drunk and maltreating his children,—a husband being drunk and striking and kicking his wife,—or a son being drunk and lifting his hand against his father; neither will I enter on the revolting details; it is enough that I have lifted the veil. But the large numbers in the table suggest an important consideration of another kind. Of late we have had a great deal of remark, both here and in the newspapers, as to the frequency of thefts, robberies, and housebreakings in Edinburgh. Now, I will not pretend to explain the cause of all these; but I am persuaded that the measure of protection, which the property of the citizens receives from the police, is seriously diminished by their time and attention being occupied with drunk and disorderly persons. The interests of the community are also affected in another way. In reply to an inquiry, Captain Haining has written me,—“It is impossible for me to give you a note of the expense incurred to the establishment, connected with the apprehension of drunkards; but the time of the officers employed in these cases is very considerable, as each case employs upon an average at least three men, and occupies their time about half an hour; and as the average number of drunken cases for the last four years is 4690, occupying the time of the officers to an extent of 781 days, or the whole time of two officers for the year, there must of course be occasioned an expense of at least £90 per annum; and, upon a moderate calculation, the number of officers attending in these cases at the Police Court, will average twenty men per diem, and occupy not less than two hours each man, making forty hours per diem, or the whole time of three men for the year; but this being necessary duty, no expense is incurred.” And, in reply to another inquiry, he writes:—“The annual cost to the police for the maintenance of drunkards at the main office will average about £40, being nearly the half of the expense of maintaining the whole number of prisoners.” In addition, therefore, to all the other evils connected with drunkenness, we have it increasing our police assessment, though certainly not to the great extent to which, as I will immediately show, it affects the prison tax. The tabular statement suggests one other observation. According to a return furnished me, the total numbers of cases brought before the Police Court, during the last four years, are as follows:—

1841—9990. 1842—10,347. 1843—11,045.
1844—11,150.

Now, the total numbers of drunken cases for these years being—1841—4234. 1842—4225. 1843—5400

1844—4895, we have it proved that the drunken and disorderly cases amount to nearly the one-half of the whole police cases. But the matter does not end at the Police Office. Of the larger number of persons who appear there annually, many are dismissed with an admonition to conduct themselves with sobriety and peaceableness in time to come, many are punished with fines, but many, also, owing to the outrageous nature of their conduct, or the hardened nature of their character, are sentenced to imprisonment. From a tabular statement, prepared by Mr. Smith, the governor of the prison of Edinburgh, and now before me, it appears that the number of separate prisoners committed, for being drunk and disorderly, to that prison, during the year ending June, 1844, was no less than 1816. This is a large number, and the facts connected with it are very distressing. The statement gives the respective ages of 332 males 582 females, of the number; and I have endeavoured to classify the ages of these individuals. The following is the result:—

Age.	Males.	Females.
At and under 20 years,	73	155
At and under 30 —	110	234
At and under 40 —	79	80
At and under 50 —	46	44
Above 50 —	24	19
	<hr/>	<hr/>
	332	582
Age unknown	567	335
	<hr/>	<hr/>
	899	917

How lamentable a picture of juvenile delinquency is here unveiled!

THE LICENSE LAWS OF AMERICA.

The American temperance papers are filled with accounts of the late movement on the License question. The result indicates a powerful public opinion in favour of temperance principles, as out of 731 towns reported, 603 have decided against granting licenses, that is, they have determined that no licenses for retailing intoxicating or spirituous liquors or wines should be granted, until their determination should be reversed according to law. The common council of these towns have no power to grant such licenses, and consequently, the sale of these liquors in less quantities than five gallons, is illegal, and punishable by imprisonment, not exceeding one year, or by fine, not exceeding 250 dollars.

The following very lucid exposition of the nature and correctness of the Excise laws of the state of New York, is from the pen of Vice-chancellor Whittlesey of Rochester, and will be read with interest at the present time. It is extracted from the *American Temperance Journal*.

The Excise laws of the state prohibit the sale of ardent spirits in quantities less than five gallons.

Such prohibition is absolute and universal.

It is relaxed in case of taverns and groceries to be licensed by the Boards of Excise.

Taverns are licensed for the accommodation of travellers, and groceries for the accommodation of house-keepers—and neither are licensed to become drinking places for the neighbourhood.

In point of fact, a very large proportion of the taverns and groceries licensed, have, contrary to the spirit of the law, become mere drinking houses.

The law intended to prevent the existence of drinking or tippling houses, under severe penalties.

The boards of excise have power to grant or

refuse licenses, without being liable to have their decision controlled by any other tribunal.

Boards of Excise, in granting or refusing licenses, should act in obedience to the will of the majority.

Because of their inability to ascertain popular opinion, the law of 1845 has made provision to ascertain such public opinion in a manner which cannot be questioned, and to enforce it in a mode which cannot be evaded.

Such law empowers the people in their respective towns to legislate for themselves upon this subject of license, and to do by their own act and vote, what the Board of Excise could do before.

Such law is a wise and democratic measure, and imposes upon the people themselves the duty of guarding against the evils of intemperance.

If a majority is found in favour of license, it will almost necessarily follow, that as licenses are then to be without charge, the number of licenses will be greatly increased—the tide of intemperance swelled, and its evils multiplied.

This law of 1845, merely places the people of the towns in the place of the Board of Excise of the town, and as the latter could grant or refuse licenses, without being controlled or questioned by any other tribunal, the people themselves may be safely allowed as much power as was before given to their agents, the Boards of Excise.

The objections made, really go beyond the law of 1845, and impeach the propriety and wisdom of the excise laws of the state, as they have existed for many years.

Excise laws prohibiting the sale of ardent spirits in quantities less than five gallons generally, and authorising the special license of taverns and groceries, have been in existence as long as the state has had an existence, without any complaint that they were tyrannous or oppressive. The law of 1845 only substitutes the people for the Boards of Excise as the instrument of granting or refusing licenses, and this certainly cannot give an oppressive character to the law. Under the laws but few have sold, because but few have been licensed to sell, and they have made profit by selling. If the citizen has an inalienable right to buy and sell, this right is infringed as much as to ninety-nine, when one in a hundred is licensed, as it is as to the whole hundred when none are licensed. Hitherto the great mass of the people have been forbidden to sell, without any complaint being made of the infringement of inalienable rights; from which we infer that this clamour is raised by the licensed few, who fear for the loss of their gains, to deceive the drinker whose appetite demands gratification.

The majority of a community have a right to control and direct as to the business of individuals, when such business, exercised in a particular way, is injurious to the whole—but such control must be exercised by a general rule or law, equally operative upon all. We direct how people shall build in cities and compact towns, as to the keeping of gunpowder, and other combustibles therein—as to the vending of poisons, and various other things; and this because the public safety requires it. Gaming-houses, and dealing in lotteries, are prohibited by law representing the majority, because the tendency of these is injurious to the public. Experience has shown that there is a fascination about games of chance played for money which men cannot resist, and hence laws are passed to protect them and society from the evil consequences of gaming and lotteries. It is found that intemperance is injurious to community—that the existence of taverns and groceries leads to intem-

perance—that there is a fascination in the appetite for drink, stronger than the passion for gaming, and productive of more evil consequences to the public, and hence the majority have a moral and legal right to control by law the sale of intoxicating drinks, and to refuse license to taverns and groceries for the same reason that we would refuse licenses to gaming houses and lotteries.

Legislating in regard to license to sell strong drink, is not legislating upon questions of morals merely. It is in one important aspect of the case a question of political economy, inasmuch as the consumption of strong drink increases crime, pauperism, and insanity—impairs the aggregate industry of the country—swells taxation, and causes waste of time and money—and being thus a matter of political economy, is in this aspect at least a fit subject for legislation.—*America.*

WE MUST HAVE WHISKEY IN THE HARVEST FIELD.

(From the Olive Branch.)

Mr. Editor.—Permit me to occupy a few lines in the *Olive Branch* to talk a little with the honest, hard-handed farmers who use the expression with which this article is headed. And here let me premise, that though at present a denizen of the city, the best portion of my life has been spent in TILLING THE SOIL; that I understand the art and mystery of turning a good furrow in the green sward; can swing the scythe, handle the pitching fork, and in fact do the work of a MAN in any branch of husbandry. What then I preach to others, I have thoroughly tested in my own experience.

And now, friends, WHY MUST whiskey be used in the harvest field?

Many believe that a dram affords NOURISHMENT! The limits of a single article will not permit me to say more on this head, than that the testimony of the best chemists in the world has long since settled this point, namely, that by NO CONCEIVABLE PROCESS CAN THE LEAST PARTICLE OF NOURISHMENT BE EXTRACTED FROM ALCOHOL! Will you not believe the testimony of science? Our most eminent physicians tell the same story as the chemists. But to all this you will answer that you know from your own experience that you are stronger and more vigorous after a drink than before. This is in some measure true, alcohol is a diffusible STIMULANT, and soon finds its way through the circulation of the blood, to every portion of the system, and especially excites the NERVOUS ENERGIES. The pulse is quickened, and a general RALLY of the powers take place, to THROW OFF THE INTRUDER. Under such excitement, there is for a few moments an unnatural strength, but it is an excitement which WEARS OUT the powers of the body without contributing anything to their support. Accustom yourself to this stimulant, and the natural powers will sink so low that they will not rally without it. Is there any nourishment in your WHIP. Yet its application will revive the flagging energies of your horses. You are too wise, however, to make it a substitute for grain. When your faithful animals are weary and faint, you do not think of applying the lash for an hour or two, unless you would make them dull and lifeless. Yet you do the same thing by YOURSELVES! When weary, you DRINK WHISKEY which runs riot through your blood, lashing each tired muscle into activity for a little while, only to sink correspondingly LOWER after the excitement is over. This continual excitement and re-action is one of the most dangerous experiments upon human life. It lays the foundation for the most obstinate dis-

cases, and cuts off many a manly and vigorous farmer in the prime of life.

Can you do MORE WORK when you drink whiskey? Perhaps so for an HOUR, but LESS in a WEEK. A healthy man, like a free and noble horse, CAN AND WILL do enough work with no other excitement than GOOD FOOD AND PURE WATER! For these things there is NO SUBSTITUTE. If you ply the lash to the horse, you may drive him to unusual exertions; may even keep him going till he will fall dead: so with the man: you may make him insensible to fatigue and pain—he may even work till his blood is in a perfect fever, and then perhaps die in slaking his thirst with cold water. At any rate, he will find himself unfit for work next day, without an unusual amount of stimulation. Feed your HORSES well, and they will work cheerfully from day to day, and from week to week. There will be no complaint of stiff joints and lame backs in the morning; no spasmodic exertions for a minute which will use up the strength of a day. Remember then to FEED your men well, so that they may NOT FEEL the WANT of excitement. Give them a substantial LUNCH instead of a dram. Let COFFEE, well charged with sugar and cream, be a substitute for whiskey, and my word for it, you will find your men to work better, and feel happier.

By discarding whiskey from your farms, you will be every way GAINERS. Your work will be done QUICKER and BETTER. Your men, being sober, will not quarrel, or make unnecessary waste or breakage. There will be little danger of accidents of any kind. No upsetting loads of hay or grain—no beating of horses—no leaving gates open, or driving against gate posts. There will be no brawling or disobedience to your orders. In short, everything will go on like clock-work.—Will you not try it? Come, gentlemen, for this time, “all speak at once,” and say “aye.”

But there is still another consideration which must not be overlooked. Are you quite sure that even during a single harvest you may not sow the seeds of DRUNKENNESS in your own son, or your NEIGHBOUR'S son? Remember, that he who drinks regularly for a single month only, must have a struggle before he can OVERCOME HIS APPETITE!—Like the goaded horse, he is waiting for the lash—his powers want their accustomed excitement!

Would you make your son a drunkard? If so, teach him by your own EXAMPLE, that whiskey is NECESSARY in the harvest field. Let him have his drams during THAT season, and he will probably take them at OTHER times. When he leaves the paternal roof and finds himself wearied and dispirited, among strangers, perhaps, who have neither kindness nor sympathy to offer, it will not be strange if he shall give way to the appetite you implanted within him, and seek forgetfulness in inebriation!

This is not idle talk. I have seen many a young man similarly circumstanced, who could date his downfall from the HARVEST FIELD. The appetite there formed soon leads to DAILY INDULGENCE, and there is not the slightest security against HABITUAL DRUNKENNESS.

Do not let your own child CURSE you as the author of all his woes! Put not, then, the cup to his lips, or YOUR OWN, and your example will not bring him to a drunkard's miserable grave! Discard liquor from your fields, and from your houses, and try the experiment of total abstinence for one year, and if you find yourself poorer and less happy for it, you are at liberty to take your names from the pledge, stop the *Olive Branch*, and call your humble servant a fool.

Philadelphia, June 1, 1846.

J. S. P.

National Temperance Society.

OFFICE 11, TOKENHOUSE YARD.

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IMPORTANT NOTICE.

The regulations of the post-office require that the Christian name of the party to whom post-office orders are sent, should be given in full. As some inconvenience has arisen from small money-orders being made payable to several parties, it will oblige us if our friends will in future procure their orders for Thomas Beggs, 11, Tokenhouse-yard.

The sittings of the Convention will be held in the Theatre of the City of London Literary Institution, Aldersgate Street; to commence on Tuesday, the 4th of August, at 10 o'clock.

The following gentlemen have already arrived from America, all warm friends of temperance, who, we trust, will be present in the Convention:—Revs. Drs. Cox, De Witt, Patton, and Skinner of New York; Rev. John Marsh, Secretary of the American Temperance Union; Rev. Mr. Hopkins, Doctor Mussey of Cincinnati; Elihu Burritt, the learned blacksmith; Rev. Dr. Smucker of the Lutheran Theological Seminary; Rev. Dr. Baird, Rev. E. N. Kirk, Ward Stafford, Esq., and Henry Clapp, Esq. of Massachusetts; Rev. Mr. Brainerd, and J. Ashmead, Esq. of Philadelphia; President Olin of the Wesleyan, and Professor Elton of the Brown University; Rev. Mr. Pohlman of Albany; Rev. Dr. Brinsmade of New Jersey, and others whom we are not able to name. By the next steamer, we are expecting to see Dr. Beecher, General Riley, President Emory, Professor Caldwell, Rev. Dr. Tyng, Rev. Dr. Justin Edwards, and E. C. Delavan, Esq., Neal Dow, Esq., and many other warm advocates.

The World's Convention.

The preliminary arrangements are now completed, and we continue to receive encouraging communications from all quarters. We urge upon all societies and associations who have not yet appointed delegates to do so at once. Much confusion will be prevented by attending to this request.

Delegates will please to report themselves at the Society's office, Tokenhouse Yard, near the Bank of England, where they will receive their Cards of Admission, and every necessary information.

A circular has been issued to several gentlemen in London, inquiring whether they can find residences for any of the foreign delegates, and they now take the liberty of urging a reply from those who have not yet acquainted the Committee with their wishes. A number of gentlemen have already kindly offered accommodation. As many of the delegates will probably arrive before the 1st of August, an immediate intimation will be convenient.

The committee have made arrangements for holding a number of public meetings in various parts of the metropolis during the week, particulars of which will appear in the regular announcements. They have also arranged for a number of religious services, and expect the valuable aid of several distinguished ministers from various parts of the world.

On Friday evening a GREAT DEMONSTRATION will take place in Covent Garden Theatre, which has been specially engaged for the occasion. The tickets are now ready, and may be had at the Society's Office, or of any of the parties advertised in the bills, at the following prices:—Dress Circle, 2s., Boxes, 1s. 6d., Stage, 1s. 6d., Platform, 1s. 6d., Pit, 1s., Lower Gallery, 6d., Upper Gallery, 3d.

Delegates will be admitted at the Stage Door, on presenting their tickets.

There will be accommodation for a few families and select parties in the private boxes, terms of which may be obtained at the office.

The committee are glad to find that considerable excitement prevails throughout the country, and that several special trains are provided. One we hear is from Newcastle, and another from Liverpool, and they are highly gratified to receive the appointments of many of the most distinguished friends of the cause, both as delegates and visitors.

CONVENTION FUND.

The Committee have found that an effort upon which they looked at first with some doubt and difficulty, has grown in magnitude as they proceeded. They have found that the sum originally stated as necessary to conduct the Convention through would be inadequate. No doubt a small sum would suffice to defray the mere incidental expenses of the meeting, but to give due publicity

to its proceedings, to employ to a proper extent the platform and the press, and to give to the world the results of its deliberations in the daily papers, as well as in a more tangible and permanent form, in a word, to give dignity and efficiency to the proceedings, worthy of the greatness of the cause, a considerable sum would be needed. A liberal friend suggested that £1000 should be raised for the immediate purposes of the Convention. The Committee carefully considered the recommendation, and felt that not only might that sum be profitably spent, but that it was absolutely required to enable them to discharge the responsibilities resting upon them, with satisfaction to themselves and honour to the cause. Their first application by private letter to a number of friends of the movement, has been kindly and generously responded to, but they still want one-half of the required sum.

They submit the following list of subscriptions already received and promised, and urge upon the temperance public the importance of making this occasion the beginning of a new era in the temperance movement. The success of the Convention depends upon the British teetotalers, and to them the committee appeal for prompt and liberal aid.

Subscriptions are requested to be sent to the Society's Office; or to the Treasurer, George William Alexander, Esq., 40, Lombard Street.

£ s. d.	£ s. d.
Joseph Eaton, Esq., Bristol 50 0 0	Bridgwater Society 5 0 0
E. Thomas, Esq., do. 50 0 0	S. Bowden, Esq., Bristol 5 0 0
Ed. Smith, Esq., Sheffield 50 0 0	S. H. Lury, Esq. 5 0 0
Geo. Thomas, Esq., Bristol 30 0 0	York Society 5 0 0
L. Heyworth, Esq. 25 0 0	Alton do. 4 0 0
Wm. Cash, Esq., London 10 10 0	Dorking do. 3 0 0
Per Dr. Lovell, Lon- don 10 10 0	Essex Union 3 0 0
John Bell, Esq., 10 10 0	Scarborough Society 3 0 0
J. Charlton, Esq., do 10 0 0	Jersey Society 3 0 0
R. Charlton, Esq. do 10 0 0	Merthyr Tidvil do. 3 0 0
A. A. 10 0 0	W. C. Walters, Esq., Newcastle 3 0 0
Leeds Society 10 0 0	Exeter Society 2 12 6
G. S. Kenrick, Esq., West Bromwich 10 0 0	Chelmsford Ladies Committee 2 10 0
R. I. Shafto, Esq. 5 0 0	Rev. W. H. Turner 2 2 0
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G. H. Clarke, Esq. do 5 0 0	Maidstone Society 2 2 0
R. Barrett, Esq. 5 0 0	D. Bowly, Esq., Cir- cester 2 2 0
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Suffolk Union 5 0 0	Rotherham, do. 2 0 0
Metropolitan Society 5 0 0	Gateshead do. 2 0 0
	Irish Temperance Union 2 0 0
	Cardiff Society 1 10 0
	Beccles ditto 1 10 0
	Smaller sums 1 8 6
	Smaller sums 1 6 6
	Rev. F. Howarth, Bury 1 5 0

£ s. d.	£ s. d.
Wainfleet Society 1 5 0	T. B. Scutt, Esq. 1 1 0
Llanely Society 1 1 0	Mr. Wm. Pearce, Sticklepath 1 1 0
Rev. H. Jeffreys, Bombay 1 1 0	Aldborough Society 1 1 0
J. Jeffreys, Esq. 1 1 0	Ealing Lane, do. 1 1 0
Shaftesbury Society 1 1 0	Doncaster do. 1 1 0
Mr. John Rutter, Shaftesbury 1 1 0	Staines do. 1 0 0
Ramsgate Society 1 1 0	Hackney do. 1 1 0
Hexham Society 1 1 0	Bolton do. 1 1 0
Mr. Meredith 1 1 0	Robert Knowles, Esq., Bolton 1 1 0
Mr. J. Cassell, Lon- don 1 1 0	Mr. Jas. Christy, Chelmsford 1 1 0
Jas. Stubbin, Esq., Birmingham 1 1 0	Rev. R. Ashton, Putney 1 1 0
Emisecorthy Society 1 1 0	Norwich Society 1 1 0
Mr. Cole, Green- wich 1 1 0	Retford do. 1 1 0
Ipswich Society 1 1 0	Fitzroy Tempe- rance Association 1 1 0
Northampton Society 1 1 0	Mr. Dawson Burns 1 1 0
Dr. Marsh, Leaming- ton 1 1 0	St. Alban's Society 1 1 0
Bath Society 1 1 0	Walthamstow do. 1 1 0
Rev. B. Harvey 1 1 0	Rev. W. Wight Newcastle 1 1 0
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Mr. Geo. Millar 1 1 0	F. Wheeler & Son 0 10 0
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Plaistow ditto 1 1 0	Mr. J. Russom 0 10 0
Mrs. S. Singleton, Preston 1 1 0	
Newport, Monmouth 1 1 0	

We again most earnestly appeal to our friends throughout the United Kingdom to exert themselves in promoting the object of the Convention by every means in their power. A report of a most extraordinary Temperance Convention recently held in Sweden will be found in the former part of our paper. The king and queen, and many of the nobility honoured the meeting with their presence.

DECREASE OF DRUNKENNESS.—For a length of time it has been the practice of the police to take into custody all persons found in the streets drunk and incapable of taking care of themselves, more especially on Saturday and Sunday nights, when there are generally a greater number of drunken persons about than on any other of the nights of the week. The following account shows that during the last few years, a great decrease has taken place in the number of drunken persons found under such circumstances. In the course of the year 1837, between the hours of 12 on Saturday night and 12 on Sunday night, the number thus taken charge of by the police at the station-house in Bow-street alone was 755, of whom 404 were men, and 351 women. In 1845, the number was 311; of whom 177 were men, and 134 women; thus showing, on a comparison between the two years, 1837 and 1845, a decrease of 444 persons.—Globe.

MISSION FUND.

We are compelled once more to make a special appeal in behalf of the Mission. The funds are nearly exhausted, and it has become a question with the committee, whether they can sustain it along with their other agencies. It is with extreme reluctance that they entertained for one moment, the idea of abandoning a sphere of labour which has been so signally blessed, but want of means compels them to say, that the friends of the cause must come to their help, or they must relinquish the Mission. At a time when public opinion is gathering around the temperance principle, and general attention devoted to the condition of our neglected districts, it is painful to reflect that we are forced upon considerations of narrowing, rather than extending our efforts. It must be borne in mind that thousands of our fellow-beings, the victims of intemperance by education and habit, never hear of the remedy that might give them back to society, and shed comfort on their miserable home, except through the visitation of the temperance missionary. Many have been extricated from this moral gulf by this instrumentality. It must not be forgotten, that in the neglected neighbourhoods of our large towns, thousands of young and tender beings, that under better auspices, might be trained up to paths of sobriety and virtue, are training up by drunken and vicious parents, to a life of evil, misery, and crime. The value of every one rescued outweighs a world. There is every prospect of an enlarged measure of success attending the advocacy of our principles. Good men of all parties are pleading in behalf of the poor and the lowly, and are turning their attention to that rising generation who will have to become the preceptors for good or for evil, of a generation that has to succeed to them. We would that we could send an invitation to every darkened home—to every vicious heart. That we cannot hope as yet, but we trust that our friends will enable us to maintain the small force we at present employ. We have received the following donations to this object, and hope to have a more gratifying announcement to make in our next. The accounts of the success of our missionary labours, are more cheering as we proceed, and we trust, after the World's Convention, that we shall be enabled to place this invaluable means of good upon a permanent footing.

MISSION.

£ s. d.	£ s. d.
Per Missionary No. 8	Messrs Spaldings
Money Wigram,	and Hodge d 1 1 0
Esq. a 0 10 0	R. Eckett . . . d 0 10 0
Miss Keylock . . a 0 10 0	Mr. Gibbs, Argyle
Gabriel Carr, Esq. d 1 0 0	Street d 0 5 0
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Mrs. Morris . . . d 0 10 0	grave Street d 0 5 0
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CHRONICLE GRATUITOUS CIRCULATION.

Hulme, Manchester	£1 0 0
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Foreign Intelligence.

HOBART TOWN.

We have received the Third Annual Report of the Hobart Town Total Abstinence Society, from which we make the following extracts:—

During the past twelve months our Society has made great progress. Above *one thousand* persons have signed the pledge during that period. We regret our want of means to ascertain the number of consistent members, though at least three-fourths may be counted upon. We have gone forward in prosperity and in peace. Active opposition has ceased to exist, and the tide of public sentiment is not against us but with us. From our increased experience, and from our enlarged views of the subject of total abstinence, we are not only better assured of the firmness of the ground upon which we stand, but we are better prepared, and more ardently resolved, to carry forward the great work of true temperance.

With much satisfaction do the committee present a few facts, illustrating the workings of this society. As to the amount of reformed drunkards in connexion with us, we may be justified in saying, that there are hundreds of them in this town. One who is now among our most active members was, two years ago, suffering from delirium tremens. At the period of his signing the pledge, he was £50 in debt; and though he has been frequently out of employment since that time, he has paid off that large sum, and now owes no man anything. £150 has been saved by one of our members since he joined us. Another mechanic, in seven months, paid off a large debt, including a seven pounds' grog score, purchased furniture, bought a bible for twenty-five shillings, has four bags of flour in the house, and two pigs in the sty, and is, after all, several pounds in pocket. Teetotalism has been the means of leading him and his wife from drunkenness to a place of worship, and to the feet of their Saviour. One of our most useful public advocates declared that he had been a drunkard for twenty years, that he had blasted his reputation, ruined his health, injured his morals, soured his temper, debased his intellect, and brought his family to abject poverty. His friends in the society who know and value his character, can best bear testimony to the pleasing change wrought in him by total abstinence. Another declared that it was not until he became a teetotaler that he began to think.

A man long known as a wretched slave to liquor, that often in his maddened moments cruelly beat his wife and children, whose aspect would have moved any but a drunkard's heart,—this man has now been a consistent teetotaler for nearly three years. He and his wife are regular attendants at a place of worship, and the well-clad offspring are Sunday scholars. Numbers of cases might be adduced of drunken fighting parents becoming sober and affectionate partners; the effect of such a change upon the children can be better imagined than described. A woman, who was a very frequent visitor at the factory, and whose cries from the unmerciful thrashings of an exasperated husband had often broken the stillness of a Sunday morning, is now a quiet industrious teetotaler. Another desperate drunkard had been induced to sign the pledge. Soon after this, her husband desired her to go and fetch him some rum. She refused, and received for her reward a sound beating. Turning round to him she said, with great

emphasis, "Jack, though you kill me, I'll not fetch the rum." The man gave in first, for he shortly after dropped the use of rum altogether. It is pleasing to add, that he has since left off his old habit of swearing. A speaker at one of our meetings lately declared that his habit of drinking was derived from his father's own table; and though for sixteen years he had not looked into a Bible, he now rejoiced in the reading of this blessed book. His father had been a leading member of a religious society, and was a moderate drinker for sixty years, and yet after all died of delirium tremens. He alluded also to five young men, his companions, members of a christian church in this town, three of whom have died drunkards, and the fourth is a living drunkard. One of the committee had occasion to visit the family of a working man, which he found in the most distressing state. The poor children presented that appearance of neglect and misery which declared them to be the offspring of a drunkard. The father signed the pledge; and the change from poverty to plenty, from disease to health, from wretchedness to happiness, from an ill-regulated household to a comfortable and orderly family, was never more conspicuous than in this instance. Indolent, disreputable, and uncivil servants, have become, under the teetotal regimen, diligent, honest, and attentive. Not long ago, one of our most active members was giving his experience of the benefits he had received from teetotalism; but when he came to speak of the advantages his family had received, his throat was choked, his eyes were full, he could say no more.

The good effected by this society is not confined to Hobart Town; our branch societies can exhibit the same. There is now a country member, who had left home as a prodigal, and whose father is a deacon of one of the largest London churches. What pleasure will fill the soul of the good old man when he hears the happy news! At one of our country stations an advocate went round the township the morning after a successful meeting. He called upon one who had signed on that occasion. His address betokened better days of old, but his haggard countenance told a sad tale. A hope being expressed that he would keep his pledge, the poor man replied, in a deep, and solemn tone, "I trust I shall; for when I went to bed last night I prayed unto my God to help me." A hearty shake of the hands, with an expressive meeting of tearful eyes, hastily broke up this interview. Can a man help engaging heart and soul in a work after such a sight as this; and shall a cold, unfeeling, and unsympathising world reproach us for wild enthusiasm? If the vain worldling—if the negligent professor, knew the joy which sometimes overwhelms the heart of a Temperance Advocate, as he sees God so blessing the labours of this Society, he would not pity him, but envy him. O! then, let every one who has the feelings of a man, the feelings of a brother, the feelings of a christian, haste to the rescue of the unfortunate drunkard. Time is passing away—many are sinking to destruction;—and can one stand unheeding by and not extend a willing hand to save them? Time is passing away;—delay in the performance of duty may harden the heart; and the man may depart from this life with the miserable thought, that with the desire to do good he had not courage to do it, and that the sad influence of his want of faithfulness will be felt when his bones are mouldering in the grave.

UNITED STATES.

The American papers contain many details of the movement now making there on the License question. The *New York Organ* gives a summary of the result up to June 13.

Our returns thus far are from 785 towns, of those 666 have voted No License, and 119 License. There are 856 towns in the state, and consequently 71 more to hear from. The actual vote has not yet been received of only about half the towns; of them, about 400 which have voted No License have given an aggregate majority of over 50,000; while of 70 towns voting License the majority is less than 3,000. The present indications are, the aggregate majorities will be more than ten to one for No License. The expression of the popular voice on this subject, has been as decisive and emphatic, as on any question ever submitted to the people of this state. Every town but one in each of the counties of Chautauque, Madison, Schenectady, Kings, Niagara, Onondaga, Clinton and Yates, want No License. Wayne, Washington, Wyoming, Warren, Orleans, Tompkins and Tioga gave No License majorities in every town.

The *Troy Whig* says, of the result of the election of the 19th:—"The cold water deluge has submerged the whole state, with the exception of here and there a fiery nosed town, rising like a volcano above the temperance ocean."

Man brings upon himself a thousand calamities as consequences of his artifices and pride, and then overlooking his own follies, gravely investigates the origin of what he calls evil.

Earth has no sweeter music than a gentle word, breathed into a sorrowing heart.

LIBERIA.

The governor of this interesting colony of liberated Africans, in his message, under date 5th January, 1846, thus speaks:—

"Permit me, gentlemen, to recommend to your consideration the propriety of increasing the restriction imposed on dealers in spirituous liquors. I am aware that various opinions are entertained in regard to the propriety of legislating upon this subject. We are told that the unrestrained use of intoxicating drinks, is a moral evil that should be corrected only by moral suasion, and not by legislative authority. This opinion, however, is evidently founded in error, and cannot possibly be sustained by any sound reasonings. For my own part, I am decidedly of opinion, that tippling-shops, in any community, are *public nuisances*, and should be deemed so by the law. Their pernicious effects will be felt, more or less, in any community where they are established, and the sooner Liberia can rid herself of them the better. I am persuaded, gentlemen, that you will do all in your power to suppress this unrighteous traffic."—*Colonization Herald*.

GREAT MISSION MOVEMENT.

THE HONORARY TRAVELLING AGENT'S REPORT.

WESTON, SUPER-MARE.—I addressed the children of the Sunday-schools, at the Wesleyan chapel, on Sunday, 14th ult., and the teachers and parents at the Independent chapel. On the 17th ult. I addressed the members at the Temperance Hall, and re-organized the society; and the Loan-system will likely be carried out; but the society is in a languishing state, and there are few that take an active part, the onus of the society

falling on the Independent minister, and one or two more. The hall was given to the society by a Wesleyan, and there is a Mechanics' Institution, which bids fair for usefulness. It is an increasing town, and partakes of the dissipation of watering-places.

BANWELL.—On the 19th ult. I held a meeting at the Temperance Hall, the Rev. the vicar presiding, when it was resolved to form the society into an association, in connexion with the National Society, the Rev. W. H. Turner being appointed corresponding member. A Branch Society was formed for the town and vicinity, and a goodly number of the leading friends, and among others, Mrs. Turner and one of her daughters engaged to take districts. I was hospitably entertained at the vicarage, and warmly supported by the devoted incumbent, who will lend the society his best aid.

WELLS.—I visited the schools, on Sunday, 21st ult., met the Committee the following evening, when it was resolved to form an association, and establish a branch for the whole city, and J. F. Lawrence, Esq., was nominated corresponding member. The annual festival was held on the 23rd ult., when a procession paraded the town, and the members took tea in the evening, at the Temperance Hall; after which, a public meeting was held, at which Mr. Clarke, a friend from Street, presided, and the Rev. Mr. Evans, Baptist, of Wells, Gregory, Independent, from Bristol, and Rev. Mr. Solly, from Shepton-Mallet, took part in the proceedings. The following evening I met the committee and members, when arrangements were made to carry out the loan-system. The society has long been in a very languishing state, but it is hoped a fresh impulse will be given to it.

BRIDGEWATER.—On the 25th, I held a meeting at the Friends' meeting-house, when it was resolved to propose, that the society should be formed into an Association, and Mr. J. B. Thompson, a Friend, was nominated corresponding member; and on the following evening, it was confirmed by the members, and the organization carried out in the town. This Society had anticipated the National Society, in preparing printed covers for Loan Tracts, which it was determined to adopt for the present supply, and a goodly number have offered their services as tract distributors.

TAUNTON.—On Sunday, 28th ult., I addressed the Sunday-school children of the town, at the North-street chapel, and the teachers, in the same place, in the evening, and distributed tracts among them. On the 29th, I met the temperance committee, when it was resolved to re-organize the society into an association, and to form a branch in the centre of the town. The following evening, the above resolutions were adopted by a large meeting of the members, J. B. Young, Esq., being appointed corresponding member.

The society was, at one time, very energetic; but has got into a languid state. The organization was highly approved of, as being greatly needed. The population was, in 1840, 12,000, and there are 250 public-houses, and 400 to 500 pledged members, including juveniles. They have an excellent Temperance Hall.

MILVERTON.—I accompanied a party of temperance friends to the above place, on the 1st inst., where an annual festival was held; and after taking tea in the Friends' meeting-house, a public meeting was held, when it was determined to form the town into a branch society, in connexion with Wellington, and some leading persons promised their patronage.

WELLINGTON.—On the 2nd inst., I met the committee and members of the society at the coffee-house, when it was agreed to form an association, and Silvanus Fox, Esq., a Friend, was appointed corresponding member, and there is a fair prospect of the society becoming efficient and successful. The society was in a languishing state.

EXETER.—On the 6th inst. a public meeting was held in the Athenæum, R. W. Fox, Esq., a Friend, presiding, and a numerous attendance. An association was resolved upon, and the parish of St. Sidwell's was fixed upon as the centre of a branch; and on the following evening, I met the members, when both were fully organized, and a goodly number came forward to be tract distributors. Some benevolent ladies have circulated tracts on the loan-system, for some time. The President was appointed corresponding member. The population of Exeter is about 32,000. There are eight breweries, and 240 public-houses. The number of pledged members is about 1500, including juveniles. There is a reading-room and library, used also for lectures. Delegates were appointed to attend the World's Convention, and a handsome contribution will be made to the same. The friends here have taken up the cause with great spirit.

EXMOUTH.—On the 8th inst. a public meeting was held in the Albion room, an Association was organized auxiliary to the National Society, and a branch for the whole town formed, and Thomas Hall, Esq., appointed corresponding member. The population is about 6000. There are above twenty public-houses. The number of members, including juveniles, is about 500. The Independent minister, is president of the society, and is a devoted friend to the cause.

TOPSHAM.—This is a small town between Exeter and Exmouth, where the cause of temperance has been often advocated; but little success has attended such efforts. I held a meeting on the 9th inst., and formed the society into a branch of the Exeter Auxiliary, the committee of which will visit and encourage the society.

SHAFTESBURY.—It was my intention to visit the above town, on Sunday 12th inst., but having been detained a day longer than I expected, in holding a meeting at Topsham, I could not reach Shaftesbury in time; therefore I remained over Sunday, at Yeovil, where I addressed the schools in the Independent chapel in the afternoon. The temperance cause is in a low state at present, having lost an able advocate and patron, by the removal of the late curate, whose labours were greatly blessed in this place.

Knowing that the annual conference of the Bristol and Somerset County Association was to be held on the 14th inst., at Shaftesbury, I resolved to be present, in order that I might confer with delegates from the surrounding places, in regard to the state of the temperance cause, in their respective localities, and to recommend the National organization. I attended the said conference, which was held in the Town Hall, when, at my suggestion, and warmly supported by delegates from towns I had visited, a resolution was passed, recommending the societies in the county to carry out the improved organization, and that the itinerant lecturers should encourage the same, in their periodical visits to the several places. I was much pleased by the respectful attention which was paid to my suggestions, and the good feeling manifested to the National Temperance Society. Joseph Eaton and John Rutter, Esqs., were nominated as delegates from the County Association, to the World's Convention, in addition to those who may be sent from each society.

I took part, likewise, in the public meeting, which was held at the same place, in the evening, when I had the pleasure of listening to most interesting addresses from Messrs. Eaton, Thomas, and Charlton, from Bristol.

To-day (Wednesday 15th) there are to be processions of the teetotalers, rechabites, and juveniles, through the town, a lecture to be delivered by Mr. J. Rassom of Bristol, and a grand gala in the grounds of a gentleman, in which a tent has been erected, capable of accommodating 1000 persons, under which tea is to be taken,

and a public meeting held in the evening. I purpose addressing the assemblage, on the subject of organization, which is much wanted here, and which I have reason to hope will be taken up with much spirit, as some of the leading friends to the cause are intelligent and energetic, and have promised their cordial support.

In concluding this brief report of my operations for the past month, I have to record the friendly reception I have everywhere met with, and the readiness with which my suggestions have been adopted; but let it not be supposed, that what has been accomplished, has been unattended with conflicting opinions, prejudice, and misconception, or that the *Veni Vidi Vici*, style of my report, is to be interpreted into a too early conquest over preconceived notions of the past efficiency and success of long established societies. The transition from the passive enjoyment of public lectures, annual festivals, and holiday pageantry, to the humble and self-denying labours of the devoted tract distributor, among the families of the inebriate and destitute, is great, and cannot be accomplished except by the sacrifice of time, and the exercise of christian feeling to the bodies and souls of men.

Nearly all the societies were found in a languishing state; meetings were seldom held, and even the lectures of itinerants, appear to excite little interest, and are attended chiefly by the members. The members are not regularly visited—the subscriptions fall off, or are difficult of collection—the numbers of pledged members cannot be obtained, and the returns are conjectural; in fact, there is found the greatest need for proper organization, and that recommended, is acknowledged to be the thing most wanted at the present.

The World's Convention is exciting a lively interest, and if half of the delegates attend, that are spoken of, the Literary Institution will scarcely accommodate them. I purpose visiting Poole, Southampton, &c, on my way to town, to attend the aforesaid meeting.

Shaftesbury, July 15th, 1846.

Home Intelligence.

FLINTSHIRE.

DEAR SIR,—I rejoice to say, that my feeble labours with the temperance movement, is not altogether in vain, but that it is much approved of by all the friends, and many others are coming over. I have, of late, delivered open air lectures, to workmen on the railway, to stone-cutters, farmers, &c.

June 20th. I lectured at Trelogan, to lead-miners. June 29th. At Gwespyn. July 1st. Near Mostyn, to stone-cutters and others. The lectures were well attended, and much satisfaction was evinced; and, I am informed, that many have signed the pledge in their respective places. Wishing the people to have time to inquire and judge for themselves, and that the cause should not appear at all *sectarian*, I do not press upon any to sign in my presence, but join different branches of the temperance societies, in their respective places of worship.

Just the same as regarding great revivals of religion, we continually learn that those who have joined us under any excitement, or for fashion's sake, or have been pressed on by the force of public opinion—almost all such members have withdrawn! On the other hand, those who have joined us from principle, and others who have found great benefit by the movement, are as firm as ever; and some of such are very uneasy at office-bearers in christian churches who are quite indifferent, or *opposed* to the temperance cause. It is very likely that great trouble will be occasioned. Now, who is to give up?

Newmarket, July 18, 1846.

EVAN DAVIES.

HAMPSHIRE.

25, Cannon-street, Winchester, July 15, 1846.

DEAR SIR,—During the past month I have lectured at Poole twice, at Newtontoney, Winterslow and Allington once, and have been engaged in visiting from house to house, and distributing tracts at the following places—Twyford, Crowdhill, Bishopstoke, Gosport, Hartley-Row, Haselyheath, Crondell, Odiham, Winchfield, Hinton, and several other villages. The result of my month's labours has been 43 signatures to the pledge.

July 2nd. At Newtontoney, the society held their anniversary; about 100 sat down to tea. The Rev. Mr. Rowe, having preached the annual sermon in the afternoon, stayed to the public meeting in the evening, which was addressed by Messrs. Young, Rowe, and your agent—several signatures. This is the most efficient village society I ever met with.

July 7th and 8th. At Poole, assisted in the formation of a union to be called, "The Dorset and Hants Teetotal Association," in connexion with the National Temperance Society; sixteen delegates were present, and all entered heartily in the project; much good is expected from this association. The societies in the two counties have been comparatively powerless, owing to their disunited character. Mr. W. Holmes of Alton, presided at the business meeting, and was elected treasurer; the choice of secretary falling upon your agent. A committee was also elected to carry out the objects of the association. The following is a copy of the fifth resolution:—

"That the *National Temperance Chronicle and Recorder* be the organ of this Association."

It is, however, needless for me to refer more particularly to this subject now, as a copy of the resolutions, &c., will be duly forwarded when printed.

A. W. HERITAGE.

"Secretary of National Temperance Society."

BATH.—The eighth annual report of the Bath Juvenile Temperance Society, has also reached us, and we are glad to find that special efforts have been made during the year, with regard to that important class of persons—the teachers of youth. We hope the following will inspire others to follow their example.

The Committee directed their especial attention, during the past year, to the importance of interesting the very influential body of Sunday-school teachers who labour in this city, in favour of the principles of the Society. They, therefore, presented each Sunday-school teacher in Bath and its neighbourhood, to the number of 700, with a copy of the Prize Essay on Temperance, addressed to teachers, as also with an invitation to a meeting of Sunday-school teachers, to consider the propriety of introducing the temperance subject into Sabbath-schools. This meeting was held on the 19th of March, in the present year, and the Committee deem it one of the most important ever held, since the establishment of the society. Nearly one-half of the teachers invited were in attendance, and the following resolutions were unanimously passed:—

I.—That this meeting, deeply deploring the manifold evils resulting from the vice of intemperance, and fully recognising the importance of training the young in the principles and practice of entire abstinence from all intoxicating drinks, cordially approves of the efforts made by the Bath Juvenile Temperance Society to promote this object.

II.—That this meeting, being fully conscious of the importance, influence, and responsibility of the station

held in the christian church by Sabbath-school teachers, earnestly recommends the temperance question to their serious and prayerful consideration.

III.—That this meeting rejoices in the successful efforts made by the teachers of the various Sabbath-schools in Bristol, to further the temperance reformation in their respective schools, and is willing to aid in the promotion of such an object in this city.

A considerable number then signed the pledge. A second meeting of teachers was subsequently held, when a Sunday-school temperance union was formed. Fifty-one teachers immediately joined the union, and appointed a Committee, who have been making exertions to hold meetings in connexion with the various Sabbath-schools. The Committee hope, at their next anniversary, to be able to report much good resulting from this movement. The Committee earnestly commend the temperance question to the adoption of Sunday-school teachers, as they firmly believe that if their influence and exertions were directed to the inculcation of our principles in the minds of their youthful charge, their self-denying efforts would not in so many instances be rendered nugatory, as is now unhappily the case, in consequence of the drinking customs of society. The Committee feel pleasure in stating that the practice of giving intoxicating liquors to the children of our public-schools has, with one or two exceptions, been discontinued. In those cases where the custom is still kept up, memorials have been presented to the managers of the schools, praying its discontinuance; and the Committee trust, that the teachers of youth universally will soon see the propriety of withholding from those committed to their charge, those drinks which in the end bite like a serpent and sting like an adder.

CHATTERIS.—On the 1st July, the quarterly meeting of the delegates of the West Norfolk Temperance Association, was held in this town. There was a large attendance of delegates, and the business of the meeting was satisfactorily conducted. The reports of the various societies were generally of a favourable character. A dinner was provided for the delegates, and ten, with other requisites were served up for the friends of temperance, in the General Baptist School Room. Afterwards a public meeting was held in the Independent Chapel. Mr. William Lyon was called to the chair, who introduced Messrs. Lallam, Hatman, and Rawlings, from Downham Market, with Messrs. Lowe, Giscard, and Keed, from Lynn, whose several speeches were animating and encouraging. Mr. Edwards also addressed the meeting. We consider this to have been one of the best temperance meetings ever held in this town.

NORFOLK.—DOWNHAM MARKET RECHABITE FESTIVAL.—On Thursday, the 18th June, our town was enlivened by the appearance of numerous parties from the surrounding villages, uniting with the members of our "Moral Reform" tent, to celebrate its sixth anniversary. Having first attended to the business of our order, we walked in procession to the General Baptist Chapel, where a sermon was preached by Mr. Griffiths of Necton, afterwards we proceeded in the same order to dinner in the Wesleyan Chapel. We afterwards went to the market-place, our esteemed agent, Mr. Diffey, addressed the public, and from thence proceeded towards the field in the occupation of Mr. Savage, where roomy tents and ample provision for tea, cheered the countenances of all. Mr. Brootman was called to the chair, when several Baptist and Wesleyan ministers, each took part in recommending the principles of the temperance reformation, which occupied the time to a late hour.

OUTWELL.—NORFOLK. The annual festival of our Temperance Society took place on the two first days of July, as in former years, so in this, our procession, and the attendance of our various meetings made such an inroad on the anticipated pleasures of those who came to pay their yearly homage to Bacchus and his companions, that we may safely add, they were ready to hang their harps on the willows. Above 300 took tea each day in the Primitive Methodist chapel, and the company out of doors, upwards of 3000, were addressed by various speakers. Mr. Addleshaw, agent of the East Norfolk Temperance Association, was listened to with the deepest attention. Mr. Edwards from London, delivered a lecture on Friday. Thus ended Outwell fair with the teetotalers, to which they may look back without regret.

T. R.

DR. GRINDROD'S LECTURES.

Dr. Grindrod has now concluded his visit to the Channel Islands. He has delivered upwards of twenty lectures, more than half of which have been free. These have been addressed to all classes, including meetings for females and youths. Dr. G. also made a gratuitous visit to the island of Sark, and there established a new society. At Jersey, among the signatures, we may include one clergyman, one surgeon, and many other respectable individuals. At Guernsey, three clergymen made a public profession of a change in their views, and their determination to try the principle, and one minister and his lady signed the pledge.

As a proof of the interest excited by the labours of Dr. G., we present the following letter, which was handed to the lecturer on Monday evening, with a handsome donation on behalf of the funds of the institution. The sentiments expressed by the excellent lady (who wishes to be anonymous) do her infinite credit; and we feel assured that the thousands who have had the privilege of attending this interesting course of lectures, will cordially unite in the fervent aspiration, that the members of the Universal Church may soon be influenced by the spirit of the apostolic maxim: "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."

"DEAR SIR,—I regret that indisposition has prevented my attending your second course of lectures, the first having interested me greatly. Although I have not become a member of your society, I feel that the truths you have so kindly and disinterestedly laid before us, demand our exertions in its behalf; and I trust, under God's blessing, to further its object, so far as my feeble efforts will enable me. I enclose a small trifle for the society, humbly hoping and praying that God will continue to bless and prosper this, your work and labour of love, to immortal souls, more especially in this our highly-favoured, but greatly guilty island. May your visit amongst us prove a blessing to many a family, is the sincere prayer of one who takes a deep interest in the success of the society you have so warmly advocated! I remain, dear sir, in the bonds of Christian love,

"Yours, very truly,

"Monday, July 6, 1846.

ANON."

HOWDEN.—Interesting Gathering of the York and Howden Teetotalers.—On Tuesday the 30th ult., upwards of 200 of the York teetotalers visited Howden by the City of York Steam Packet. About 2 o'clock, the teetotalers of Howden met the York members

and friends, immediately formed a procession and entered the town, accompanied by a band of music. After perambulating the principal streets, they proceeded to the Market Cross, when the following advocates were present and addressed the members and friends of the Society, *viz.*, Messrs. F. Hopwood, E. P. Hood, Bormond, Edwards, and Jarvis Craike. At 4 o'clock about 800 persons partook of tea in a spacious and commodious tent erected in the pleasure-grounds attached to the Manor House, once the residence of the Bishop of Durham, the use of which had been kindly granted by J. D. Jefferson, Esq. In the evening, the chair was taken by E. Thompson, Esq. of Armin, and the company was addressed by the Revs. R. G. Mason, J. Cummins of Snaith, and Messrs. Hood, Bormond, Edwards, Craike, &c.; and judging from the great attention with which this large audience listened to the addresses, a favourable impression was made in the minds of the people on the subject of teetotalism. At the conclusion of the meeting, a vote of thanks was given to J. D. Jefferson, Esq. for the use of the grounds.—*From the Doncaster Chronicle, July 3rd, 1846.*

FILLEIGH.—The third annual festival of the Total Abstinence Society, was celebrated on the 18th of June. The Lynton teetotal band was engaged for the occasion, and a procession was got up, and joined by a large body of teetotalers from the surrounding villages, and consisted of both adults and juveniles. We have members here under twelve years of age, the children of notorious drunkards, who have stood firm against every temptation which was offered them. A public tea-party was held, of which about 260 partook. We were enabled to admit children at a reduced price through the kindness and liberality of Earl Fortescue; to whom we are indebted for many other favours. The chair was taken by the Secretary at the public meeting, who, after a few remarks, called upon Mr. Irewin of South Molton, who made a sensible, and practical speech in favour of the good cause. Mr. Woolcock, Bible Christian minister, then addressed the meeting, and in a speech of considerable length, full of argument and sound sense; successfully combated many of the objections brought against teetotalism, and made a good impression upon the audience.

Our old and tried friend, Mr. Veysey of Torrington, came next, and in a telling speech of more than an hour, successfully answered the arguments which have been brought to bear against our principles. He not only proved the uselessness of alcoholic drinks as a means of strengthening and supporting the human constitution, but also the injurious properties possessed by such beverages. At the close of the meeting, eight signatures were received, which makes the number of members in our society about 135.

A. SAUL, Secretary.

SCARBOROUGH.—We have received the Ninth Annual Report of Scarborough New Temperance Society. It is a most interesting document. The society seems in a prosperous condition, and we regret that we can only find room for the following extract from the report:—

"Your Committee had determined to engage a permanent Temperance Home Missionary, who should visit from house to house, in order to seek to reclaim the abandoned drunkard, and to invite the co-operation of all classes in behalf of this great moral reformation. In the absence, however, of a person, in all respects eligible for this important work presenting, the President of the Society, Mr. W. Wood, kindly and generously offered his

services gratuitously; and the Committee feel that it is due to disinterested labours like these, thus to record their sense of the value of this service. They know that such service to be rightly performed, must be attended with much personal sacrifice—but they rejoice to know, that, in the course of 380 visits which have been paid since the commencement of the work, many, very many, are trophies of success which have crowned these self-denying efforts. Many of the victims of intemperance, and these comprising both male and female, have been rescued from their dreadful position, and are now enjoying those fruits of sobriety, of moral, and in some instances, religious reform, which, through divine grace, have been so conspicuous in the history of the operations of the temperance society in Scarborough.

"It is fearful to witness the vast amount of intemperance that prevails, and especially amongst the working part of our population; many of whom, from not being permanently connected with Scarborough, are much less under the influence of public opinion, and therefore, allow themselves to indulge with comparatively little restraint, in various kinds of dissipation and excess; and it must be lamentable to every right feeling mind, to know, that the common public house, which is usually a school of vice, is much more frequented by this class of our population, than was the case some time ago."

STAINES.—On Monday, July 13th, a festival and tea meeting was held, in this place, 400 persons took tea together. The weather being fine, the friends from various distant auxiliaries attended. The company was extremely numerous, highly-respectable and orderly; after the tea a public meeting was held, and addresses delivered by Messrs. Metters of Drayton; Claridge of London (Missionary to the National Temperance Society); Holden, Worley, and others. It being our first attempt every thing went off well, and was truly encouraging.

W. SEXTON, Secretary.

Reviews.

The Contrast, or a History of William Smith and Richard Young, By J. RUSSELL. Houlston and Stoneman.

We recommend parents and teachers to place this little tract in the hands of children and youth. It is a little narrative prettily and effectively drawn. Parents themselves may glean a useful lesson from it, and may be induced to inquire how much their own example has to do with the future conduct of their children, and it will operate more powerfully on the minds of young people than more ambitious efforts. Its size and price fit it for extensive circulation; and we hope that all our readers will give it a perusal. We regard it as well adapted for its purpose—the instruction of youth—and hope its author will be encouraged by its success to other efforts of the same kind.

The *Scottish Temperance Herald*, a newspaper, conducted by Mr. Robert Somers, who is a staunch friend of the temperance cause, as he has generously manifested by opening his columns to its advocacy, and excluding all advertisements of strong drink, or houses where it is sold, contains the following, among other remarks, on the World's Convention:—

"A great number of the ministers from all parts of this and other countries will be present at the great meeting of the Evangelical Alliance which is appointed to take place in London about the same time, and will doubtless co-operate in the proceedings of the Temperance Convention, and

by their countenance and their sentiments, give the best evidence that the Temperance Movement is not that anti-evangelical system which so large a portion of the religious world supposes it to be. By a judicious selection of the topics to be discussed, by devolving the speechmaking part of the business upon practical and experienced men, and restricting them to short and argumentative addresses, the conductors of the World's Convention will earn the gratitude of the friends of temperance throughout the world, and prove the happy instruments of accomplishing an incalculable amount of good. We will wait the result of this Convention with deep interest; and in the meantime it only remains for us to add, that the expenses of this great effort are to be defrayed by the contributions of societies sending delegates, and of individuals who feel interested in its objects. Each society is expected to contribute a sum of not less than One Guinea. We trust that there will be no deficiency of funds, as the success of the Convention will necessarily depend in a great measure upon the publicity which is given to its proceedings, and the vigour with which its resolutions are followed up."

A LETTER TO THE WESLEYAN CONFERENCE, appointed to be held in Bristol, on Wednesday, July 29th, 1846, in which are considered the claims of the Temperance Reformation on the Wesleyan Methodist Connection, and its bearings on the Convention of the World. By Eli Walker, Wesleyan local preacher, in the Hull East Circuit, pp. 64.

This is an appeal to the Conference by a member of the Wesleyan body; calmly and dispassionately written, and setting forth every argument that ought to be cogent with that body of people. The author is evidently in earnest, and pleads the claims of the Temperance movement with the fervor of a Christian mind, seeing its great importance as an instrumentality in preparing the way for the more extensive reception of divine truth. It is calculated to make a deep impression upon candid minds; and we trust the teetotalers of our country will make every exertion to place it in right hands, and give it an extensive circulation.

ASTOUNDING THOUGHT.

We learn from a letter from Archdeacon Jeffreys of Bombay, that the native Hindoos, being trained up on the principles of *caste*, are almost exempt from drunkenness; but that on their renouncing *caste* and becoming christians, they are at liberty to drink; and as sure as they do, such is their native constitution, that they will at once become the worst of drunkards, and practise every species of wickedness; that there is nothing, therefore, but the most thorough temperance among christian missionaries that will prevent all christian missions from "becoming a curse and not a blessing." This is a thought big with momentous consequences, and what ministers of the gospel will do with it who plead for moderation in the use of intoxicating liquors in preference to total abstinence, we know not. But we give the language of the venerable Archdeacon:

"I am persuaded, too, from many years of past experience, that God will not bless the cause of missions on this side of India with any extensive success, till the missionaries of the everlasting gospel take up this position.

"Even already, from the melancholy instances of the falls of our native converts, solely through drink, that have come to my knowledge, I am certain—and from the very nature of man I can *prove*—that Hindoos cannot outrage all those principles of 'pure temperance' in which they have been brought up, and wound

their 'weak conscience' by even TASTING intoxicating drinks, without danger—I should rather say, a certainty—that in a very large proportion of instances, they will become drunkards. And I am certain, that when we have churches of native christians, there will be found a much larger *proportion* of drunkards among them, than among an equal number of Hindoos taken *indiscriminately* from the villages in India; and, consequently, that all the *crimes* which are the known result of intemperance will abound among them.

"On receiving them into the 'christian caste,' if the missionary does not exhort them to continue in the *SAME* principles of pure temperance in which they have been educated from their youth, and set the *same* example in his own person; if he once loosens the cord or puts the stumbling-block before their 'weak consciences,' by even the SIGHT of intoxicating drinks upon his own table, a flood of intemperance, with all its crimes, will come in upon the infant church, and spread over India; and all our missionary efforts will end (on the whole) in a curse, and not a blessing to this country."—*American Temperance Journal*.

Poetry.

DASH THE WINE CUP AWAY.

BY WILLIAM H. BURLEIGH.

(From the Fountain.)

Dash the wine cup away! though its sparkle should be
More bright than the gems that lie hid in the sea,—
For the Demon, unseen by thine eye, lurketh there,
Who would win thee to ruin, to woe, and despair!

Believe not the tempter who tells thee of joy
In the bright flashing goblets that lure to destroy;
Nor barter thy birthright, nor give up thy soul,
For a moment's mad bliss, to the Fiend of the Bowl!

Oh, the mighty have fallen!—the strong and the proud
To the thrall of the wine cup have abjectly bowed;
For its maddening delights flung their glory away,
And yielded, insanelly, their souls to its sway.

The wise and the learned in the lore of the schools,
Have drank—and become the derision of fools;
And the light that made radiant the spirit divine,
Hath often been quenched in a goblet of wine.

Youth and Beauty, while yet in their strength and their
glow,

Have been marked by the fiend and in ruin laid low;
And the Priest and the Statesman together have knelt
To the Wine-God obscene, till in madness they reeled!

Oh, the Earth in her woe for her children hath wept,
To the grave of the drunkard in hecatombs swept;
While the Demon, enthroned o'er her sunniest climes,
Hath unleashed, in his wrath, all his woes and his crimes!

And the altars of devils still smoke with the blood
Of our sires and our sons—once the wise and the good—
While dark and more dark, gather o'er our path
The clouds that are charged with JEHOVAH'S dread wrath.

Shall we wait till they burst, and from mountain to sea,
Old Earth like the Valley of Hinnom shall be?
And sternly o'er all, Desolation shall reign,
While the vulture sits gorged o'er heaps of the slain?

Nay—up to the rescue! The land must be torn
From the grasp of the Demon whose fetters we've worn—
Our homes, by his touch, be no longer profaned—
Our souls in his thralldom, no more be enchained!

Dash the wine cup away! we will henceforth be free—
Earth's captives their morn of redemption shall see,
And the foul fiend that bound them be thrust back to Hell,
While the songs of our triumph exultingly swell!

The Cabinet.

CHURCH ACTION ON TEMPERANCE.—The Indiana Annual Conference of the United Brethren, at its recent session, passed the following resolution:—

Resolved, That all our preachers shall fearlessly advocate the cause of temperance in all our charges.

Since the discontinuance of intoxicating drinks in the British army in India, chiefly voluntary, through the influence of temperance societies, six years, at least, it is computed, are added to the soldier's life. In hot climates men cannot endure intoxicating liquors. They melt away before them as does snow before an April sun. But this is not all. Nothing produces insubordination, corruption, vice of every character, brutality, and blasphemy like the distribution of rum rations.

A WITTY PRISONER.—Not long since, the chaplain of one of our state prisons, being engaged in preparing a table of crime, held the following dialogue with a prisoner: *Chaplain*—Well, what brought you here? *Prisoner*—The sheriffs, sir. *Chaplain*—But I want to know if liquor had anything to do with it? *Prisoner*—O yes, sir, they were both drunk!

LADIES' TRACT LENDING SOCIETIES.

We have pleasure in stating that any ladies desirous of forming tract lending societies, on the plan laid down and recommended in No. 62 of the "IPSWICH TEMPERANCE TRACTS," (see advertisement,) and wanting means to commence operations will receive some assistance in tracts on application to the EDITOR OF THE TEMPERANCE TRACTS, IPSWICH.

TO CORRESPONDENTS.

We have received several reports of meetings for which, in consequence of going to press earlier this month, we are not able to avail ourselves. We may take this opportunity of stating, that we cannot promise attention to articles that do not reach us on or before the 15th of each month. We may also say, that whilst we shall be obliged by communications sent—as our space for intelligence will be limited—we hope the writers will make them as brief as possible, and embodying such points as will make them reports of general interest.

A Hydropathist.—We think his inquiry a fair one, but after the decision of the jury, we do not see it necessary to publish it.

The pages of our next number will be devoted to the Proceedings of the Convention, but as there will be many valuable facts and papers of a permanent character, which will form an important part of a Temperance Library, and be of great interest to all moral reformers, the committee have determined upon publishing a separate volume containing a revised account of the sittings of the body, and the various meetings held in connexion with them, and have engaged a competent party to take a verbatim report. Full particulars we shall announce in our next.

Advertisements.

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Wesleyan Local Preacher in the Hull East Circuit, (late Secretary to the Cambridge Temperance Society).

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TESTIMONIAL TO JAMES TEARE.

ESTEEMED FRIENDS,—The object of this Address is to call your attention to the strong and pressing claims which we consider that long-tried and very laborious Advocate of Temperance, **JAMES TEARE**, has upon the friends of that cause in which he has so successfully and disinterestedly laboured. Had the same amount of self-denying effort he has expended in the cause of benevolence, been devoted to any enterprise connected merely with the mercantile or scientific interests of his country, and been attended by a measure of success at all equal to what has attended his services in the cause of Temperance, it can hardly be questioned, that he would have been liberally rewarded with both honours and riches:—as it is, he has, hitherto, received but little, in return for those philanthropic exertions by which he has blessed thousands; but the satisfaction which ever attends the consciousness of doing good from sincere and upright motives. The facts of his case are simply these:—

In the beginning of the year 1832, when residing at Preston in Lancashire, he became a member of the **OLD BRITISH AND FOREIGN TEMPERANCE SOCIETY**; and in May of the same year, having adopted the Teetotal principles, he commenced the advocacy of entire Abstinence from all Intoxicating Liquors. The immediate consequence of this procedure was the reformation of two drunkards, of whom, one afterwards proposed the Total Abstinence Pledge, and was the first who signed it. During the four following years, **JAMES TEARE** attended nearly all the meetings in Preston, and frequently visited the surrounding Towns and Villages, and almost entirely at his own expense. In 1836, having been the means, under Divine Providence, of greatly extending the Temperance reformation, and finding himself called upon from all parts of the country for assistance, he felt it to be his duty to devote the whole of his time and energies to the establishment of Total Abstinence Societies; and accordingly, after much thought and prayer to God for direction, on the 4th of April, he started from Preston, as the first Teetotal Missionary. During the first twelve months, he visited thirty counties, travelled more than Eight Thousand miles, and held nearly four hundred meetings. At the period now alluded to, there were but few Societies organized on the Total Abstinence principle; and hence its Advocates had to labour under very peculiar difficulties and discouragements; not only on account of the prejudices they had to overcome, but through the want of any regular provision being made to meet their necessary expenses. **JAMES TEARE** had saved a little by his business, and not only did he give it up, but went forth, so far upon his own charges, as never to make collections, nor to ask for anything towards his expenses; if freely offered, he did not refuse to accept it, but, to a very great extent, he not only had to labour without reward, but with the sacrifice of his own earnings.

As the cause to which he was devoted extended and became more established, he has been more liberally sustained; but to the present time, about £65 per annum, a sum not equal to the wages of a respectable mechanic, is all that, on an average, he has received from the public towards his expenses, to say nothing of remuneration for his extensive services.

Had he not, then, practised the utmost economy, he could not have maintained that character for unimpeachable honesty by which he has been distinguished; and at the same time, have accomplished that amount of good which must be ascribed to his persevering and self-sacrificing labours.

JAMES TEARE has devoted 14 years of his life to the Temperance cause, more than 10 years of which he has been constantly travelling: he has given more than 12 months to the county of York, 32 weeks to the Isle of Man, 12 weeks to Scotland, 14 months to London, and nearly two years to Cornwall. The rest of the time he has spent in establishing and reviving societies throughout England Scotland, and Wales. His labours have

embraced a journey of nearly 100,000 miles, and the attendance and addressing of more than 4000 meetings. In all places his efforts have been attended by the most extraordinary and gratifying success.

In the view of so much devotedness to the happiness of his fellow-creatures, and believing that he still purposes to devote his time and the best of his remaining energies to the object which already owes so much to him, the undersigned have deemed it but an act of justice to endeavour to present him with such an amount as will, at least, remunerate him for past services; and, if possible, furnish him with the means of maintaining the conflict against Intemperance with that feeling of independence he has hitherto been so laudably desirous of cherishing.

We are aware of the numerous demands which are constantly being made upon the benevolently disposed; but we make this appeal in the confidence that you will regard it not so much an appeal to your generosity as to your sense of justice.

The following friends, under a sense of the propriety of the above appeal, have constituted themselves a Committee to carry into effect the proposed object of raising a sum of money to be called the **TESTIMONIAL TO JAMES TEARE**, and trust that individuals and societies, so many hundreds of which have had **JAMES TEARE'S** services without fee or reward, will not omit to exert themselves to raise such a sum as shall be worthy of the object they have in view.

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THE
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It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

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SEPTEMBER, 1846.

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Chronicle and Recorder.

SEPTEMBER 1ST, 1846.

WORLD'S TEMPERANCE CONVENTION.

This body (having been convened by the National Temperance Society) commenced their sittings in this metropolis, at the City of London Literary Institution, Aldersgate Street. The little theatre in that building was well and respectably filled, and several ladies were present, who appeared to take a warm interest in the proceedings. There were upwards of 300 delegates in attendance from different parts of the world. Soon after ten o'clock, A.M., on the motion of Dr. Beecher, from America, seconded by Edward Smith, Esq., of Sheffield, the chair was taken by Samuel Bowly, Esq., of Gloucester.

At the suggestion of the chairman, the proceedings of the day were prefaced by a silent prayer to the Author of all Good, to invoke His blessing upon the sacred cause which they advocated.

The Chairman having then briefly addressed the meeting, on behalf of the principles of the Convention, read the following letter from Mr. Joseph Sturge:—

"TO THE CHAIRMAN OF THE WORLD'S TEMPERANCE CONVENTION.

"Having placed in the hands of the committee, who made the arrangements for this Convention, a cheque for £50, to be used towards the expenses, if no slave-holder were a member of it, I am desirous of removing an impression which I believe exists in the minds of some of the friends of the temperance cause, that it was my intention to take the sense of this Convention on the subject.

"Though I unite with those who entertain the opinion that the slave-holder should be placed on the same footing in our social and public intercourse as the pirate and murderer, I wish thus to regulate my conduct towards him. Yet even had slave-holders been appointed delegates, which, I believe, they have not, I should have rather felt it a duty to have absented myself from the Convention than raised a discussion upon the subject on the present occasion.

"Very respectfully,

"JOSEPH STURGE."

"August 3rd."

Mr. JOSEPH STURGE, who was present, came forward to move, "That the following gentlemen be requested to act as vice-presidents—viz., Dr. Beecher, Dr. Cox, Rev. W. Reid, James Haughton, Lawrence Heyworth, and Dr. Mussey; and that the following gentlemen be requested to act as secretaries:—Messrs. Thomas Beggs, Henry Clapp, James Haughton, and Edward Chrimes." He said that he was a teetotaler for a period of twenty years' standing, and the earnest prayer of his heart was, that the blessing of God would rest upon their labours. A few months ago, they were alarmed at the probability of a war with America, but now, those fears were altogether dispelled. They now saw their American brethren crossing the Atlantic, for the purpose of assisting them in their efforts, and mingling with them on the present occasion, to endeavour to check and abolish one of the greatest evils that ever afflicted humanity—the use of intoxicating liquors.

The Rev. JOHN MARSH, Secretary of the American Temperance Union, seconded the resolution. From the time that he first heard of that Convention, he felt desirous of coming to it. The clouds of war, however, hovered over them and their wives and children, and a voice seemed to say, "You cannot go; there is danger. But they did not believe that the dogs of war would be permitted to hinder them, and by the time ships were ready to bring them, the voice of peace was heard, and they came away amidst the congratulations of their friends. They had intended to have sent an address, and to have said, if the teetotalers of both countries put their heads and shoulders to the work, they will put down war; for, as teetotalers, they will not and cannot fight. But God in his Providence had permitted them to come to England, and it delighted his heart to see the faces of men of whom he had heard for years, and who had gloriously aided in the great work.

The Rev. T. SPENCER, A.M., of Hinton Charterhouse, near Bath, moved that the following persons form the committee for conducting the business of the Convention:—John Rutter, Joseph Sturge, John Meredith, John Dunlop, Rev. John Marsh, Joseph Eaton, and the Rev. Dr. Beecher.

The Rev. E. N. KIRK, of Albany, seconded the resolution. He could not but congratulate the Convention on the time at which they had met. The question had been fairly put to the Empire

State of New York, as to License, or No License, and the answer had been returned, No License! So that they came flushed with victory, though they talked of peace. The fact was, they were a little warlike still; but their war was with bottles and beer-barrels. They sympathised deeply with the English in the great work. The English had endured a long dark night of struggle, but light was now bursting upon them, and full success was in their view.

The Secretary stated, that letters had been received from the Rev. T. Mathew, Dr. Pye Smith, Dr. Marsh of Leamington, Dr. Higginbottom, Dr. Fothergill, J. J. Gurney, Esq., E. C. Delavan, Esq., the Rev. J. Caughey, Dr. Lees, and others, apologising for their unavoidable absence.

Mr. THOMAS BEGGS, Secretary of the National Temperance Society, then read a paper prepared by himself, on behalf of the business committee. This document was greatly cheered in its several important points. It contained an exposition of the requirements of the Society, and important hints as to the mode of conducting its future operations. It stated, that 420 home societies and 50 foreign had been corresponded with, as well as nearly 800 individuals.

LAWRENCE HEYWORTH, Esq., of Liverpool, moved that the report now read be referred to the business committee, and spoke of the great importance of the temperance movement as connected with the commercial prosperity of this country.

J. S. BUCKINGHAM, Esq., considered himself an old friend of the Society, having stood by it through obloquy and reproach. He eulogised the Secretary for the great talent displayed in the preparation of the address, he said, that as many papers of this description as he had heard read in his day, he remembered no one of more interest and value than that under notice, and urged that some step should be taken with regard to the accurate collection of statistics. This resolution was carried unanimously.

The Rev. JOHN MARSH, a delegate from America, then brought forward the following resolution:—“That this Convention, in assembling from different and distant parts of the world, for the purpose of promoting the temperance cause, do entertain and express a grateful sense of the goodness of the Ruler of Nations, in the rise, progress, and wonderful triumphs of this great enterprise, and do unitedly implore wisdom from above that all their deliberations may be such, as shall be approved by the wise and good of all countries, and be happily instrumental of giving that cause a still wider extension, and a permanent continuance upon the earth.” He said, that this was a resolution which called for the outpouring of their hearts to that God, who had enabled them to arrest the horrible progress of that vice which was spreading so much misfortune and wretchedness over the whole earth. It was now twenty years since the attention of the community in this and every other country was called to this great evil. Their fathers were suffering under this desolating scourge, but they knew not of any relief. The cry went up to heaven from many a father, wife, and child, inquiring how this plague might be stayed; and yet there was a silent response from every face upon the earth, indicating that nothing could be done. The evil was great, but they must yield to it. Every remedy that was resorted to had signally failed; but at length the God of Heaven had put it into the hearts of a few individuals to try the simple principle of total abstinence. Thank God that their cause was in a blessed state in America.

Many there would have continued drunkards to the present day (if they were permitted to live so long after imbibing such poison) but for the great reformation. Their cause was steadily advancing in the army, the navy, and the churches. It was a delightful spectacle, to see in America about 4000 children enrolled under their teetotal banners, and singing temperance hymns. The president of their oldest university there, at his inauguration dinner, had 600 of the first citizens of Massachusetts present, including Mr. Webster and other eminent individuals. At that dinner, there was not one drop of intoxicating liquor at the table. The students of that noble seminary had all their rejoicings without the wine cup.—(Hear, hear.) This occurred just before he left America. The greatest enemy they had to contend against in America was that licensed traffic which gave such facilities and encouragement to the drunkard. They applied to the legislature to take away this license, and they refused, for fear of losing the votes of the electors. They then asked them to let the people themselves say whether they would have the license or not, and the result was so successful, that in the state of Massachusetts, with the exception of one small county, there was not now one licensed rum-seller. The speaker then proceeded to give a statement of the progress of temperance in the other states, which was highly satisfactory, and justified them in saying, that it was one of the greatest moral triumphs the world had ever witnessed.

Dr. BEECHER, who was introduced to the meeting by the chairman, as the father of the temperance movement in America, next came forward to address the meeting, and proceeded to give an interesting history of his exertions in the cause since the year 1811; but until he adopted the total abstinence principle, all his efforts turned out to be futile and without the slightest success. When they adopted that principle, it went like an electric shock through the states; the judges bowed to it, and the highest authorities in the country supported it; and at the present period, there were upwards of 150,000 persons, who had been drunkards, now enjoying the comforts and happiness of teetotalism and a better system of education.

Rev. THOMAS SPENCER, in supporting the resolution said, that when he was lately in America, he observed, that the farther they went into the slaveholding states, the more vice and drunkenness was to be seen, but in the free states they did not see anything like such drunkenness and misery.

Mr. THOMAS SWINDLEHURST, from Preston, gave an account of his conversion, about 15 years ago, which was owing to a pamphlet put into his hand, which was written by Dr. Beecher of America. He was then at the beer-shop, where he had often drunk two or three gallons of porter without being intoxicated. He was the first in Preston who stood up for the principle of total abstinence from all intoxicating liquors.

Dr. GRINDROD rose to draw the special attention of the Convention to the *mode of advocacy*, as a question of the highest moment. He wished to see the establishment of societies for the improvement of speakers, having in connexion with them libraries. He thought great dangers arose from the inconsiderate and unwise way of speaking some indulged in. Unless they bore and forebore, they would not bring out the large body of the christian community on their side. He urged the vast importance of endeavouring to secure the influence and co-operation of medical men. Alcohol was a poison, and it should be so admitted. Men

were often made drunkards by medical prescription; not intentionally, but such was the case. The stability of the members was closely allied to this subject. He was anxious to train up the youth of the country in these principles; he hoped discussion would arise on this question, for he gloried more in the conversion to temperance of a child than an adult.

Mr. CLAPP, from America, said, that out of 80 regular physicians in Boston, 75 of them had signed a document, stating it to be their belief, that intoxicating liquors were poisons, and ought under no circumstances to be used.

Mr. G. JOHNSTON, president of the Edinburgh Total Abstinence Society, gave a pleasing account of the progress of the cause in Edinburgh. He attributed much of their success to their regular and systematic meetings and proceedings. During the past year, 3238 persons had joined the Society, 2500 of whom had joined since the 1st of January last. He dwelt on the great importance of diffusing regular information through the medium of periodicals and other publications.

Mr. EDWARD SMITH of Sheffield, had been somewhat startled at the announcement that the American Legislature had been petitioned to put down dram-drinking; he at first thought it was an infringement of liberty, but he considered it was right in this view, that as long as the people had to pay so heavily for poor-rates and other taxes they had a right to say, how far they would allow the cause to be in existence. He believed that the gaols, prisons, poor-houses, lunatic asylums, all harboured men and women chargeable upon the country, and brought there by intemperance. The manufacturing districts were, indeed, in a fearful state—with high wages for skilled labour, the condition of the artisan did not improve with his wages—intemperance was the great curse. He knew a workman who allowed his wife 11s. per week for gin, and spent as much himself. In Sheffield the dram-shops exceed in number all the shops for other provision. He remarked on the great importance of providing some suitable means for occupying the leisure time of the members, and especially of those who had been reclaimed from habits of intemperance. For want of some such recreation or employment, many of them were apt to congregate in places avowedly temperance houses, but where they engaged in practices which were but little removed from those of the public-houses they had left. He also urged the importance of impressing total abstinence principles deeply on the minds of children.

AFTERNOON SITTING.

After the preliminary business had been disposed of, and rules passed for the government of the Convention, the chairman called upon the secretary to read a letter from E. C. Delavan, Esq., enforcing the absolute necessity of a total abstinence from all alcoholic liquors, which entailed the greatest misery and degradation upon the human race. The writer then went into a statistical statement of the amount of money expended in New York upon intoxicating drinks, the extent of crime committed thereby, and the number of unhappy individuals consigned to an early grave, to the workhouse, and to the dungeon by their indulgence in these dangerous draughts. He then paid a high eulogium to Father Mathew, whom he considered to be one of the greatest benefactors that the world ever produced. He proceeded to urge the necessity of greater exertion in the glorious cause, by the appointment of regular officers in London, to work out the principles of teetotalism,

to disseminate temperance tracts, and to establish a regular periodical, embodying their views and every fact that came daily under their observation. He concluded by invoking a blessing from the Almighty upon their labours.

Rev. T. SPENCER moved, that the letter of Mr. Delavan be printed and circulated; and after some remarks of Mr. James Haughton of Dublin, Mr. Willis of Luton, the Rev. Jabez Burns, and Mr. Sturge, the resolution was carried.

Mr. L. HEYWORTH reminded the meeting that, before a committee of the House of Commons, it was clearly proved there were about 60,000 human beings annually poisoned by the use of intoxicating beverages; and he urged upon all persons to promulgate these facts, and to enforce the absolute necessity of rejecting alcoholic liquors altogether. He knew from experience, that the teetotaler was able to make use of his physical powers with far greater effect than even the man who indulged in these drinks with great moderation. He had tested it among his own workmen, and he could pledge himself to the truth of this statement.

Mr. J. S. BUCKINGHAM, in supporting the resolution of Mr. Heyworth, combated the prevailing opinion that these intoxicating drinks were neither bad nor good. Mr. Fearon, a London gin-seller, who made his fortune by the traffic in these drinks, acknowledged that he knew well that in proportion to the quantity of these liquors he sold, misery and wretchedness prevailed in society. I can clearly prove that most of the evils which prevail in society around us are produced by the use of these pernicious beverages. He was delighted to hear that a Convention was held at Stockholm, at which the King and Queen attended. When he was in Canada, in the time of the late Lord Sydenham, he recollected having asked him for liberty to deliver a temperance lecture in the Governor's Hall, when he looked at him (Mr. B.) with amazement, saying, "Well, that is decidedly the most extraordinary request I have ever heard." Ultimately, however, things so turned out that a lecture of the kind was actually delivered in the American Senate House, and listened to with the deepest attention. He trusted that the time would come when a similar discourse would be permitted in their own senate here, and that the Queen and Prince Albert would sanction it by their presence.

Mr. PIGOT, chemist, of Stokeferry, was afraid the remarks made by some previous speakers might do harm. He was for no half-and-half measures, but for the whole truth to be spoken out on this great occasion. As a medical man and a chemist, he knew alcohol to be a poison. There was a difference of opinion among medical men as to the use of alcohol. But he would challenge them to prove that alcohol was not a poison. Medical men were not honest. They, in his opinion, stated what was not the truth to keep their practice going.

[The Convention dissented from this opinion, and some excitement followed.]

Dr. GRINDROP said, as a medical man, though not now in medical practice, he could speak with greater confidence on the medical profession. A more honourable, humane, or feeling class of men did not exist than those engaged in the medical profession. He could not, therefore, sympathise with the observation of Mr. Pigot, which, reflected on the integrity and honesty of the medical profession.

The CHAIRMAN observed that the Convention had expressed no opinion as to the character or conduct of medical men.

Dr. OXLEY stated what Sir Astley Cooper had said to him a little before his death, to the effect that medical men had been brought up in mistaken notions as to the real nature of strong drinks, and had but too frequently recommended them as tonics, where they should only have recommended them as stimulants. Medical men, Dr. Oxley continued, needed information on the subject. He believed there was not a more humane body of men, and that they were a great blessing to society.

Rev. E. N. KIRK supported the motion of Mr. Heyworth. He was no new convert to the belief that alcohol was poison. It was a fact, an eternal law that God had written, and they rested upon it without doubt. The chemist said it was poison, and experience and observation confirmed his testimony. The medical man who should say alcohol was not a poison, his moral influence ought to be arrested in society. And if alcohol was wrong to be taken, it was wrong to be manufactured—the traffic must be put where gambling was placed. On the point of legislation, he never wished to see a government legislate upon a Divine command; but upon matters of public utility, such as the observance of the Sabbath, they had a right to legislate. One business of a Convention like this, was to frame a sentiment for the public as a text and motto.

Mr. CHRYMES stated that, from several cases he knew, medical men were not honestly dealing with the temperance movement; they confessed that they could not keep their pledge and their practice too. The great difficulty was the very moderate use of pernicious drinks. The Wesleyan conference of New York had decided upon the question of moderate drinking, and agreed that it was full of immorality.

Mr. JAMES TEARE said, the grand question is—Is the principle of total abstinence right, or is it wrong? If wrong, then why are we here? We have no business here. But if total abstinence be right, then the traffic in these drugs—these poisonous drugs—and the practice of taking them is wrong. Is it right to sell them? There are 100,000 public-houses open for the sale of these poisons. Is that right? There are 600,000 drunkards in these kingdoms, or were a few years ago. Is that right? There are 60,000 of these drunkards dying every year by this sin. Is that right? It is sometimes said there is no command from God for abstinence. But there is no command from God to abstain from cock-fighting, and other evil things, and yet is it not right to abstain from them? No man will question this; so, if there is no command from God to abstain from these liquid poisons, it does not follow that it is not right to do so. I for one shall be grieved if this Convention separates without condemning the entire usages of society with respect to those poisons.

Mr. HENRY SOLLY of Shepton Mallet, recommended an appeal to the medical men; for to convert them they must be convinced. Did they take means to do this?

Some further conversation ensued, after which the resolution was carried unanimously.

Mr. W. LLOYD GARRISON, from America, though not a delegate, requested a hearing, and, upon the vote of the Convention, was permitted to speak. He was an old teetotaler, and had been the editor of a temperance magazine. The object of his rising was to remark upon an opinion expressed by Mr. Kirk, as to the charitable feelings that actuated some christian men in retaining their slaves; but as it was contrary to the rules, and calculated to destroy the harmony of the meeting by the display

of much strong feeling on the subject, it was decided that the discussion was irrelevant and inadmissible.

WEDNESDAY MORNING SITTING.

WEDNESDAY MORNING.—A large body of the delegates took breakfast together, at the Guild-hall Coffee-house, where a number of very interesting addresses were delivered. Some of these we may furnish hereafter. The delegates then went in procession to the Literary Institution, Aldersgate Street, and resumed their sittings. Samuel Bowly, Esq., in the chair.

The Chairman then called upon Mr. Beggs, the Secretary, to read a paper on the statistics of Temperance. It detailed some most important facts. It entered into a variety of minute statements as to the cost of intoxicating drinks, the mortality occasioned by their use, &c. We can only select a few points. It stated that in the town of Bury, it had been ascertained that an average of £2 3s. 4d. per head was yearly spent in the purchase of alcoholic drinks. It stated that it had been computed that 30,000 persons go to bed drunk every Saturday night in Glasgow alone; and that in the same city every tenth house was a public-house. While the revenue of the United Kingdom is fifty-two millions, sixty millions are annually spent in the purchase of intoxicating liquors. In Dumfries, it was stated, there were only twelve bread-shops to seventy whiskey-shops. It noticed the diminished mortality in gaols, attributing it to the fact, that prisoners were compelled to be total abstainers. It stated, that sickness was more extensive in times of brisk trade than when depressed, arising from the fact that the working classes, with increased means, consumed larger quantities of intoxicating beverages. In conclusion, the document stated that the statistics were not taken from teetotal sources, but had been drawn from official and other documents. This paper was intended, by the business-committee, to open the discussion on the second point for which the Convention was assembled.

The Chairman then proposed a resolution, appointing a committee to prepare the statistical returns made to the Convention for publication. Mr. John Dunlop and Mr. J. W. Green were named, to which he suggested additions should be made.

Mr. J. ANDREWS of Scarborough, seconded the motion. He had been for many years engaged in obtaining the statistics of temperance, which he considered, if generally obtained, would be calculated greatly to advance their cause. From examination, he found that about one-tenth of the teetotalers were reformed characters—men who had once been confirmed drunkards; and that one-fifth of them had joined christian churches. If, therefore, the number of registered teetotalers in England, Scotland and Wales be one million, then there are 100,000 who have been reclaimed from drunkenness, and 20,000 brought into the fold of the christian church. This was to him a peculiarly gratifying fact. The publication of facts relative to the great temperance reform, was more likely, he thought, than any other means to command attention and secure the co-operation of good men in advancing and adopting their principles.—(Cheers.)

The Rev. J. MARSH characterised the statistical report just read as one of the most valuable documents that had ever been produced, inasmuch as the facts therein set forth were proved by the authority of the most able and distinguished in-

dividuals unconnected with any teetotal societies. In America, the prisons and poor-houses were visited for the purpose of obtaining statistics, and valuable information was thus obtained. In the American House of Congress, they had recently returned three representatives who, only four years ago, were dragged out of the gutter in a state of the most shocking drunkenness. They now proved themselves to be the most intelligent and upright of that assembly, and exhibited the most unwearied industry in the performance of every christian duty, in gratitude for their emancipation from their recent slavery. Facts were stubborn things, and should be broadly stated.

Mr. T. WHITAKER suggested that in all cases of sudden death, the facts should be published to the world, attesting the deceased's mode of living, so as to discover whether the individuals were in the habit of indulging in strong drinks. Coroners' inquests should be carefully watched.

Mr. BEAL of Wellingborough, said, it was a fact that about three-fourths of the jurors attending inquests were composed of public-house keepers. This accounted, perhaps, for the non-publicity of those facts connected with the deceased's habits in the way of drink, which were so important in furtherance of their sacred cause to have distinctly stated.

Mr. W. MELVIN of Paisley, said, he believed that the subject of statistical accuracy connected with the condition of the people was at present under the consideration of a committee of the House of Commons. He suggested the appointment of a committee from this Convention for the purpose of holding a conference with the heads of the government upon this subject.

Mr. F. HOPWOOD, Secretary of the British Association, said that it was the intention of that association to correspond with their auxiliaries, with a view of collecting the most correct statistics in reference to this subject. He enumerated about eight towns in the manufacturing districts, comprising a population of 1,212,000 persons. There were 14,300 public-houses within the same district, which, on an average, were supported by the number of fifteen families to each. There were 117,000 pledged teetotalers—24,000 reclaimed drunkards; 105 pledged ministers of religion, and only fifteen medical men.

Dr. BEECHER and Mr. RUTTER made a few remarks, after which

The Rev. THOMAS SPENCER of Hinton Charterhouse, wished for statistical information as to the mortality amongst beer-shop-keepers and publicans. At Hinton, within the last twenty years, he had known no less than six landlords buried from one house, all of whom had entered upon the business in good health. He wished also for returns as to how many maltsters, brewers and publicans were guardians of the poor, deacons of churches, &c. He hoped that their statistics would embrace the widest field, and that they would inform them of the number of teetotalers they had among the bishops; in the Houses of Parliament; aye, and even in the royal household.

The Rev. Dr. CAMPBELL, rose, and playfully observed, that in the annals of Jurisprudence it was the first time that a witness had been called upon to make a speech. He came to the meeting as a witness, and presently he should tell them what he thought of them and their proceedings. While he rejoiced at very much of what he had heard, he was also pained with some things which had been spoken. He said, there was a "common" salvation, and what he wanted in reference to the

temperance question was a "common" platform. If to-day he could obtain the signature of every minister and every member of a christian church, he would take it on their own terms, either the high or low principle. He urged the members not to fire at each other but at the common foe. For himself, he admired the zeal and honesty of James Teare, and could listen to him from noon till midnight; but he must say that if the principles laid down in his speech were true, then he must go home and excommunicate nine-tenths of his church for immorality. He besought the delegates to weigh well their words, for while these meetings were but for a day, their influence would be perpetuated. For himself, he was but as a boy among them, but he knew well what ministers thought about the teetotalers and about him also. He could do much, but they must not paralyse his efforts by insisting at once upon the adoption of the highest principles. Let such advocacy as that of Dr. Gridrod, and others whom he might name, be adopted, and then success was certain. He approved, in general, of the teetotal literature, but some portions of it required a check.

Mr. TEARE wished to reply to Dr. Campbell's remarks, but the Chairman thought that, as the Doctor alone was responsible for the sentiments he had uttered, the time of the meeting ought not to be occupied in such a discussion.

JOHN DUNLOP, Esq. said, that accurate statistics would prove England to be the most drunken country in the whole world. In confirmation, he read the following statistics of crime committed in London and Paris, from the metropolitan reports published in London, in 1841, and in Paris, 1842:—

CRIMES AGAINST THE PERSON.	London without City.	Paris
1. Murder, or attempt to murder..	123	21
2. Wounds and blows, followed by death.....	..	14
3. Unnatural crime, or attempt....	33	..
4. Rape, or attempt.....	53	33
5. Bigamy.....	28	..
6. Outrage on public decency....	152	119
7. Outrage and violence to police, &c.	2,193	1,581
8. Blows and wounds by common assaults.....	5,193	1,648
	7,775	
Add for City of London....	564	Total for } 3,416
Total for London.....	8,339	Paris }
CRIMES AGAINST PROPERTY.		
1. Thefts and burglaries.....	277	360
2. Domestic thefts.....	364	244
3. Petty thefts, cheats, receipt of theft.....	13,880	3,300
4. Forgery and passing false money	1,024	82
	15,545	
Add for City of London....	2,249	Total for } 4,076
Total for London.....	17,794	Paris }

PROPORTIONS.

Crimes against persons..... 3 to 2 against London.
Crimes against property... 3 to 1 " "

If these statistics were false, he invited contradiction, but he believed that they were culled from the most authentic information.

Mr. SINCLAIR's name was added to the committee, and the resolution was passed unanimously.

J. STURGE, Esq., said that it was highly important that they should obtain as many young people as possible to take the teetotal pledge, for it was a well-tested fact, that when the pledge was taken by young persons, they very seldom broke it.

He suggested that one very useful means of labour with regard to the young, would be in finding them recreations of an enlivening and innocent character. He had for instance, at his own expense, got a special train for a great number, who left Birmingham for Gloucester, and were delighted with their trip.

Mr. CHRYMES wished for returns respecting Sunday scholars; it had been asserted that one-half of the scholars in a Sunday-school at Birmingham had turned out drunkards. It was really important to obtain a confirmation or refutation of such a lamentable statement.

Rev. J. W. Miatt of South Shields, Rev. Jabez Burns, Mr. Clapp, and Joseph Sturge, Esq., having briefly addressed the Convention, the chairman declared it adjourned till three o'clock.

WEDNESDAY AFTERNOON.

Mr. CLAPP, Jun., furnished a brief history of the Washingtonian Society, which commenced in the year 1840, and converted upwards of 100,000 confirmed drunkards. Out of the ranks of the drunkards had come those who were now doing their utmost to carry this glorious reformation throughout the land. They carried on their good work in Boston by kindness and charity towards the unhappy victim of this vice, by opening his eyes to his own folly and supplying him with those necessaries of life, of which he was deprived in consequence of his indulgence in those poisonous draughts; his family were taken care of, and no rational excuse was left him for resorting to his pernicious habits. There were upwards of 400 men who were but a short time ago drunkards—a burden to their families and themselves—now numbered amongst the members of this society, industrious, intellectual, and religious men, and ornaments to the country that gave them birth. The women of America were doing more in furtherance of the movement, and rendering it more successful than any other class of persons. He thought that an institution formed upon the same principles as that at Boston should be established in this country, and their success would be much greater than it now really was. He was rejoiced to find that the communication between this country and America was now placed upon such a friendly basis, that instead of quarrelling about some boundary line in almost unknown regions, they could unite together in the laudable task of forwarding the temperance movement, and of seeing which country would confer the greatest benefit upon the human race. He should conclude, then, by saying "England and America against all the world." He moved the following resolutions.

"That in the opinion of this Convention as a means of extending the temperance reformation, the following truths should be spread throughout the world, and that temperance men and temperance organization be exhorted to give them the widest possible extension.

"That alcohol, the intoxicating principle, is a subtle poison, at war with the physical, intellectual, social, and religious interests of man.

"That it is generated by the process of fermentation, and is the same, though existing in different degrees, in cider, wines, and malt liquors as in distilled spirits.

"That it is a perpetual fountain of disease, poverty, crime, temporal and spiritual death, never needful or useful to men in health, in any clime or any employment.

"That total abstinence from it as a beverage is the only true principle of the temperance reformation; the only hope for the drunkard and of security for others.

"That the whole manufacture, and sale of intoxicating drink as a beverage, though a source of revenue to government, is a manufacture of human misery, and highly injurious to the souls and bodies of men, and should not be licensed more than other moral evils by human governments.

"That the Word of God often prescribes total abstinence to avoid existing evils, and that the spirit of christian love directs us to shun wine, or anything whereby our brother stumbleth, or is offended, or is made weak.

"That a voice comes up from every part of the globe, calling upon kings, and all who are in authority, upon reflecting and influential men of all climes, upon parents, teachers of youth, medical men, ministers of religion, and all who love their race, to put forth the hand and stay the plague which is filling our world with woe, and which, unless checked, will continue to sweep thousands of succeeding generations prematurely and wretchedly to eternity."

The secretary then submitted to the attention of the meeting a letter from India, giving a favourable account of the temperance cause in that part of the world. It was written by the delegate of the South Eastern Temperance Union.

Mr. JABEZ INWARDS, in seconding the resolution, argued upon the well-authenticated fact, that alcohol was a poison, and therefore it could not be congenial to the physical economy of man to permit it to come in contact with his vital energies.

HENRY TUSON, Esq., of Ilchester, urged unanimity in their proceedings. The principal point, he thought, for consideration, was as to the best mode of advancing the temperance reformation. He thought they ought to be temperate in the advocacy of their principles. He was of opinion that great good would result from the matter being brought under the consideration of the Government. The press, all powerful as it is, should be enlisted on their side, and he hoped some steps would be taken to obtain help from public journals.

Mr. Jones of Manchester, Rev. Dr. Patton of New York, and Mr. Lomax of Manchester, severally made a few remarks.

The Rev. B. PARSONS, author of *Anti-Bacchus*, was loudly cheered on presenting himself to the Convention. He simply rose to speak to a point in the resolution. In reply to the objection brought against them, that they put teetotalism in the place of the gospel, he said, teetotalism was to take poison out of the body; the gospel to take sin out of the soul. We should endeavour to persuade men, and seek to conciliate our opponents.

Dr. CAMPBELL having suggested one or two alterations in the resolution, and several delegates also having made a few remarks,

The CHAIRMAN submitted the resolution, which he declared to be carried with only one dissentient.

Mr. JOSEPH SPENCE of York, moved the following resolution:—

"That this Convention have heard with much satisfaction of the progress of our cause in various parts of the world among seamen, and of the readiness of many Insurance Companies, to deduct a portion of the premium on such ships as renounce entirely the spirit-rations; and they would earnestly commend the great subject to the more serious attention of ship-owners, Marine Insurance Companies, and commanders of ships, both for the better security of vast amounts of property, of the lives of passengers, and the preservation of seamen in every clime from brutal degradation." As a chemist, he declared that half a bottle of spirits, was quite enough to be taken out for each seaman as medicine.

Mr. J. THORPE of Halifax, in seconding the resolution, said, that in Halifax, 2600 individuals were members of their Society, 100 of whom had been reclaimed from drunkenness. About one-tenth of the population of Halifax were teetotalers; his desire was to enlist as many, and offend as few, as possible.

Dr. MARSH said, that 60,000 American seamen were pledged teetotalers. A commodore on board an American vessel had emptied the spirit-store, and afterwards filled it with water.

Mr. ANDREWS hoped that the matter might be brought under the notice of ship owners. To obtain sober seamen and reduced rates of insurance were matters worthy of their attention.

Mr. G. C. SMITH, adverted to the efforts made to promote temperance among sailors.

Mr. R. G. MASON said, vessels sailing on temperance principles were insured at lower rates of premium.

Mr. Thomas Whiteley, Dr. Oxley, and the Rev. B. Parsons, addressed a few remarks upon the resolution.

Mr. JOHN GIBBS of Emmiscorthy, thought that the use of intoxicating liquors were not necessary as medicines. He had seen 3000 cases successfully tried without it, and he himself was an instance of the same.

Mr. BOTTERELL and two or three other delegates having briefly addressed the Convention,

The CHAIRMAN submitted the resolution, which was carried unanimously.

The CHAIRMAN declared the sittings adjourned till Thursday.

THURSDAY MORNING.

The chair was taken by SAMUEL BOWLY, Esq.

The proceedings of the day were commenced by the reading of several papers from Montreal, and other parts of Canada, containing very valuable information respecting the progress of temperance and morality in America.

Mr. RUTTER read an interesting document from the "Young Men's Metropolitan Drapers' Total Abstinence Association," detailing the circumstances attending the formation of this society, and the progress made in the temperance movement within this great city.

Dr. LOVELL addressed the meeting, in reference to this important body, congratulating the advocates of the cause upon the prospects thus held forth towards the reformation of this metropolis.

Rev. Dr. COX, delegate from Brooklyn, New York, moved the following resolution:—"That this Convention have entire confidence in the practicability of the reformation of the most degraded drunkards, and would earnestly recommend in view of all that has been accomplished, both in Great Britain and America, and other parts of the world, that no pains be spared to raise all this debased class from their deep degradation, and bring them back to be a blessing to their families and the world." He expressed his deep regret that the clergy of England, generally, were so far behind the age as not to head this movement, rather than holding, as it were, by the traces, and thereby retarding its advance. What possible objection could be advanced against a glass of water, when they very well knew that their common parents, Adam and Eve, had nothing but the pure stream to drink of when celebrating their nuptials in the glorious land of Paradise? He repudiated the general belief (in which he confessed he at one time shared) that there was no hope for the drunkard. Experience had told him that there was not only great hope for him, but that if they met him in the spirit of perfect charity, instead of

repulsive condemnation of his past life, he was capable of being reclaimed, and made one of the best and most zealous advocates of the cause. He believed it was only by connecting religion on catholic principles, founded upon the fundamental doctrines of all christians of all nations, that they could obtain perfect success in their movement. He adverted, in terms of high praise, to the indefatigable and successful labour of Dr. Beecher, by whose six sermons he (Dr. Cox) had been greatly assisted in his advocacy of the principle.

Mr. WILLIAM LOGAN of Rochdale, seconded the resolution. It was a distressing fact that the great majority of drunkards in his district were "unfortunate females." Concurring with the preceding speaker, he adduced examples of inveterate drunkards being thoroughly reclaimed. He had met with the strongest examples, that the Bible was in almost all instances found in the hands of those who threw aside the cup of alcohol and renounced the demon of intemperance and his works. If the moderationists would embrace total abstinence, drunkenness in twenty years would be totally extinguished, either by conversions or deaths. He referred to the fact, that persons accustomed to strong drinks may, with perfect safety, discontinue them entirely, either at once or gradually after a short time. Propositions to that effect were signed by sixty-six of the most eminent medical men of the day, including Sir B. Brodie, Bart., Sir J. Clark, W. F. Chambers, Esq., Sir James M'Gregor, &c. At the same time, it must be borne in mind, that the reformation of the drunkard was only one object of the temperance movement. They were glad to reclaim the drunkard, but they were more anxious to prevent drunkenness. The resolution was then carried unanimously.

Mr. WHELOCK from New York, then submitted the following resolution:—"That the hope of the temperance reformation is in the rising generation, and that this Convention do earnestly recommend the formation in every county, of juvenile temperance associations, in Sunday-schools and day-schools, and the wide circulation of juvenile papers and tracts to interest the youthful mind, and secure the millions which are coming after us from the arts of the destroyer."

Mr. WILLIAM BOLTON of Manchester, having seconded the resolution,

Mr. H. C. WRIGHT from America, was next called upon by the Chairman to address the meeting in support of the resolution. He thought that, together with the family Bible, every father should have the total abstinence pledge attached to it, as if it formed a portion of it. He should be glad to see even the infant made a pledged teetotaler; for it was most important that the good seed should be sown at the earliest period, when it would have time to germinate and to bring forth good fruit. If children were permitted to see the drunkard's cup before them, they would assuredly grow up with a drunkard's appetite. He hoped that they would exert themselves in changing the present system of holiday-keeping. Instead of being made occasions of abominable conduct, the holidays should be dedicated to those rational enjoyments which total abstinence would assuredly suggest. He wished Dr. Campbell would get up a temperance celebration.

Mr. JOHN BRUMBY of Bath, supported this resolution. He said that they had established a juvenile association in Bath, which now numbered about 25,000 young persons, all pledged teetotalers.

Mr. LLOYD, from Wales, said that the Welch Calvinistic body had passed resolutions on this subject which did them much honour. They formed there juvenile associations and schools, and they passed one resolution, recommending that no person should be

received as a master in those schools, and another, that no man should be considered as a proper member of a christian church, who had not become a teetotaler.

Mr. LOMAX, travelling agent to the Manchester Temperance Society, argued in favour of the principle of having none but teetotal teachers placed over these juvenile schools. He also denounced the system of having music saloons, as they were highly dangerous to the morals of youth.

Mr. Joynson of Runcorn, Mr. Bottrell of Huntingdonshire, Mr. Jones of Manchester, Mr. Hudson, and others addressed the meeting upon the subject of Sabbath-school teachers.

The resolution was then passed unanimously.

The Rev. E. N. KIRK, moved the following resolution:—"That the exportation of intoxicating liquors from Christian to Pagan countries, especially in ships which carry out christian missionaries, spreading, as it unavoidably must, drunkenness among the poor Pagans, to the serious hindrance of gospel influences, is to be deeply deprecated by every friend of humanity and religion, and calls at once for universal condemnation." He said that while beer and wine were sent out in our missionary ships to the castes of India, the mission produced as much evil as good. He was not extreme in identifying christianity with total abstinence. The latter was a negative, the former a positive medium of reformation; but of one thing he was well assured, that christianity did not approve or sanction the existence of gin-palaces, and the degrading train of vices, miseries, offences, and crimes they engendered. They struck at the root of christianity. He appealed to the inhabitants of London, and asked if christianity approved of the existence of these gin-palaces and other houses for the sale of fermented liquor (cries of "no, no.") He also answered the query from his heart in the negative. Why, then, in a country like this, the institutions of which no Englishman respected more than he did, were so many houses permitted to raise their heads to the serious injury of the real principles of christianity? The rev. gentleman in the course of a very eloquent address, read part of a letter from Archdeacon Jeffreys, in Bombay, stating some curious facts respecting the habits of the Hindoos and the Pagans in reference to strong drinks, and declaring the decided conviction of the Rev. Archdeacon, that unless the missionaries were decided teetotalers, and urged total abstinence on every one of their converts, that the introduction of christianity would prove a curse and not a blessing. Mr. Kirk's statements and arguments produced a deep impression.

Mr. T. B. SMITHIES of York, seconded the resolution.

J. S. BUCKINGHAM, Esq., said that the Hindoo could not taste wine, except at the risk of losing caste. It was, therefore, highly important that the missionaries sent out to foreign countries should be teetotalers, so that they might not teach those poor people to indulge in intoxicating drinks, while they were endeavouring to make them christians. The speaker then proceeded to relate several interesting anecdotes connected with the subject, which came under his own observation in his travels to the east.

The resolution was then passed.

Mr. RUTTER of Shaftesbury, read an address from the Annual Conference of Bible Christians, sitting at Devonport, sympathising with the objects of this Convention, and desiring to co-operate with them. It was signed by every member of the body but three.

The Rev. Dr. CAMPBELL suggested that a discreet address should be circulated from this Convention to christian ministers of all persuasions, and also one to Sunday-school teachers, in reference to the subject of teetotalism. He would have the address to ministers embody some of the facts respecting missions, and the

damage done to them by the introduction of strong drinks, which might be found in Ellis's *Polynesia*, and other works. Dr. CAMPBELL remarked, that, as they had unanimously passed a resolution expressive of their belief that there was a hope of the conversion of the vilest drunkard, why should they not indulge hope as to the conversion to their principles of wise and good men. For his part, he despaired of no man. His own conversion was owing, in some considerable degree, to the arguments of Mr. Sherman and others; and it would be but graceful, complimentary, courteous,—and he might add, it would be highly useful,—to issue a distinct address to christian ministers. Such a document, discreetly drawn up, could scarcely fail to effect good.

AFTERNOON SITTING.

J. DUNLOP, Esq., read a paper in reference to medical testimonies. The paper displayed great research, and adduced a number of interesting facts in reference to the use of strong drinks. He maintained that the opinion of many medical men as to the nutritious properties of strong drinks were opposed to facts. In the training of pugilists and racers for example, "the body was kept under"—strong drinks were prohibited, and beef-steaks, bread, and water were the only diet. He then read the following testimony, to which were appended signatures of some of the most eminent physicians and surgeons in the kingdom, as follows:—"We, the undersigned, are of opinion—

1. That a very large portion of human misery including poverty, disease and crime, is induced by the use of alcoholic or fermented liquors, as beverages.—
2. That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, cider, &c.—
3. That persons accustomed to such drinks, may, with perfect safety, discontinue them entirely, either at once, or gradually after a short time.—
4. That total and universal abstinence from alcoholic liquors and intoxicating beverages of all sorts, would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race."

Dr. R. B. GRINDROD then moved the following resolutions:—"1. That the thanks of the Convention be given to John Dunlop, Esq., for the very laborious exertions which for several years past he has made in collecting signatures to medical certificates against the use of alcoholic drinks.

"2. That the means be taken to publish in the most extensive manner, through the press, the latest of the above certificates.

"3. That this Convention, aware of the very frequent medical prescription of alcoholic drinks, cannot but think it matter for further and serious consideration whether such drinks cannot entirely be dispensed with, and appropriate substitutes be found, in accordance with a considerable amount of evidence on the subject. On moral as well as physical grounds this inquiry is of the utmost importance. Numerous proofs have been laid before this Convention that drunkenness results from the continued use of intoxicating drinks after they have been prescribed medicinally.

"4. That Messrs. Beaumont, Higginbottom and Forthergill, be a committee to get and collect evidence, and to prepare an address on this subject to medical practitioners, under the sanction of this Convention."

H. MUDGE, Esq., surgeon, of Bodmin, seconded the resolution, defending the medical profession of which he was a member, from the charges of ignorance and recklessness brought against them, on the ground of traditional regulations and early tuition; and on the score of the great difficulty of subduing the prejudices of patients, and breaking through the reverence paid to ancient customs. He concluded with a variety of amusing details of the absurdity of ancient practice in

the administration of alcohol by nurses and medical old women. He had, with certificated advantage to the inmates, got rid of all alcoholic supplies in a union workhouse to which he was the medical attendant. The medical fraternity were conscientious men; they only wanted clear evidence and support, and they would in the end co-operate with the temperance advocates. Intoxicating drinks had already wonderfully diminished in medical practice. Instead of attacking medical men for not coming forward in support of this movement, he called upon the Convention to build an hospital in London, to be attended only by teetotal doctors, upon the principle that no alcoholic liquor was to enter the house, and in a very short time they would do more to settle this question, by a comparison of the effects produced with the system now generally pursued in the hospitals, than all their efforts in another direction could possibly attain. The resolution was carried unanimously.

The Rev. Dr. PATTON of New York, moved the next resolution in the following form:—"Resolved that the late signal triumphs on the license question in the state of New York, America, wherein by a trial at the ballot-box an overwhelming vote of the electors of this state have decided that no license for the sale of intoxicating liquors shall be granted in five-sixths of the towns, of that state, calls for our grateful acknowledgments, and affords an assurance that civil society is in a state of progression towards an entire relief from the great burden of taxation, pauperism, and crime now imposed by intemperance upon society." The city of New York was disfranchised on this occasion, and therefore licenses were allowed them as usual. The origin of the movement was with Dr. Rush, a medical man, who was followed by Dr. Ebenezer Roster, Dr. Humphrey, Dr. Beecher, and others. He ridiculed the idea of regulating moderate drinking. It had been tried in New York. They knew nothing now but total abstinence. A man that had a great principle was called a great man, and he was one, provided that he held on to it. They had had a strong battle on the traffic-question, and because principle was their weapon the victory was gained.

Mr. HOPWOOD moved an amendment to the effect, that the people of England should imitate the example of Americans, and that the Legislature should be petitioned to inquire into the present license-system, to put down Sunday-traffic. There were men in the House of Commons who would, but dare not, because of the immense influence of brewers and distillers over elections. Their only hope was the House of Lords.

The amendment was seconded by Mr. WHITE of Glasgow; but subsequently withdrawn.

The Chairman then put the resolution, which was carried unanimously.

After some observations from Mr. CLAPP, the Chairman called on Mr. Baker to read a paper on the Temperance Provident Institution, and its connexion with the cause of temperance.

VITAL STATISTICS.—The paper gives a brief account of the progress of the Institution since its commencement in December, 1840; showing the considerations which led to its formation, its triumph over all difficulties, and its steady progress to a position of undoubted security and respectability. The number of members is now 2127, of whom 1843 are assured for sums of money payable at death. In the life assurance department, the yearly issue of policies has been as follows:—

In 1841 the Assurances granted were	182
1842 " " "	248
1843 " " "	298
1844 " " "	405
1845 " " "	467
1846 to the end of July	243

But the fewness of the deaths amongst the members, is the most interesting and extraordinary circumstance.

Out of nearly sixteen hundred assurances, only twelve claims arose in five years! A statement is given of the comparative number in this and other offices, from which it appears, that the deaths in the teetotal office have been scarcely one-half of the smallest number in any other office! This is a most remarkable fact; but it must be borne in mind, that no members are admitted but those who appear, on careful examination and inquiry, to be of sound health and constitution. The statement referred to is as follows:—

Members and deaths in the first five years of some of the most successful offices.

A issued	944 policies,	and had	14 deaths
B " "	1901 " "	" "	27 " "
C " "	838 " "	" "	11 " "
D " "	2470 " "	" "	26 " "
T. P. I.	1596 " "	" "	12 " "

Since the 5th July, 1845, a period of more than 13 months, there have been but two deaths amongst the whole number assured; a fact which, it can hardly be questioned, is unparalleled amongst the same number of persons in any class of society, and which reduces the deaths to the present date to an annual average of only 3½ per thousand!

The importance of this Institution is still further enhanced by the circumstance, of its being the means of furnishing the most unquestionable statistical evidence, not only of the entire safety of total abstinence from alcoholic drinks, to persons of all ages, and of various constitutions and conditions; but of its absolute tendency, by promoting health, to prolong the duration of human existence. As time rolls on, the directors anticipate being able to furnish the world with such facts, from their official records, as shall unanswerably demonstrate that teetotalism is as essentially connected with the physical, as it is with the intellectual and moral welfare of mankind, and thus to leave every man, who shall be made acquainted with those facts, inexcusable for persisting in the use of any quantity or kind of intoxicating liquor.

Rev. JABEZ BURNS moved a resolution grounded upon the above paper, and urging the influence of the above demonstration in diffusing temperance societies. That question (the prolongation of life) interested many persons more than the question of morality, or health, or pecuniary profit, or religion.

The resolution being seconded by Mr. HIMES, an American delegate, was carried unanimously.

The Chairman then stated that business of importance required him to withdraw from the further attendance of the Convention. He thanked them sincerely for the kindness which had been shown him, and trusted that the blessing of the Almighty would rest upon them during their sittings.

A resolution of thanks to S. Bowly, Esq., was carried with acclamations, and the Convention adjourned.

FRIDAY MORNING.

The Chair was occupied by W. CASH, Esq.

Mr. J. DUNLOP read a paper on the drinking-usages of Great Britain. It stated that a conventional connexion had been injuriously and compulsorily established between business and drinking; drink-fines were organized in infinite forms; and a heavy tax, accompanied with moral and physical injury to the individual, was laid on journeymen, workmen, apprentices, small functionaries, commercial travellers, and young tradesmen starting in business; marriages, births, and even funerals were subjected to their brutalizing tax. The system constituted the most slavish habits, the most deadly persecution, and the most arbitrary despotism on the face of the earth. He had a list of 300 of the above usages; but he would merely record the effect of seven in one small town of 3000 inhabitants (Grennock), where the annual aggregate of this degrading tax inflicted a cost of £26,800! He

said that the subject had for eighteen years occupied his attention as one of vast importance. Much of it was comparatively unknown to the public; and he lamented that he had been left to stand nearly alone in his advocacy upon it.

The Rev. J. BURNS moved, "That direct systematic and peculiar means be used by the friends of temperance to draw public attention to the artificial and compulsory drinking-usages of society, and to obtain their entire abrogation throughout the world."

J. S. KENRICK, Esq., of West Bromwich, supported the resolution, expressing his belief that the usages in question were by far the greatest hindrances in the way of the temperance reformation. He had proposed to some masters, to make the men a compensation and abolish the usages, but the men objected to that course, on the ground that they would derive little benefit from it. Besides many of the under employers, kept public-houses, and the men who refused to take liquor were often thrown out of employ. The usages had often led to pledge-breaking.

Mr. WHITE of Glasgow, mentioned some instances in which a successful stand had been made against many of the usages. The resolution was then passed unanimously.

The Rev. J. MARSH next introduced the subject of a *World's Temperance Union*. As by Divine Providence a plan had been discovered for remedying the plague, which had afflicted the world for 4000 years, it was of importance that that remedy should be extensively and permanently established. The principle had been agreed upon, and societies had been established; but the want of a common centre was felt, and that centre ought to be London. Then a publication was needed, which should contain not merely reports of meetings, but principles and facts which might be put into the hands of the Peels and Russells, and other great statesmen with effect; and which might be sent to all parts of the world to men of all ranks. Men that could write like Macaulay or Jerrold should be employed and duly remunerated. For those purposes ample funds would be required; but as the cause had been, and would be still more, the means of saving much money, the funds would be surely forthcoming. Mr. Marsh concluded by reading the following plan:—

"Whereas it is considered as desirable by the friends of temperance in various parts of the world, that there be a more perfect concentration of their energies, some greater bond of union, which shall result in a wider dissemination of their principles; and therefore,

"Resolved, That there be organised by this Convention a general association under the following constitution:—

"Article 1. The name of the association shall be the World's Temperance Union.

"Art. 2. The seat of the union shall be the city of London.

"Art. 3. The basis of the union shall be, total abstinence from the manufacture, sale and use of all intoxicating drinks as a beverage.

"Art. 4. The officers of this Convention shall be a president, vice-presidents, an executive committee of thirteen, recording secretary, corresponding secretary, and treasurer. The committee, secretary, and treasurer to reside in London. The president, vice-presidents, executive committee, recording secretary, and treasurer to be appointed by this Convention. The corresponding secretary shall be appointed by the committee at their leisure.

"Art. 5. The executive committee, with the treasurer, shall constitute a finance committee, to carry out the objects of the union, and shall annually report to the public all receipts and expenditure.

"Art. 6. It shall be the duty of the recording secretary, to keep a record of all the proceedings of the

union; and of the corresponding secretary, whenever funds are secured for his support, to maintain a correspondence, as far as possible, with temperance organisations and friends of temperance throughout the globe; to publish, under the direction of the committee, a monthly periodical of a high order, and annual report of the state and progress of the cause among all nations.

"Art. 7. All temperance associations throughout the world, which adopt the total abstinence principle, and send in their adhesion, with consent to correspond, shall be considered auxiliaries of the union and entitled to copies of its reports.

"Art. 8. "This union shall hold a triennial meeting, at such place and time as shall be considered best by the executive committee, the meeting to be composed of delegates from the auxiliaries, not exceeding ten from each auxiliary; when the officers may be re-elected, and the constitution altered by a vote of two-thirds present."

Dr. PATTON of America, moved "That it was expedient to establish the World's Temperance Union."

Rev. W. REID of Edinburgh, thought that nothing was to be gained by the establishment of such a union, which they could not now obtain from the existing societies if vigorously wrought. It was of far more importance to concentrate than to diffuse. A good metropolitan association might do all that was desired.

Rev. J. Mathews, Aldborough; Mr. Gallepine, from Alleghay; Mr. Rutter, of Shaftesbury; Mr. Perfect, from Lancashire, and some other delegates supported the resolution.

T. BEAUMONT, Esq., of Bradford, in a very eloquent speech, supported the resolution. Most of the mischiefs done to the cause of temperance had proceeded from severance, and from want of consolidation. They would have been assailed from without in vain, had greater harmony prevailed within. Let there be such a union as was now proposed, and there would be a regular transmission of the pure heart's blood of the temperance cause through every part of this kingdom, and of the world.

A number of gentlemen spoke on the subject. Messrs. Jones of Manchester, Solly of Shepton Mallet, Clapp from America, Ashton of Oldham, Seddon of Manchester, &c.

Dr. OXLEY, wished for union, and in London. It was especially desirable in connexion with great movements, such as addresses to government, to crowned heads, &c.

Dr. PATTON said, that though "one" might "chase a thousand," "two" might "put ten thousand to flight." A world's union would increase the strength of the society at least tenfold.

Mr. J. ANDREW denied that the proposed union was likely to retard or hinder individual or local exertion. The establishment of a good and influential periodical was an object of great importance, very likely to be accomplished by such a union.

Mr. BEGGS said that he had, hitherto, confined himself strictly to matters relating to his official duties. But he felt it to be a duty he owed to the temperance cause to move an amendment. He thought he understood something of the wants of the population—and something of the means at our disposal to meet those wants; and it was his duty to state his honest conviction, that the country was not in a condition to undertake the management of such a gigantic machinery as that proposed; he suggested the following as the only thing within the capabilities of the societies in England, to meet the exigencies of the case:— "That, in the opinion of this Convention, it would be premature to form a World's Union at present; but that it be recommended to the States' Societies in America, the British Association in England, the Scot-

fish Temperance League, the National Temperance Society, and other associations, to appoint corresponding officers, with a central committee in London, to collect information, interchange it, and take efficient steps to diffuse it over the world; and that they also be recommended to take steps to call another Convention in two years from that time, when the state of public opinion, and the position of temperance societies, may render the formation of a World's Union more practicable."

Rev. Mr. Jones, Mr. Dyer, Mr. Mudge, Mr. Melvin, Mr. Grimshaw, and others, spoke to the resolution and to the amendment.

Dr. CAMPBELL said that the present was the day of scheming and speculation, and of endeavouring to accomplish great objects by very quick means. An outlay of at least £1000, or £1200 would be required to carry out the proposed union for one year, and how would they obtain it. He cautioned them against plunging themselves into difficulties, as two or three large associations, begun under flattering auspices, had recently done.

The CHAIRMAN believed that if the proposition were adopted, funds would be obtained. He thought a hundred persons might be found willing to put down £100 each. He was willing to be one of the hundred.

J. AINSWORTH, Esq., of Oldham, said, that he would be another. If he had but £300 a-year, he would willingly give £100 to that noble and god-like cause.

Several other delegates took part in the discussion, most of them expressing their belief that the proposed union was rather a question of time than of principle. The meeting adjourned without coming to a decision.

AFTERNOON SITTING.

The discussion on "the World's Union" was resumed. Messrs. Chrimes, D. G. Paine, J. Guest, G. Bury, J. Dunlop, Pigott, White, Anstie, R. Charleton, J. Burns, P. Edwards and others, took part in the discussion.

Rev. Mr. POMEROY (U. S.) said, that if they were ready for an "Union," the Americans would respond. Did their meeting represent the movement of Ireland—(yes, yes.)—or the movement on the Continent? He doubted if the times and the Convention were ripe. He regretted it, for the future "great brotherhood of man" was an idea which he loved and adored.

Mr. J. S. BUCKINGHAM urged that if the arguments used had any weight against the "World's Union," they availed against the formation of any society at all. If similar over-cautious views of early difficulties had prevailed, the anti-slavery movement, the catholic, the reform, and the league movements would have failed, he doubted not that money would be supplied, if society were impressed with the importance and popularity of the cause. If ripe, as they demonstrated they were, for the World's Convention, why were they not ripe for the World's Union?

G. W. ALEXANDER, Esq., expressed his opinion that the projected union was inexpedient and injurious. That was the opinion, also, of liberal and judicious friends who were not present. It must produce division among them, as the forthcoming voting would practically prove. Judging practically also, as treasurer of the Convention, and the trivial supply of pecuniary means, he felt assured that the project would financially fail. First shut up those avenues of temptation, the gin-shops, the public-houses—the sources of misery and crime. That was their first duty; while that remained unaccomplished, they were not ripe for more ambitious measures.

Mr. Joyason, of Runcorn, J. Meredith, Rev. W. H. Turner, F. Hopwood, J. Cassell, J. Lomax, W. Collins, W. Logan, Mr. Clapp, and others, spoke to the resolutions, and to the amendment. Opinions seemed to be so conflicting, and unanimity so desirable, that the

Chairman at length suggested that the resolution and amendment should be withdrawn. The time spent in discussion would not, he conceived, be altogether lost, and a plan might at some future time be proposed more acceptable and practicable.

Mr. COLLINS argued in favour of a unanimous vote. A vote either on the original motion or the amendment would prejudicially exhibit division.

After Mr. Rendall, Mr. Logan, and other members had addressed the meeting to the same effect,

Dr. MARSH withdrew the resolution.

Mr. BEGGS, therefore, withdrew the amendment, and the whole discussion ended by a unanimous vote concurring with the withdrawal of the original resolution.

When the business had so far terminated, Mr. Haughton read a short address from the Irish Temperance Union on the state of the temperance cause in Ireland.

The meeting then adjourned till Saturday morning.

SATURDAY MORNING.

W. CASH, Esq., again occupied the chair.

Dr. MUSSEY said that when notice of a World's Convention, for the purpose of forming a World's Union, arrived in America, he determined, God willing, to be present. He rejoiced to find that the flame of temperance beamed so brightly in the land of his fathers. Having been engaged in promoting the healing art for thirty years, he had discouraged altogether the use of alcoholic drinks, and his success had been greater than ever it had been while he allowed the use of them. He thanked the brethren present for the kindness which had been shown him and his brethren from America, and hoped the time would soon arrive for a World's Temperance Union to take place. He felt bound to devote a portion of his pen and of his earnings to the promotion of the great work.

Mr. PRIESTMAN of Newcastle, suggested the importance of devising means, whereby their female friends could urge forward the glorious cause. The influence of mothers, especially, was great, and should be enlisted on the side of temperance.

Mr. R. ALLEN of Dublin, gave a brief account of the progress of the temperance reformation in Ireland. There were upwards of four millions of pledged teetotalers. Still great exertion was necessary. The members were, for the most part, of the humbler classes; very few, indeed, of the gentry, were with them, and but a very small portion even of the Catholic clergy. He urged the great importance of diffusing information through the medium of the press. He felt assured that if short pithy paragraphs were sent to the public papers, containing indisputable facts, they would meet with ready insertion. He had long tried that experiment in Ireland with great success.

Mr. ANDREW, from Pennsylvania, moved "That the papers which have been sent in to the Business Committee, but which it has been found impossible to overtake by the Convention, be referred to a committee to inspect, arrange, and select therefrom what may be fitted for publication, and to consist of the following gentlemen: John Dunlop, W. R. Baker, Charles Gilpin, Jabez Burns, G. W. Atwood, and Thomas Beggs." He rejoiced to find that the principle of Union was in the hearts of all present, and hoped that it would, ere long, be accomplished.

Rev. Mr. TABRAHAM seconded the resolution. As he was the only itinerant Wesleyan minister present, he thought it his duty to state that several of his brethren were pledged teetotalers. He regretted that they were not all so, but trusted that the proceedings of that Convention would operate so as to induce all the members of the Wesleyan body to become teetotalers.

(Continued on page 206.)

National Temperance Society.

OFFICE 11, TOKENHOUSE YARD.

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TREASURER.

G. W. Alexander, Esq., 40, Lombard Street.

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John Cassell.	T. B. Scutt.

SUPERINTENDENT OF MISSION.

John Meredith.

SECRETARY.

Thomas Beggs.

CASH AGENT.

Mark Moore.

COLLECTOR.

David Doeg.

TO SUBSCRIBERS, &c.

We had prepared Reports of the Soirée and other influential meetings, held in the metropolis during the sittings of the Convention, but the length of the other Reports preclude their insertion. As the committee have determined upon publishing a full and accurate report of all the proceedings, with the valuable documents submitted to the Convention, after they have been carefully revised by their respective authors, we have only given a brief account of the Convention's sittings; embodying, however, all the practical matters we could put in our limited space, and a mere skeleton account of the great Covent-garden demonstration.

This number contains a list of all the subscriptions hitherto received and promised. We have nearly realized the £1000 proposed, and a financial report will be ready in a few days. The committee are left with a number of valuable and important documents, which deserve from the talent displayed by the writers, to be put in a permanent form. It is to be feared, however, that when all

expenses are paid, there will not remain a sufficient sum to give that extensive publicity to them which is desirable. In a few weeks they will be issued in a cheap, popular, but permanent form, along with the proceedings of the Convention. The price will not exceed 2s. 6d. but is expected to be less. We hope that an effort will be made throughout the country to enable us to give them an extensive circulation. In order to do this, it will be necessary, that societies and individuals should at once inform us what number they can take, in order that the committee may be encouraged to issue a large edition.

This number also contains, a list of the delegates, made as perfect as circumstances will permit. We are afraid that some inaccuracies remain; we shall therefore be obliged by any intimations or corrections, in order that the permanent report may be correct.

THE WORLD'S CONVENTION.

The World's Temperance Convention is now a matter of history, and amongst the many opinions offered, as to its spirit and results, we shall be permitted, perhaps expected, to offer ours. By a reference to an article in the last *Chronicle*, it will be seen that our expectations were not large; and it is probably owing to this circumstance that they have not been disappointed. We offered suggestions with all diffidence, as to what ought to form matters of deliberation in such an assembly. Other subjects mainly engrossed its attention, but we believe the results have been decidedly good, and that we shall have to look to the future for the fruits; not that it is barren of present results, but that these form a very small part of the benefits which it will confer on the cause.

It will be objected, that no practical measures have followed. Have those who expected largely, reflected upon the character of such a gathering, or attempted to anatomise the elements of which it is composed? To call together men of every shade of opinion on all other subjects, but the principle which convened them; and differing very widely on the means of carrying it out, nay, not even agreed on the principle itself; to bring together from 300 to 400 men, full of zeal and love to their common cause, but the majority of them taking their seats for the first time in a Convention; good and excellent men, but unused to public business, and many of them full of projects which they deemed as of first importance, and impatient of every speech and resolution which kept them from the opportunity of enunciating their favourite schemes, to expect such a body called together for a few days, with a mass of business to begin with that would occupy a parliamentary session, to expect such a body to form a calm, sedate, and deliberative assembly, would appear at first sight chimerical and unreasonable. We looked forward to it with apprehension, arising from a knowledge of previous Conventions, but are happy to say,

that it will challenge a comparison with the most, if not all the similar assemblies we have been acquainted with. There was some difference of opinion, but wherever there is a healthy sentiment that must be the case; there was some excitement, the effervescence of our Saxon blood, but tempered with much good humour and kindly feeling, and its warmest discussions were characterised by a generous love of the cause they came to promote, rather than a desire of conquest for the views of any particular individual or class. Those who expected great and showy results will look back upon its proceedings with dissatisfaction; but those who know the difficulties in the progress of great movements, which strike at the prejudices, appetites, and interests of a whole people, will look in the quiet expression of its opinions, the practical character of its suggestions, and the earnestness and moderation of its tone, for the best assurance that the hopes it creates are not to perish, when brought out from the atmosphere in which they were first generated.

Those who will sit down to look carefully over the proceedings, will find that independent of the circumstance of bringing so many men united in one cause, but strangers in person into communion, even for so brief a season, in itself a most important end, that there were set forth many sound and practical views as to future operations. To many of these we shall call attention in a subsequent number; we have now to do with the Convention and its immediate results. One thing was clear, that the minds of those present were sobered by a long connexion with the working of societies, and they came impressed with the conviction, that a work of great labour was before us, and that such a reform as was contemplated could not be accomplished except by hard and incessant application. One good will follow, it may be a negative one, but it is one of the most valuable lessons conferred by that Convention, that we must not hope to do great things by large organizations, but must trust to individual effort. It was well said, that this "age was an age of scheming." Men are trying to find out short paths to desired ends. Industry is the only way appointed by providence for humanity to secure its attainments. This is true not only in the physical but in the moral world, and large confederations are becoming more difficult to construct or keep in motion, as men become intelligent and thoughtful. We therefore rejoice that the Convention decided against the attempt at a World's Union at present. A single glance at the state of our temperance societies in this country, and the differences of opinion prevailing, shew that we need consolidation at home, before we place ourselves in the ambitious attitude of heading a world's movement. We may be dazzled by looking at America, but if we continue to look steadily, we shall see that it is much more difficult to change the habits of a nation grown old in its trespasses and sins, than those which are the inheritance of yesterday. The feeling growing up amongst the religions as well as all other classes of men, is that of individual responsibility, the necessity of personal effort and exertion. This feeling must be cultivated, until every man becomes a labourer. As it grows, organizations will not only become more difficult, but their functions will be superseded. And are there not abundant instances of individual men becoming the instruments of achievements that no body of men in their most daring hours would dream of attempting. Look at one out of many that might be named. What association has accomplished one tithe of the good effected by the humble Catholic priest, Father Mathew. The temperance movement must depend on individual labour as its most efficient helper. So long as men look to powerful organizations to do that which simpler means are more fitted to accomplish, we shall see disappointments and failures. The last acquisitions

unhappily of science and experience are the lessons—when to let things take their natural course, and to adapt the agencies employed to the spirit and genius of the times. This requires a knowledge of society, and an acquaintance with general principles, an entire and unshaken faith in their truth, and considerable patience in waiting the gradual process by which obstacles are steadily but slowly surmounted. How much wasted energy have we had to deplore, because men grow impatient of the slow advancement of that which they feel to be true. And the lesson is seldom learnt, until it is accompanied by the bitter feeling that it comes too late.

We feel assured that those men who went away from that meeting with feelings of disappointment, would, on reflection, have less faith in associations and more in themselves; and that those associations already existing, will learn that their great object will be best gained, by their developing the individual energies of their members.

The World's Convention—from the numbers, respectability and talent of its delegates, and the importance of its object, commanded attention from the press. Nearly the whole of the daily, and many of the weekly press, giving copious reports. Many of the leading articles were candid and complimentary, both to the conduct of the Convention and the principle it met to promote. We only hear of one article against us from any respectable portion of the press; in the *Morning Chronicle*. We have been urged to reply, but it carries its own refutation. It is founded upon mistake, and contains some misrepresentation. We can only account for its appearance in a journal usually containing articles acutely reasoned, and of some merit in composition, by its being the work of some sub-reporter, getting in by accident, or as a hoax upon the editor by some wag of the printing office.

The meetings have been highly successful; and that at Covent Garden, unequalled by any meeting held in the metropolis. Those present, felt it to be a "great fact," and the beginning of a series of movements, that will one day issue in one of the most glorious triumphs for mankind, recorded in his social progress. The sermons and religious services, and the other meetings were all of a deeply interesting character. We have only now to endeavour to realize the fervent hopes of those, who, on the platforms of those assemblages, have thrilled many hearts with high expectation, and carried courage to many fainting minds.

To the parties who took the responsible duty of getting up and conducting the arrangements of those meetings, we feel that the thanks of the temperance public are due. We cheerfully accord it.

MILITARY FLOGGING.

(Extract of a letter in "Times" of August 24, 1846.)

"It is not pleasing to be reminded of our own failings, but there is no doubt that drunkenness is our national vice. It pervades all classes in a degree more or less, and until the character of the people is changed in this respect, there is no hope that corporal punishment can be done away with in the navy, either with advantage to the country or to the good men serving on board Ships of War. Eight out of ten cases of flogging that take place, are caused by crimes committed by men in a state of intoxication; and it would be well if those philanthropic persons who are so interested in the welfare of the soldier and the sailor, would heartily set to work and cure the disease of drunkenness. When they succeed in this, the cat-o-nine tails will be powerless.

A CAPTAIN, R.N.

WORLD'S TEMPERANCE CONVENTION.

(Continued from page 203.)

Dr. OXLEY proposed that Mr. J. W. Green be added to the proposed committee. He had laboured long and hard in the cause and ought not to be overlooked.

Rev. J. BURNS seconded the proposition.

Mr. RUTTER supported the proposition. He hoped that as soon as possible after the Convention, a grand Metropolitan Union would be formed, and all those differences merged which had stood in the way of the prosperity of the cause.

Dr. OXLEY said that the hearts of many were bent on such a union as should make an impression on the public, and be able to correspond with every part of the world.

T. BEAUMONT, Esq., recommended mutual concession, forbearance, and affection. He rejoiced in having had the opportunity of associating with so many distinguished friends of the temperance cause, and in the noble expression of manly christian feeling displayed in Covent-garden Theatre. He united in the congratulations and in the thanks to Divine providence for bringing their American brethren among them. He hoped that all differences would be merged, and that the friends of the cause would bring all their best feelings to the organization of a plan for such an union, as might promote the great and glorious objects of the temperance movement.

The resolution was then carried unanimously.

Mr. CLAPP offered some explanation as to certain statements which had fallen from Mr. F. Douglas, at Covent-garden Theatre, on the preceding evening, in reference to the brutal treatment the coloured teetotalers had met with from the white population. He did not believe that Mr. Douglas designed to give offence. It was a sad fact that a powerful prejudice against colour prevailed in America, and that *one-sixth* of the American population were, through that prejudice, virtually excluded from the temperance organization.

Rev. J. MARSH denied that such prejudice existed to anything at all like the extent stated by Mr Clapp. He (Mr. Marsh) had frequently rendered assistance to the coloured people, and sincerely bade them God-speed. He loved them, rejoiced to have them at their meetings, and had preached in their pulpits. In reply to questions put to him by several members of the Convention, Mr. Marsh declared that advocates from the societies of coloured teetotalers would readily be admitted to the platforms of the temperance society, and be listened to with pleasure. It was wrong to insinuate that the temperance societies of America were encouragers of slavery, or of the prejudice against colour.

Dr. COX explained further. His great grandfather was a slave-holder; but long before Wilberforce arose—from reading his bible, and from thinking as a christian—he called his lawyer, and emancipated all his slaves. He (Dr. Cox), had ever been the friend of the coloured people. He had coloured members in his church, who sat in connexion with the other members, and he declared that if that were not the case he would not administer it to the whites. He had imbibed the anti-slavery principle with his mother's milk, and from the instructions of his sainted father; and had more than once been exposed to the fury of mobs, and in danger of his life, in consequence of his advocacy of the rights of the coloured people. The mob referred to by Mr. Douglas were not temperance people; but was composed mainly of foreigners, of Irish chiefly, who were equally opposed to teetotalers and to colour, but the ground of whose quarrel was the jealousy which subsisted between them and the coloured people on the subject of labour. The foreigners were opposed to the coloured people because they stood in the way of their (the foreigners) being employed. The tem-

perance people of America lamented the outrage referred to by Mr. Douglas, and had entered their solemn protest against it. *Colour was not made a qualification of membership.* He made all allowances for Mr. Douglas, a man into whose soul, as Mr. Kirk had said, the iron had entered, but he thought it highly injudicious to have it so brought before such an audience as were assembled in Covent Garden Theatre. Thousands and hundreds of thousands of prayers were sent up from the christians of America for the slave population, and he never heard of one prayer being offered on the other side. Could such prayers be presented they would have leaden wings, and would come down again and stick in the mud. He felt it to be his duty to pray as zealously against slavery as he did against infidelity.

Dr. SEMMUCKER, of the Lutheran Theological Seminary, Pennsylvania, considered the expressions used by Mr. Douglas unwise, and even unjustifiable. He (Dr. S.) was an anti-slavery man; he had educated coloured men, and had assisted to organize societies of coloured people. He regretted that Mr. Douglas had made his statement without any qualification. It was true in part, but it was far less true in reference to the temperance population than to others. The statements made by Mr. Marsh and Dr. Cox were perfectly true, though there were other places to which these statements would not apply. The following resolution was then passed unanimously:—"That this Convention acknowledges with devout gratitude to the Author of all good, the kindness of his providence in bringing so many brethren in safety from various and distant parts of the world, to deliberate on the subject of the deliverance of our race from the curse of inebriation, and sincerely hope that the time is not far distant when all the friends of teetotalism through the earth will be found united in one distinct, harmonious, and determined confederacy, for the attainment of this noble, benevolent, and sublime object."

Dr. PATTON responded to the resolution. The very kind and friendly terms in which the resolution was expressed claimed his warmest acknowledgment. He rejoiced in that Convention, There had been a few movements which resembled flashes of electric fluid, but they had tended to purify the air, and would cause the corn to grow. He presented his best thanks to the Convention; and expressed his hope that the next would be held at New York. Should the British delegates favour them with a visit, he could assure them of open houses and open hearts. He recommended a correspondence with all parts of the world, and all other measures by which the wise and good of various nations could be brought into intercourse. As to America, he believed such intercourse would assist greatly to perpetuate the peace of the two countries. He trusted that the Lion of England would watch over the tents of Judah, while the Eagle of America would soar above; and that all nations would unite to promote the peace and happiness of the world, and thus place the crown at His feet on whose head were "many crowns."

Rev. W. MORTON, missionary from India, moved the following resolution:—"That this Convention fully impressed with the great value and importance of *Domiciliary Visitation*, and having good reason to believe that this instrumentality has been signally blessed in snatching thousands from misery, vice, and degradation, strongly recommend to every temperance society the necessity and advantage of employing home missionary effort both by regular agents and individual members of teetotal societies." He furnished some encouraging particulars as to the progress of the cause in India, but complained that sufficient information was not circulated, especially among missionaries in foreign stations. Of thirty missionaries in one part of India, he only knew of four who were teetotalers.

Mr. J. MEREDITH seconded the resolution, and after

some remarks by Messrs. Buckle, Teare, Kaye, and others, it was carried unanimously.

T. BEAUMONT, Esq., read an address to be presented to the Wesleyan Methodist Conference, now sitting at Bristol. He trusted it would, if presented, at least lead to discussion and conversation. It was desirable that the temperance movement should be talked about, not only in the conference, but among all religious bodies.

This was cordially supported by J. S. Buckingham, Esq., Rev. R. Tabraham, Dr. Oxley, Mr. Mudge, and others, and agreed to unanimously, with a few verbal alterations.

AFTERNOON SITTING, AND TERMINATION OF THE CONVENTION.

The Convention re-assembled at three o'clock, and the chair was taken by William Cash, Esq. The number of delegates was reduced to less than fifty.

The proceedings commenced with a motion of Mr. DUNLOP, to the effect:—"Resolved, That the Convention are of opinion that in order to advance the cause of temperance those engagements ought to be preferred, which, agreeing to personal abstinence from alcoholic liquors, also, tend to restrain the parties from giving or offering these liquors as beverages."

Mr. T. REID moved an amendment, to the following effect:—"Resolved, That it is the opinion of this Convention, that it is imperatively required of all those who would take part in the temperance reformation, that they should abstain from giving, as well as taking, intoxicating liquors, as essentially necessary to the present success and ultimate triumph of the great cause of genuine temperance."

A long and desultory discussion ensued, in which Messrs. Scott of Topsham, T. Reid, Glasgow, Dr. Lovell, J. Ainsworth, Esq., Mr. Chrimes, Rev. Mr. Tabraham, J. Teare, J. Burns, J. Meredith, J. S. Buckingham, Esq., Rev. W. Reid, Dr. Beecher, T. Beaumont, Esq., T. Whitaker, G. W. Alexander, Esq., and other gentlemen, took part. Mr. Dunlop then replied. The Chairman suggested that it was rather the business of local societies than of the Convention. Some member then moved the previous question, which was carried. Messrs. Reid, Melvin, and Sinclair, entering a protest against the decision.

The prepared paper of Mr. Beaumont to the Wesleyan Conference, was then read by the Secretary, and a motion of Mr. Beaumont, for its adoption and transmission that evening, being seconded by Mr. Buckingham, was unanimously carried.

The following resolution was, with deference to the time of the meeting, proposed by Mr. HAUGHTON of Dublin, without preface:—"Resolved, That in view of all the information given to this Convention, our conviction of the immorality of the manufacture and sale of intoxicating drinks as a common beverage is deepened and strengthened, and we desire loudly to enunciate to the world this strong conviction. Whether men may or may not be prepared to receive this great truth, this Convention is not able to determine, neither are they anxious on that point. They desire faithfully to do their duty, and to impress upon the consciences of all men who are engaged in the demoralizing practices referred to, that it is their bounden duty to renounce them at once and for ever."

Mr. SOLLY read a paper on the subject, which was afterwards withdrawn.

G. W. Alexander, Esq., Messrs. Melvin, Buckingham, T. Reid, F. Hopwood, Chrimes, &c., expressed opinions, after which the resolution was carried; 27 voting for it, and 7 against it.

Messrs. Melvin and Reid again entered their protest against this resolution as inconsistent with the former vote.

In reply to questions from members, Mr. J. BURNS, referring to the resolution and address, stated that it would occupy the business committee for at least a week to come, to superintend these and other matters, inasmuch as it was intended to publish the selected papers in a printed report of the Convention. It will be a volume. Its communication to each delegate must depend on the surplus fund, otherwise it will be published in a cheap form.

The following resolution was then moved by J. S. BUCKINGHAM, Esq., and seconded by JOHN GUEST, Esq.:—"That a very general feeling having been manifested during the sittings of this Convention in favour of one of the principal objects for which it was called together, namely, the formation of a World's Temperance Union, as soon as measures could be taken to ensure its proper organisation and support, it is desirable to form a special committee for the purpose of opening a correspondence with the State Temperance Societies of America, as well as with the National and other principal Temperance Societies of the British dominions, and other parts of the world, in order to ascertain how far such a union would meet their approbation, and to what extent they might be disposed to contribute for its support. And that the following gentlemen be appointed a committee, with power to add to their numbers, and to appoint a secretary, if necessary, to report in due time the result of their correspondence to such public meeting or Convention as may be called together for that purpose:—John Dunlop, William Cash, Dr. Lovell, Rev. Jabez Barns, T. Beaumont."

The remaining papers, which were voluminous, were referred to the committee, for the purpose of arrangement and of publication, as far as their importance demanded and the funds would allow.

Mr. J. W. GREEN moved "That this meeting rejoice most sincerely that the World's Temperance Convention has been held, and tenders its grateful thanks to the committee of the National Temperance Society for the judicious arrangements they have made in reference to this Convention, and for the measures they have adopted to secure the permanency and efficiency of its proceedings."

A resolution was then moved, and carried unanimously, That the Committee for the publication of the papers and documents, should, in association with the Committee of the National Temperance, complete the work of the Convention.

Mr. J. SCOTT of Topsham, seconded the resolution, which was carried unanimously.

Resolutions of thanks were unanimously passed to the Secretaries, and to the Managing Committee of the Convention; also to Samuel Bowly, Esq., and W. Cash, Esq., as Chairmen of the Convention.

W. CASH, Esq. returned thanks, and congratulated the friends present on having brought the business of the Convention to a conclusion.

The Convention was then closed, as it had begun, by a few moments of silence.

DELEGATES PRESENT AT THE CONVENTION.

- Ashton, John, *Oldham*
- Addison, John, *Lancaster*
- Andrew, John, *Scarborough and Bridlington*
- Andrews, Emerson, *Pennsylvania, U. S.*
- Atkinson, J., *Daleton Branch T. A. Society*
- Atwood, G. W., *Washington Nat. Temp. Soc.*
- Anstie, George W., *Devizes*
- Arnold, G. F., *Aspley Guize, Birmingham*
- Allen, Richard, *Dublin*
- Arpthorp, William, *Liverpool*
- Alexander, George Wm. *National Temperance Society*
- Austin, Edward, *Uxbridge*
- Ashton, John, *Greendale Union*

- Abbott, G. D., . . . *New York, U. S.*
 Burton, Thomas Hoy, . . . *Winchester*
 Baker, W. R., . . . *Nat. Provident Institution*
 Balls, Edward, . . . *Ipswich*
 Brown, William, . . . *New York, U. S.*
 Brown, F. G., . . . *Massachusetts, U. S. A.*
 Botterell, James, . . . *Houghton and Woodhurst*
 Beal, Thomas Oliver, . . . *Wellingborough*
 Beggs, T., . . . *National Temperance Society*
 Bishop, Francis, . . . *Exeter*
 Buckle, James, . . . *Metropolitan Association*
 Burdakin, R. H., . . . *York Temperance Society*
 Burns, Dawson, . . . *Enon Chapel, London*
 Brunby, John, . . . *Bath Juvenile T. A. Society*
 Berry, George . . . *Bingham*
 Boulton, William . . . *Manchester*
 Biscombe, William, . . . *Skipton*
 Bennett, M. Lucas, . . . *Winterton*
 Beecher, Lyman, . . . *Cincinnati, U. S.*
 Beck, Frederick, . . . *Hastings*
 Barton, F. B., . . . *London*
 Burns, Jabez, . . . *National Temperance Society*
 Beaumont, Thomas, . . . *Braford*
 Busbridge, G. F., . . . *Borough Green, Kent*
 Barratt, F. W., . . . *Enon Chapel, London*
 Burritt, Elihu, . . . *Worcester County Temperance Society, U. S.*
 Benson, John, . . . *Newcastle-upon-Tyne*
 Barkas, T. P., . . . *Ditto*
 Barrett, R., . . . *National Temperance Society*
 Bowly, S., . . . *Gloster*
 Bearn, J. H., . . . *Wellingborough*
 Clarke, William S., jun., . . . *Dorking*
 Cunliffe, John, . . . *Bolton*
 Cotterill, H. F., . . . *Lydcombe & Wylcombe Total Abstinence Society*
 Creif, Sannuel, . . . *Layland*
 Crow, Wm. Stephenson . . . *Gateshead*
 Calvert, David Dean, . . . *Morley Temperance Society*
 Cash, W., . . . *National Temperance Society*
 Clark, James, . . . *Street, Glastonbury*
 Compton, T., . . . *Survey and Sussex Counties*
 Cooper, Thomas, . . . *Sunderland*
 Christy, James, . . . *Chelmsford*
 Catchpool, Thomas, . . . *Colchester*
 Cappel, Dr., . . . *U. S.*
 Cooke, Edward, . . . *Colchester*
 Christy, M., . . . *Kingston*
 Collins, . . . *Ditto*
 Charlton, G., . . . *Newcastle-upon-Tyne*
 Charlton, Robert, . . . *Bristol*
 Catton, Samuel, . . . *Plaistow*
 Clarke, Ebenezer, . . . *Walthamstow*
 Caldwell, M., . . . *Pennsylvania, U. S.*
 Campbell, J., . . . *Tabernacle*
 Cooper, Thomas, . . . *Sunderland*
 Clapp, Henry, jun., . . . *Boston, U. S.*
 Chrimes, Edward, . . . *Rotherham*
 Copland, Alfred, . . . *Chelmsford*
 Currie, Thomas, . . . *Dunfries*
 Chadwick, Thomas, . . . *Ealing*
 Cramp, Thomas, . . . *East Grinstead*
 Coombs, James, . . . *Bedford*
 Chalmers, James, . . . *Metropolitan Association*
 Compton, Theodore, . . . *Temp. Provident Institution*
 Chapman, Joseph . . . *Prome*
 Crackles, R. D., . . . *Fitzroy Temp. Association*
 Cragg, Samuel, . . . *Layland*
 Cassell, John, . . . *National Temperance Society*
 Cox, Dr., . . . *Brooklyn, New York, U. S.*
 Delve, George, . . . *Hackney*
 Dunn, Joseph, . . . *Morley*
 Douglass, Frederick, . . . *Newcastle-on-Tyne*
 Dodd, Charles, . . . *Tunbridge Wells*
 Dunlop, John, . . . *Western Scottish Union*
 Doyle, J., . . . *West Norfolk Temp. Assoc.*
 Dyer, J., . . . *Northampton*
 Draper, J. P., . . . *Fitzroy Temp. Association*
 Dexter, George, . . . *Cole Street Temperance Society*
 Docton, William, . . . *St. Ives, Cornwall*
 Davies, D., . . . *Llanelly, Caermarthenshire*
 Edwards, J. Passmore, . . . *City of London T. A. Society*
 Eaton, Joseph, . . . *Bristol*
 Elton, Dr., . . . *Rhode Island, U. S.*
 Fox, R. Were, . . . *Exeter*
 Farrington, G., . . . *Boston*
 Farrow, William, . . . *Woburn*
 Flowry, F. C., General, . . . *Kentucky, U. S.*
 Foster, Joseph, . . . *Sunderland*
 Foster, Joseph, jun., . . . *Ditto*
 Gibbs, John, . . . *Ennisconthy*
 Gale, Henry, . . . *Malmesbury*
 Gamble, Robert, . . . *Berkhamstead*
 Grant, Peter, . . . *Wigan*
 Galpin, Charles, . . . *Michigan, U. S. A.*
 Garrison, W. L., . . . *Boston, U. S. A.*
 Guest, John, . . . *Rotherham*
 Grindrod, Ralph Barnes, . . . *Iste of Wight*
 Gale, Frederick, . . . *South Petherton*
 Gawthorpe, William, . . . *Cornwall*
 Grant, H. M., . . . *St. Vincent, W. I.*
 Gibbons, R. W., . . . *Calne*
 Garrett, Charles, . . . *Hitchin*
 Green, J. W., . . . *Metropolitan Association*
 Gilpin, Charles, . . . *National Temperance Society*
 Grimshaw, William, . . . *Manchester*
 Hartley, R., . . . *Southampton*
 Haigh, William, . . . *Huddersfield*
 Harris, John, . . . *Bristol*
 Herbert, James, . . . *Braintree*
 Hartley, R., . . . *Southampton*
 Holland, Henry, . . . *Buckingham*
 Haughton, James, . . . *Dublin*
 Hood, E. P., . . . *Milford Hall*
 Haskell, Joseph, . . . *Donhead*
 Hornor, Edward, . . . *Halstead*
 Hall, Newman, . . . *Hull Christian Temp. Society*
 Hale, Joseph, . . . *London Peace Society*
 Howorth, William, . . . *Preston*
 Howell, William, . . . *Ramsgate*
 Haile, J., . . . *Huddersfield*
 Hawkins, James, . . . *London*
 Hudson, Thomas, . . . *York District Union*
 Hutchinson, R., . . . *Montreal, Canada*
 Himes, Joshua V., . . . *Boston, U. S.*
 Hoyhunton, Thomas . . . *Winchester*
 Holmes, William, . . . *Alton*
 Hill, William, . . . *Bloomsbury*
 Howells, Thomas, . . . *Newport, Monmouth*
 Heywood, L., . . . *Liverpool*
 Hopwood, F., . . . *British Association*
 Hatherly, T. V., . . . *United Military Temp. Soc.*
 Heritage, A. W., . . . *Winchester*
 Hull, John, . . . *Leamington*
 Happenden, Thomas, . . . *Maidstone*
 Home, John J., . . . *Wakefield*
 Hicks, Dr., . . . *National Temperance Society*
 Horsell, William, . . . *Ramsgate*
 Jones, Charles, . . . *Hanley*
 Johnson, William . . . *Thane*
 Johnson, David, . . . *Peckham Rye*
 Janson, William, jun., . . . *National Temperance Society*
 Inwards, William, . . . *Luton*
 Inwards, Jabez, . . . *Leighton Buzzard*
 Jones, Robert, . . . *Manchester*
 Jones, Evan, . . . *Monmouth & Glamorganshire*
 Johnston, George, . . . *Edinburgh*

Joynson, George,	<i>Runcorn</i>	Perfect, Henry,	<i>Plaistow</i>
Kirk, Edward N.,	<i>Albany, U. S.</i>	Paine, D. G.,	<i>Deftford</i>
Kingham, Henry,	<i>Waford Society</i>	Passavant, W. A.,	<i>Alleghany, U. S.</i>
Knowles, R.,	<i>Bolton</i>	Pain, William,	<i>Rosemary Lane Temp. Society</i>
Kaye, John,	<i>Huddersfield</i>	Potter, Richard,	<i>London</i>
Kershaw, John,	<i>Leeds</i>	Pearce, W.,	<i>Sticklepath</i>
Kenrick, G. S.,	<i>West Bromwich</i>	Pomeroy, S. L.,	<i>Bangor, U. S.</i>
Le Bas, E.,	<i>Jersey</i>	Priestman, J.,	<i>Newcastle</i>
Lilley, Thomas,	<i>North Shields</i>	Pulling, George,	<i>Corsham</i>
Lomax, G. E.,	<i>Radcliffe Bridge Temp. Society</i>	Plato, John,	<i>Chesham</i>
Lloyd, Evan,	<i>York</i>	Potter, James,	<i>Dunstable</i>
Lee, P. H.,	<i>Shadwell</i>	Peace, William G.,	<i>Hayle</i>
Lomax, G. E.,	<i>Radcliffe</i>	Penney, G. W.,	<i>Hitchin</i>
Lundy, Joseph,	<i>Hanley</i>	Rowntree, Joseph,	<i>Pickering</i>
Lee, J.,	<i>Duckenfield</i>	Rose, Henry,	<i>Dorking</i>
Lawson, W.,	<i>Dunfries</i>	Robinson, W. W.,	<i>Chelsea</i>
Linton, Alexander,	<i>Aberdeen and North Scotland</i>	Ridley, J.,	<i>Hexham</i>
Logan, William,	<i>Rochdale</i>	Rendall, W.,	<i>Teetotal League</i>
Limmer, John S.,	<i>Ipswich</i>	Radford, J. S.,	<i>Hull Christian Temp. Society</i>
Lovell, Charles H.,	<i>National Temperance Society</i>	Royle, J.,	<i>Halybridge</i>
Langlands, John,	<i>Dartmouth</i>	Russon, John,	<i>Bristol</i>
Miller, George,	<i>Bedford</i>	Robinson, H.,	<i>Hackney Good Samaritan T. S.</i>
Miles, Edward,	<i>Peace Society</i>	Ross, J. D.,	<i>Boston, U. S.</i>
March, William, jun.,	<i>Scarbro'</i>	Rist, John,	<i>Colchester</i>
Mack, R. A.,	<i>Ronen</i>	Rutter, John,	<i>Bristol and Somerset</i>
Metivier, J. T.,	<i>Jersey</i>	Rutter, Clarence,	<i>Shaftesbury</i>
Machin, Thomas,	<i>Cole Street, London</i>	Reid, Thomas,	<i>Glasgow</i>
Musgrove, J.,	<i>Lancashire</i>	Randell, James,	<i>Devizes</i>
Marsh, Robert,	<i>Dorking</i>	Robinson, Thomas,	<i>North Shields</i>
Marsh, John,	<i>Sec. American Temp. Union</i>	Reid, William, Rev.,	<i>Scottish Temperance League</i>
Moore, Mark,	<i>National Temperance Society</i>	Spence, Joseph,	<i>York Temperance Society</i>
Mummury, Isaac V.,	<i>Tanbridge Wells</i>	Seddon, Luke,	<i>Hulme, Manchester</i>
Mence, Henry,	<i>Worcester</i>	Smith, B.,	<i>Brompton, near Scarborough</i>
M'Kechnie,	<i>Sons of the Phoenix</i>	Sprang, John,	<i>Ealing</i>
Morgan, Edward,	<i>Hereford</i>	Sundy, Joseph,	<i>Hanley</i>
Mudge, Henry,	<i>Cornwall</i>	Smith, George Charles,	<i>London</i>
Marsh, William, jun.,	<i>Scarborough</i>	Smith, T. Allen, I. O. R.,	<i>Iditto</i>
Miller, George,	<i>Kinross</i>	Strasson, John,	<i>Uxbridge</i>
Manchester, M.,	<i>Star of Temperance Hall</i>	Stovel, Charles,	<i>National Temperance Society</i>
Monro, W. M.,	<i>Enfield</i>	Scutt, Thomas Benjamin,	<i>Iditto</i>
Marten, J.,	<i>Saffron Walden</i>	Stracy, Thomas,	<i>St. Albans</i>
Melvin, W.,	<i>Scottish Temperance League</i>	Smith, W. M.,	<i>Bow and Bromley Society</i>
Mathews, John,	<i>Aldborough</i>	Smithies, T. B.,	<i>York Temperance Society</i>
Madge, Travers,	<i>Norwich</i>	Sinclair, P.,	<i>Edinburgh</i>
Meredith, John,	<i>National Temperance Society, & Fair Street, Horsleydown</i>	Solly, Henry, Rev.,	<i>Shepton Mallet</i>
M'Ewen, —,	<i>Perth</i>	Swindlehurst, Thomas,	<i>Preston</i>
Morgan, Edward,	<i>Hereford</i>	Schnucker, S. S.,	<i>American Temperance Union</i>
Munton, Thomas,	<i>Hydatsum, London</i>	Safford, D.,	<i>Boston, U. S.</i>
Mussey, R. D.,	<i>Cincinnati, U. S.</i>	Sturge, Joseph,	<i>Birmingham</i>
Marsh, John,	<i>New York, U. S.</i>	Stubbin, James,	<i>Iditto</i>
Mason, Robert Gray,	<i>Hull</i>	Simpson, Edward,	<i>North Shields</i>
Naylor, T.,	<i>Winchester</i>	Smith, Edward,	<i>Sheffield</i>
Newman, Josiah,	<i>Cirencester</i>	Scott, John,	<i>Topsham</i>
Norway, William K.,	<i>Cornwall</i>	Stronson, John,	<i>Uxbridge</i>
Neave, Edward,	<i>Gillingham</i>	Sager, Charles,	<i>Leicester</i>
Norton, John,	<i>Lincoln</i>	Thompson, Francis J.,	<i>Bridgewater</i>
Nicholson, W. F.,	<i>Whitehaven</i>	Turner, R.,	<i>Preston</i>
Ormerod, Thomas,	<i>Lancashire</i>	Templeton, W. T.,	<i>Scottish Temperance League</i>
Oliver, Daniel,	<i>Newcastle-on-Tyne</i>	Thomas, George,	<i>York Temperance Society</i>
Oxley, William,	<i>Hackney</i>	Thorp, Joseph,	<i>Halifax</i>
Osborn, H. S.,	<i>Rhode Island</i>	Thomas, H.,	<i>Hackney Good Samaritan T. S.</i>
Patton, Dr.,	<i>New York, U. S.</i>	Teare, James,	<i>Bath, Bradford, and Penzance</i>
Pickles, William,	<i>Mordley</i>	Tuson, Henry,	<i>Ilchester</i>
Pigott, R.,	<i>West Norfolk Temp. Assoc.</i>	Tisdall, E.,	<i>Kensington and Bayswater</i>
Potter, R.,	<i>National Temperance Society</i>	Tabraham, R. T.,	<i>Wainfleet</i>
Philp, Robert Kemp,	<i>Neath</i>	Turner, W. H.,	<i>Banwell</i>
Pressley, J. T., D. D.,	<i>Alleghany City, U. S.</i>	Whittaker, James,	<i>Lancashire</i>
Pawley, William,	<i>Metropolitan Association</i>	Winslow, O.,	<i>Leamington</i>
Puy, Henry Du, Rev.,	<i>Chelsea</i>	Wilson, Joseph Reed,	<i>National Temperance Society</i>
Perfitt, P. W.,	<i>Lancaster</i>	Warner, Robert,	<i>Iditto</i>
Parsons, B.,	<i>Ebley, Gloucester</i>	Wilcke, Thomas W.,	<i>Newcastle-on-Tyne</i>
Pinching, R. L.,	<i>Walthamstow</i>	Wight, W., Rev.,	<i>Iditto</i>
Perry, Thomas,	<i>Bridgewater</i>	Wager, H.,	<i>New York, U. S.</i>
		White, William,	<i>Spalding</i>

Watson, Joshua, jun., . . .	<i>Gateshead</i>
Whiffmore, T., . . .	<i>Rushden</i>
Wilkinson, J. R., . . .	<i>Whitehaven</i>
Wolff, Henry, . . .	<i>Leeds</i>
Wheeler, Samuel, . . .	<i>Rochester and Chatham</i>
Wilson, B., . . .	<i>Merefield</i>
Whitley, N. S., . . .	<i>Bridgehouse</i>
Whilley, T., . . .	<i>Ditto</i>
Whittaker, Thomas, . . .	<i>Clitheroe</i>
Wheeler, S., . . .	<i>Rochester</i>
Webster, Simeon, . . .	<i>Cottingham</i>
Warner, Robert, . . .	<i>Pershore</i>
Willis, William, . . .	<i>Luton</i>
White, Thomas Irving, . . .	<i>Glasgow</i>
White, Silvanus, . . .	<i>Metropolitan Draper's Total Abstinence Society</i>
Wason, John, . . .	<i>Shepton Mallett</i>
Wheelock, A., . . .	<i>New York, U. S.</i>
Williamson, Stewart, Rev., . . .	<i>Jersey</i>
Webber, G., . . .	<i>Maine, U. S.</i>
Wilson, H. E., . . .	<i>Calcutta</i>
Webb, Richard D., . . .	<i>Dublin</i>
Webb, James H., . . .	<i>Ditto</i>
Wright, H. C., . . .	<i>U. S.</i>
Walker, George C., jun., . . .	<i>Doncaster</i>
Wilbe, Richard, . . .	<i>Hull</i>
Willett, Richard, . . .	<i>Huddersfield</i>
Ware, Dr., . . .	<i>Boston, U. S.</i>

ADDRESS

TO THE PRESIDENT AND MEMBER OF THE CONFERENCE OF THE WESLEYAN CHURCH, NOW HOLDING IN BRISTOL.

REVEREND AND DEAR SIRS,—We take this opportunity of stating, for the information of your body, that a "World's Convention for the Promotion of Temperance," has been sitting in London, during this week, which has been attended not only by delegates from all parts of the British empire, but also, by a considerable number of the most pious and talented ministers, medical professors, and distinguished philanthropists of America, and other parts of the world; at which, the claims of the temperance cause, upon all classes of the community, have been most fully and affectionately considered. The attention of the Convention has been particularly directed to the vast importance of obtaining, at least, the candid and kind consideration of all christian churches, seeing that the interests of religion and morals, throughout the world, are so essentially connected with the temperance cause; and that to a far greater extent than can be imagined, by those who have not yet taken into their most serious and pious consideration, the enormous evils which accrue to society, not only from what is popularly termed, the abuse of intoxicating liquors, but also, that the *font et origo* of all the evils which afflict society on this head, are attributable to the general and even "moderate" use of such drinks. And, that since it has been triumphantly demonstrated, not only that the most perfect health is compatible with the total abstinence from all intoxicating liquors, but that the moral, social, and religious interests of the community are immensely promoted thereby, the claims of humanity urgently require, not only that there should be no indifference (not to say hostility) to the great cause of temperance, but that it should receive from christian churches, and more especially from all christian ministers, the most unequivocal marks of sympathy and support. On this subject, the delicacy of which is only equalled by its importance, the Convention cannot omit to state the feeling which is entertained by all present, of the immense moral power which is wielded by your distinguished and venerable body. Nor can we conceal from you, the intense anxiety, and the disappointment

which has been felt throughout the temperance community, on the subject of a feeling which has existed on the part of the Methodist Conference, towards the temperance cause. And in referring to this part of the subject, we feel it our duty to apprise you, that we have reason to believe that more than thirty thousand English teetotalers, are at this moment, members of the Wesleyan church, and hence we feel that they have a strong claim upon us, to state on their behalf, the anxious feeling which is universally entertained by them, that, although it is too much to assume, that every member of your body shall become identified with us; yet, we humbly presume, the time has gone by, when the cause of temperance shall be treated with feelings of disesteem and repudiation: and we now respectfully and confidently appeal to you, on behalf of a cause, which has been instrumental, under God, in rescuing from misery and vice, thousands of men, who are at this moment in the strictest fellowship with christian churches, and an honour to the christian name. Under these feelings and convictions, this "Convention" expresses a confident hope, that you will confer upon the temperance cause, that consideration and support which it so eminently deserves at your hands. Wishing, and fervently praying, that every blessing may attend your sittings, and that you may long continue to advance the interests of christianity.

We are yours most respectfully,

Signed on behalf of the World's Convention for the promotion of temperance,

WILLIAM CASH, *Chairman.*

THOMAS BEGGS, *Secretary.*

The Convention deeply regret, that any feelings of alienation or disaffection to the temperance cause should ever have been occasioned by hasty and unwarrantable expressions, on the part of the advocates of the societies, and are by no means prepared to justify the slightest departure from the most becoming and kind language; at the same time, a hope is strongly entertained, that in future, no feelings or expressions but those of kindness and respect shall be exercised on either side.

The following notice appears in the minutes of the Wesleyan Conference:—

The PRESIDENT stated that he had received an address from the Temperance Convention assembled in London. He observed, that it came from an assembly of respectable persons, and was worded in a very respectable manner; it was, therefore, deserving of respectful attention. He said that all other temperance addresses and memorials which he, as president, had received, (and they had been very numerous) were very impudent and very tyrannical, and therefore did not merit attention. But this from "the Convention" merited respectful treatment from the Conference. It was then read at length, and attentively listened to; and, after a few remarks from two or three preachers, it was unanimously resolved that a respectful answer be returned to the address of "the World's Convention."

And the following letter has been received by the Secretary:—

Bristol, August 11th, 1846.

SIR,—I am directed respectfully to acknowledge the receipt of the communication forwarded by you to the Wesleyan Conference, now assembled in this city, from the "World's Convention for the promotion of temperance."

The memorial has this morning been laid before the Conference, and the subject to which it refers will receive due attention. I am, Sir,

Yours faithfully,

ROBERT NEWTON,

Secretary of Conference.

Thomas Beggs, Esq., Secretary, &c.

GREAT MEETING AT COVENT-GARDEN THEATRE.

This demonstration, in connexion with the sittings of the World's Temperance Convention, took place on Friday evening, in Covent-garden Theatre. The platform (which was erected upon the stage), pit, and galleries, were crowded to excess (notwithstanding the admission was by payment), and the boxes were filled with elegantly-dressed ladies and gentlemen. The vast building consequently presented a most animating scene, and forcibly reminded us of the similar immense gatherings that were wont to be held there for the purpose of promoting free-trade. The *Morning Chronicle* of Saturday the 8th, observed, "The Theatre was crowded with as large and respectable a mixed audience as we ever saw in that magnificent saloon, collected by the most attractive performance or appearance, theatrical, royal, or political." George W. Alexander, Esq., took the chair.

The CHAIRMAN said he would not trouble them with many observations, knowing as he did, that he was surrounded by some of the ablest friends of the anti-slavery cause—(great laughter and cheers)—he meant by some of the ablest friends of the total abstinence cause, not only in this country, but in the United States of America—(cheers)—and it had been to some of them a delightful treat to listen to the statements which had been given to them (during the three days of the Convention) of the progress of total abstinence in the United States. He did not doubt that that assembly would listen to those gentlemen with equal satisfaction; and he trusted that no small amount of benefit would be derived to this great cause from the meeting of that evening. (Cheers.) He did feel that while some of them esteemed it to be at once their privilege and their duty to do all they possibly could to abolish slavery from every part of the globe—(cheers)—it was at the same time a solemn duty, which was incumbent upon Englishmen, to abolish the slavery of drunkenness, and to remove from our own countrymen those dreadful evils of which intoxication was the cause.—(Loud cheers.)

JOHN RUTTER, Esq., of Shaftesbury, began by remarking upon the very different standing which their cause now assumed to that which it did a few years since, by a few working-men at Preston.—(Cheers.) A standing not only proved by the overwhelming scene before him, but proved, also, by the convention of men assembled from different parts of the world, now assembled on the subject within this city, and proved also by the presence of their American brethren then around them, who had come across the Atlantic to bear with them the kindly feelings of their teetotal friends in America, and to give them the right hand of fellowship, and to wish them "God speed" in their noble and philanthropic cause.—(Cheers.) Was it not the duty of every one present to do all in their power to benefit their fellow-man? Were not the members of the Total Abstinence Society the true Samaritans, who looked after the poor drunkard wounded by strong drink? They went over to him and poured the oil of consolation and hope into his wounds. This was truly a great and good cause. It had received the stamp of approbation from on high—(hear)—and therefore it was the privilege as well as the duty of every thinking man and consistent christian, to give it the right hand of support and help.—(Loud cheers.)

The Chairman then introduced the Rev. Dr. Beecher from the United States of America, one of the fathers, if not the father, of this movement in the United States, and the world at large.—(Great cheering.) And on account of his age—he being upwards of seventy years of age—he was sure that they would listen to him with the greatest attention.—(Cheers.)

The Rev. Dr. BEECHER said it was an unhappy fact, in the progress of this reform, that many great and

many good men had doubted the necessity and lawfulness of it. After depreciating the system of preaching the gospel in alliance with temperate drinking, he alluded to the latter, and said that all other obstacles had been surmounted, and if they could but surmount that, and lodge in the consciences and intellects of this densely-populated country, that temperate drinking would defeat and paralyse extensively the preaching of the gospel, and render it nugatory, he thought it would have the desired effect, and the seeds scattered there would become an harvest, which would wave like Lebanon over the whole world.—(Cheers.) The effect of the success of this movement would be the germination of health, vigour, and enterprise in the nation; and it would be productive of labour, for like as the gospel strengthened the intellect and formed the conscience, so would it concentrate the best energies of human nature—(hear, hear). Indeed, it was always found that where the community were evangelised, there were they the most industrious, the most economical, wanted the least, and produced the most. No man ever became a drunkard by drinking two or three times; no man was ever born a drunkard. From the ranks of the moderate drinkers came the hosts of the intemperate. These furnished the standing army of demagogues, who relied for their power on those upon whom they perpetrated their mischief—namely, the standing army of the drunkards—upon those who think they had better reign in hell than serve in heaven, and they therefore went to the drunkard to place the infernal crown upon his head. He had watched the progress of the subject for thirty-six years, and he had seen it falter, but never stop, and in every faltering, the elastic power increased till it moved again, and received fresh support, so that it had now become an important and prominent movement.—(Hear, hear, and cheers.) He had not expected to have lived to see the effects he had, and he was rejoiced to think that the battle was nearly won. He had seen "the beginning of the end," and his heart exulted in what had been done.—(Loud cheers.)

Mr. F. HOPWOOD of York, Secretary of the British Association, said, that the position which they now occupied was very different to what it was a few years ago. True it was, that at the outset they themselves had been convinced of the purity and truth of their principles; and they were also conscious that those principles were so much opposed to the existing habits and practices of general society that they appeared before the world with something like fear and trembling. They had expected that those individuals who were engaged in the manufacture and sale of intoxicating liquors, and whose interest it was to oppose them, would be up in arms against them. They expected also to meet with opposition from those thousands—nay, he might say millions, of individuals who lived entirely for themselves, and did not care in the least for the comfort and happiness of others.—(Hear, hear.) They felt it was their duty to endeavour to remove from the world the cause of such dreadful evils. They found that there were some old laws which had been made for the prevention of drunkenness, but at the same time they found that the same government licensed thousands and tens of thousands to sell intoxicating drinks.—(Hear, hear.) How many magistrates were there who sat upon the bench, and after having fined the drunkards brought before them, it was no uncommon thing for them to go and indulge in a bottle or two of sherry or port.—(Hear and cheers.) Was it to be expected that the lower orders would leave off the habit, when they saw legislators, magistrates, and ministers, drinking the drunkard's drink?—(Cheers.) No; let them set the good example of abstinence—total abstinence—and it was then, and not till then, that they would be able to reclaim the drunkard.—(Hear.) Every other means used for the purpose of

reclaiming the drunkard, or of preventing sober men from becoming drunkards, had failed. The cause was now reaching its meridian splendour, and an enlightened and indignant British public were determined to promote the peace and prosperity of the country by abolishing the use of strong drinks.—(Cheers.)

The Rev. E. N. KIRK of Boston, America, observed, the meetings in connexion with the Convention were now drawing to a close.—(Hear.) They had passed four days—Britons and Americans had met, not in deadly conflict,—(great cheering)—they had met to make mutual congratulations—they had met in friendly council. They had met to impart mutual encouragement and mutual instruction, and they felt not only that they had enjoyed the favour of Divine Providence, but that they were about to enter upon their great work with renewed vigour.—(Cheers.) The members of this society meant, by the help of God, to set free the face of the earth from one of its direst scourges,—(cheers)—and dry up one of its damning fountains.—(Cheers.) God was with them, and they need not fear the issue.—(Loud cheers.) Truth, immortal, immutable truth, was what they relied upon as the chief means of diffusing the glorious principles of total abstinence. They heeded not prejudice, passion, and interest; as Milton had well said, "Only give truth a fair open field, and she must triumph."—(Cheers.) When our blessed Lord was on earth he went about preaching his religion, not expressing his disgust at everything that offended him, but dealing with men as if they had consciences and hearts that could feel the power of the holy lessons he inculcated. He could not sit down without saying that he did feel ashamed as a child of England—a grandchild he would rather say—to pass through the streets of London, and see so many trap-doors for immortal souls.—(Cheers.) He did think they could be closed, and his prayer was, that their efforts, might enable them to behold old England and America delivered from this evil, and going forth under the blessed influence of the gospel, to teach mankind the advantage of temperance and peace.

The Rev. J. MARSH of New York, said there was a beautiful figure presented in one of the old prophecies, which represented the gospel, first as a little stream, reaching to the ancles, then swelling to the knees, till spreading and rolling on, it became a broad, deep river, fertilising the nations of the earth. Every gift of God was small at its beginning. The very gospel itself was once confined in an upper chamber. At one time the predominant religion was confined to the breast of a monk.—(Hear, hear.) Wilberforce laboured twenty-six years before he could induce truth and humanity to break up the slave-trade—and the cause in which they were engaged had also overcome great obstacles, and was now delivering the world from the thralldom of intoxicating liquors. Any famine or disaster which cost the country millions sterling would have been considered its ruin, and yet that vice of intoxicating liquors had saddled this country with an annual expense of £60,000,000. Look at the poor drunkard! what a wreck of a man! Look at him, and at his family; look at the miserable man in his bed of straw, dying of *delirium tremens*. Look at that burning ship on the ocean, amidst the dark mass of midnight, all enveloped in flames, and rising up the rigging to the sails. And yet they had a cure for all this evil—a cure so simple, so easy that they were too proud to adopt it—a cure costing so little, and blessing them with everything, namely, total abstinence.—(Hear, hear.) He had heard a very pretty anecdote of the Queen, through one of the American newspapers, which gave them a good opinion of her, and they had never lost it.—(Cheers.) One day her minister waited upon her and urged upon her a particular act, on the ground

of its being "expedient." She replied, "My lord, talk not to me of expediency; is it right?"—(Cheers.) They had raised this standard in America, and they had so pressed it to the consciences of men, because they knew that was the only way to redeem this world. They were satisfied of this principle, that supply creates demand, and they wished them to understand it here, and also that as long as it continued the demand would continue.—(Hear, hear.) Take away the supply, and its loss would not be felt—take the drink away from the poor drunkard, and he would care nothing about it in six weeks.—(Much cheering.)

The Rev. W. REID of Edinburgh, observed, that the support of temperance was pre-eminently a clergyman's subject. When he saw the blighting effects produced by the use of strong drinks, not only upon the temporal, but upon the spiritual interests of men, he could not—dare not—stand aloof from using his influence and exertions to remove so tremendous an evil. As his time was limited to a few minutes, he confined himself to one point,—namely, the interests of the young. He said, we have duties to discharge towards the young—duties which, if neglected now, can never be performed. The people of this generation had no right to leave behind them a system which would degrade and demoralize those of the next generation—(hear, hear). This might be prevented by the proper attention and training of youth. He believed that there was a most intimate connexion between the mind of the child and of the man; and the mind of the man was framed in the head of the boy—(hear, hear). The moral influence which you bring to bear upon the child is that which makes the man. We must train them to the thought, that there is better worth than gold, better glory than warlike butchery, purer pleasure than the harlot cup of intoxication. The character of the child was being framed even now; hence the necessity for training it in a healthy, pure, and uncontaminated atmosphere. Indeed, if the parents would just let their children remain as God had created them, they would all be teetotalers.—(Loud cheers.)

The Rev. Dr. COX of the United States, next addressed the meeting. He said, he had not before visited a Theatre, but their cause (the cause of man and God) was sufficient to consecrate any location. Amity with England, co-operation in humanizing purposes, and brotherly reforms, was the aspiration of all the good and wise in America. We were come together to ratify the late treaty. There were moral ligaments capable of putting a stop to the brutalizing massacres of war beyond the short-sighted ken of ordinary legislators. Still one sight distressed him, and he might denounce the gin-palaces of London, whence flowed a flood of poison, which, if collected in one reservoir, would float a navy. Never was John Bull's example so estimated in America as now. Let England show the example, in throwing down those brutalizing altars of the demon of all crime. He came to ask England to help America with her example; it was England taught America her rights. Let the mother country set a bright example to her daughter America—an example that would expand and encircle, as her vast empire did, every boundary of the globe.—(Cheers.)

Mr. G. S. KENRICK of West Bromwich, congratulated the advocates of the cause at this great meeting, which he thought was an excellent omen of the ultimate and complete success of the principle of teetotalism in this country. The most effectual way of carrying out their principle was by the law of kindness and charity. There was no place in the three kingdoms that did so much honour to the cause as Ireland—(cheers). He had travelled through that country, and he had never heard a word spoken against Father Mathew but from one publican. This was a fact which

he attributed to the universal benevolence of that great man's character. At one town in Ireland, which he and Mr. James Haughton had visited, they had delivered temperance addresses from the balcony of a public-house—(laughter), and administered the pledge in a room in that house, lent them by the landlord, and the landlord had himself pointed out several pledge-breakers who were in the room, and who came forward and took the pledge again. In America, a large proportion of the ministers of the gospel were advocates of the cause, because the feeling there was so strong that ministers were expected to become leaders in the cause; here, he was afraid, there was a contrary feeling, so as to keep the ministers of religion altogether back from the cause—(cries of "No, no.")

Professor Caldwell (Professor of Moral Philosophy) of Dickinson's College, Pennsylvania, followed. He had been a working man in the cause of temperance for the last fourteen years. From his experience of the last four days in this country, he could see no difficulties or impediments that might not be overcome. In Pennsylvania the temperance cause had not been so triumphant as in other parts of America. By perseverance and individual effort, however, every difficulty could be overcome, to render their movement most successful. The clergymen of America had not always been advocates of this cause, for he had found sometimes the greatest difficulty to contend against from that quarter. However disposed they were to maintain a different opinion from him, he had always been met by them with the greatest courtesy, and a great many of them had actually signed the pledge before he had left their company. He could bear testimony to the disposition of the Wesleyans in America to support the cause, for he did not know one Wesleyan clergyman there that was not now a teetotaler. The teachers of the youth in the college were, every man of them, pledged to total abstinence. He hoped that the same progress as had been made in America, would be also made here, for he did not believe that there was any dignity of the church of England that they could not approach upon this subject. He should conclude by repeating a maxim that they had in America, which was—"Be sure you are right, and then go a-head."—(Cheers and laughter.)

Rev. Dr. PATTON next came forward, and commented by asking whether his hearers were teetotalers—(cries of "Yes.") Then they were his countrymen, and he would drink their healths—(here the reverend gentleman took a hearty drink from a glass of water, which caused a loud burst of cheers.) He maintained that religion could not get on well without temperance. If they were to inquire into the number that had fallen into a drunkard's grave, from all classes of persons, they could not come to any other opinion. He would, in support of such an assertion, refer them to the evidence of that great man, Archdeacon Jeffrey, from Bombay, showing how pernicious were the practices resorted to by some of the missionaries in their efforts to convert the Hindoo or the Pagan. Mr. Ellice, a missionary in Polynesia, gave similar evidence. His next proposition was that temperance could not get on well without religion. This was a maxim which he thought it would not be necessary for him to prove. Let the glorious hope of heaven, and the awful fear of hell, be brought to bear in aid of this great work. All drunkards were made out of moderate drinkers.—(Hear, hear.) They were such advocates for free-trade, they wanted to send out to America their poisonous liquors. As fond as he was of free trade, he hoped they would keep such goods as these to themselves. When a man lifted the intoxicating glass to his lips, let him read upon it the words, "If I drink this glass, I shall certainly become a drunkard." If he read those words, the glass would drop to pieces

from his palsied hand, and he would shrink with horror from its touch—(Cheers). He had no fear of the miser becoming a drunkard, for his fate would be that of an idolater, but it was the young and generous-hearted man who he dreaded would fall into the drunkard's grave, if he had not the moral courage of becoming a teetotaler—(Cheers). He hoped that the lives of these young men would be marked by purity and morality, and that their deaths would be like the going down of the morning star, which sets amid light and glory—(Great cheering).

Mr. RICHARD ALLEN of Dublin, was then introduced to the meeting and commenced by saying that he felt himself exceedingly small when surrounded by so many learned and eminent men. He was an Irishman—(Laughter). He was speaking the other day to the parish priest of Arklow, who informed him that 700 of the poor fishermen there had taken the pledge, not one of whom had ever broken it. The parish priest of Trim informed him that out of 4000 pledged teetotalers, there were only four who had gone back. He had stood with Father Mathew on the steps of the custom-house at Dublin, under the canopy of heaven, when, as far as the eye could reach, the crowd extended, and when the pledge was administered to large batches of people who came forward to take it. The consequences in Dublin were soon to be seen, for the prisons in the neighbourhood were emptied of their usual inmates, and the utmost charity and propriety of conduct prevailed—(Hear, hear.)

Mr. JOHN ANDREWS of Scarborough then came forward. He reminded his hearers of the progress they had made in the cause since 1835, when he came to London with his friend John Livesey, for the purpose of forming a total abstinence association. There was a great deal of charity and benevolence in this country, but that benevolence was in some degree improperly directed, for persons should rather make an effort to remove the cause of all this poverty and misery, which, to their credit, they were always ready to relieve, than to be encouraging the use of strong drink by their example and their apathy. Let there be no such thing as impossibility to deter them in their work, but let them buckle on their armour, and meet every difficulty as became men determined to free their country from one of the greatest evils that ever afflicted humanity—(Cheers.)

Dr. BEAUMONT physician of Bradford, next addressed the meeting. All were not aware that intoxicating liquors of every kind were of necessity unwholesome, for it was impossible they could be otherwise—(hear, hear.) He defied contradiction on the point, for no medical man had ever examined the subject in the way it ought to be examined, without coming to this conclusion. A patient lately consulted him upon the subject of teetotalism, asking him whether he should be benefited by abstaining from all fermented liquor? to whom he replied, by saying, that he might as well ask whether he would not be benefited by pure air. Alcohol must produce carbon in the stomach, and exhaust oxygen, and therefore must necessarily inflict the most serious injury upon the person who partook of those drinks. He hoped that the medical public would be henceforth the great teacher of teetotalism, and that there would be no necessity for further complaint against them for their indifference to this great question.—(Cheers.)

HENRY CLAPP, jun., of Lynn, Massachusetts, United States, I have compared the influence of the temperance movement to a stream—a stream of water. And there is a peculiar pertinence in the comparison. For the destructive element against which this stream is directed is fire—the fire of the brewhouse and the still. Let me relate an incident which will illustrate my idea,

and then I will take my seat. The other day I was in Liverpool. While there an incident occurred which disturbed the whole town, and figured largely in the papers. That incident, if you will believe it, was simply the burning down of an apothecary's shop. Strange as it may seem, this little fact—the destruction by fire of a few thousand pounds' worth of perishable property—did actually call forth the energies of a large portion of the people of Liverpool, and interest the public mind, to a certain extent, for several days! Now this may be very well, and I would certainly be the last man to prevent a similar interest being excited on all similar occasions. But, really, when I consider that in that very town of Liverpool there are at this time thousands of human beings on fire—and yet, that *this* fact is hardly thought worthy of notice, I must express some surprise. So true is what I have said, that those few hundred people who think differently, and endeavour to raise an alarm at this *frightful conflagration among human beings*, are looked upon by the great mass of the people as little less than crazy.

FREDERICK DOUGLAS was received with great applause. He experienced great pleasure in bearing his testimony to the benefits of teetotalism. He was not a delegate from America, for those who would be anxious to send him there in such capacity were themselves slaves.—(Loud cries of "shame, shame.") He was sorry to say, that there were 3,000,000 of his brethren kept down in a state of slavery.—(Shouts of disapprobation.) He loved the Americans; but they had neglected their duties towards their fellow-creatures, because they had "a skin not coloured like their own." In 1842, when the temperance movement was making such immense progress among the white men, a great number of the black men had the wisdom and the courage (though the white men denied them the credit of possessing any of these virtues) to declare in favour of the movement. They walked in procession through Philadelphia, on the 1st of August, and how were they treated? Why, the Anglo-Saxons met them with shouts of contempt, and hurled brickbats and other missiles upon them.—(Shame.) He did not mention this fact with a view of insulting his American friends here, but he wished that when they went home to America, they would exert themselves, while advocating the cause of their white brethren, also to rescue the black man from the pit of slavery into which he was thrown.—(Great cheering.)

Rev. E. N. KIRK said, that Frederick Douglas was a man into whose soul the iron had entered, and of course he felt keenly. But he had, no doubt, unintentionally, made a mis-statement. (Some confusion on the platform, and expressions of disapprobation in the audience, amidst which the chairman interfered to restore order.) Mr. Kirk said he was afraid that the observations of Mr. Douglas had left an impression on the minds of those present that the temperance advocates in America had sanctioned or supported slavery—(cries of "No, no"). Then if such were not the impression produced, he had nothing more to say—(Hear and cheers.)

J. S. BUCKINGHAM, Esq., thought that all that was necessary to make the present meeting effective, was to carry out what had been proposed. The evils of intemperance had been pointed out, and the remedy must now be applied. Great alarm had been excited by the report of the introduction of cholera into this country, and measures were promptly adopted to check its spread. A few hundreds died of cholera, and the greatest alarm prevailed; thousands died in consequence of their use of strong drink, and little was thought about it, and no man took any trouble to prevent it—(Hear). Let each begin the reformation in his own house. Let females take the pledge themselves, and unite with the Society. Let them refuse to

take strong drink with their friends, and to provide it for them. They would lose nothing by such practice, but would be greatly benefited by it, and would furnish themselves with an instrumentality for usefulness, which could not be obtained from any other source—(Much cheering.)

The vast audience then dispersed, apparently much delighted with the addresses to which they had listened.

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TO CORRESPONDENTS.

We must beg the kind indulgence of several of our friends, who have furnished us with good and interesting articles. Until the matters of Convention are fairly before the public, we cannot possibly pay any attention to their

favours. They shall have our best attention at the earliest period.

NOTICE.

We beg leave to call attention to a small tract advertised in our columns, by James Teare. Every friend of the temperance movement would do well to peruse it; he will certainly derive some information as to the origin of the Temperance Societies. We regard it as an essential element in every temperance library.

To the Editor of the "Chronicle and Recorder."

Mr. EDITOR,—I beg to acknowledge through your columns the following donations to the Teare Testimonial, in addition to those already advertised:—

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THE
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No. 10, JOINT SERIES.]

OCTOBER, 1846.

[PRICE 1½d., STAMPED 2½d.]

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Chronicle and Recorder.

OCTOBER 1ST, 1846.

LEGISLATION AND TEMPERANCE.

In looking over the report of the World's Convention, there are many suggestions of a valuable kind,—pointing to efforts which it is desirable to put in speedy operation. Amongst them, are some recommendations with regard to the young; and it is satisfactory to find that one of the first-fruits of the Convention will be, in all probability, an active movement on the part of the National Temperance Society on behalf of the rising generation. To our minds, no labour of greater importance invites the temperance reformer. On this unanimity could be ensured, whilst many others could only be prosecuted with divided energies.

Many of our friends, stimulated by the glowing pictures of success painted so brilliantly by our American brethren, are desirous of emulating their example, and attacking the traffic. The late "no license" movement, in the United States, seems to point at once to a great triumph, and it is asked, "Why not do the same thing?" We, however, doubt whether the Americans owe much of their success to this agitation against the traffic; and rather think the secret of their success will be found in the fact stated by Dr. Beecher at Exeter Hall, a report of which is contained in this number, "We began at the top—you began at the bottom." Though it may seem paradoxical to say that this was the right end, yet when we reflect that the few have the power of influencing the many in a thousand ways,—that they give the tone to fashion, habit, opinion, and conventional morality, it will appear plain that, in obtaining the aid of the class from which magistrates, employers, and legislators

are taken, they began at the right end, and adopted the most successful means of revolutionizing the habits of the people. They owe much, too, to many other causes. The genius of the people is different,—they used almost entirely spirituous liquors,—their drinking system was not founded upon so many usages, growing up with their growth and interwoven with their habits,—they commenced the warfare earlier, and they begin to reap the fruits of the long, arduous, and continuous education of the population, before our seed-time is over. It does not follow, however, that the same agencies which have been successful with them, would have the same measure of success in this empire. There is an infinity of little differences in national character and manners to be taken in account; and, perhaps, no reasoning is more likely to be erroneous than that which, founded upon the observances, state of intelligence, and general condition of one country, is made to apply to the circumstances of another. It is true, we have the same primitive instincts, but they are biassed by innumerable local influences; and it is doubtful how far this nation could imitate America, in this particular, with any chance of success. We have never yet been satisfied with the arguments in favour of legislative interference. Our business is with the people. All government is founded upon opinion. We have to educate that opinion before we can make it bear upon the legislature; and we admit our apprehension, that an effort in such a direction, with divided sentiments and efforts, would waste the means and labour, which would more appropriately be devoted to the cultivation of a public opinion in favour of temperance principles. When we reflect, that we differ in this matter with many of the most active and zealous advocates of our cause,—this is stated

with diffidence, and subject to future judgment, on a more careful revision.

The people of this country have erred in no one point more than this. They are always blaming government for the evils which press upon them, and looking to legislation rather than themselves for help. It is little after all that legislation can do for them, unless they are intelligent and courageous enough to help themselves. There is an undoubted evil in encouraging this feeling amongst the people, as they sit down and waste their industry and means, waiting for some law to better their condition. One day, they ask for a law to regulate wages; another, they clamour for restriction of hours of labour by special enactment. It is easy to see that all this is in their own power. By increasing the demand for labour; and the sum of money spent in drink, if employed in encouraging the useful arts, would create a demand, that would raise wages; and by making the labourer sober, they would raise him to independence. Besides, in this matter, are we not in danger of recognising a bad principle and dangerous precedent. We must not forget that there are other great questions, besides ours, engaging the attention of moral reformers, and that we are sometimes apt to overlook the claims of others in our own. The improvement of man,—making him an intelligent, thinking, educated being, ought to be our aim. Total abstinence, after all, is only the absence of an evil—only a negative good; and we ought to be particularly careful not to involve ourselves in a recognition of any principle, however convenient or desirable its present results would appear to be, that would place us in a false position. We must not forget the future in the present. The temperance movement has powerful claims upon us, every day's observation and reflection adds weight to those claims; but they are subordinate to, and, in fact, the temperance cause is only a element in the great moral movement at present going on, by which mankind is to be advanced in knowledge, goodness and happiness.

We know that many excellent men differ on this point. They place within the province of legislation questions which we would entrust to the progressive intelligence of the community. The danger seems to us, in admitting a power, that if carried out to its full and legitimate extent, would interfere with all action and all opinion. The history of political institutions is full of instructive lessons on this very head; and, probably, the world has suffered as much from mistaken but conscientious error, as it has from cupidity and ambition. The right of private judgment and individual action have been trampled upon. Look at the conclaves and councils which have met. They have decided upon what they believed to be

right; and, borrowing the power of the secular arm, have coerced where homage was not a willing service. Christianity has been thus protected by law, and has been made an engine of oppression, and a weapon in the hands of power. Commerce, science, education, have all been subjects of legislation; and instead, of growing healthily, exposed to rain, blast and sunshine, have sickened and dwindled down. Moral truth needs no such protection. We want to raise up a race of hardy intelligent men, daring to act and think for themselves. But they must be moral agents—they must be free. If you could withdraw from them every temptation to evil—you make them machines—they become, not actively good, but passive instruments. Man's responsibility depends upon his perfect free-agency; and, therefore, if we possessed the power to prevent the making or use of intoxicating drink, how far should we be justified in using the power? This question becomes a grave one, and causes some perplexity in our minds. Our only motive, in thus mooting it, is to create an inquiry amongst temperance reformers, as to what extent we can appeal to the legislature—as unanimity is desirable in all our movements. Whatever may be done, we hope it will enlist the sympathies of all.

The government might turn round upon us and say that we were the minority—that their power emanated in the will of the majority—and that, unless, we could admit so dangerous a principle as that the minority ought to rule, we could not ask for legislative enactments to coerce men into that line of conduct we believe to be right. The ground is not very materially altered suppose we were the majority. Every day we have to smart under some injustice perpetrated by legislation, supported by the will of the majority. And we are, therefore, keenly susceptible of allowing the right of government to interfere with our individual rights, actions and opinions. As God's creatures we have rights above all law; and the popular notions with regard to the sphere of legislation continues many an anomaly and oppression, at variance with the divine commands. It arises from the common fallacy alluded to. Men depend upon law. There is something flattering to human nature in being allowed to play the despot: and this has been the curse of every age. We want faith in the power of good—faith in the promises of God—faith in humanity—faith in the ultimate triumph of that which is true, and to supply the place of that faith, we seek by coercive means to attain our reforms. Is there not in it the lurking spirit of persecution?

We, moreover, believe that the evil is one which, were it right, legislation cannot cure.

We have paid some attention to the subject, and are led by facts to the conviction, that all efforts to enforce morality by either sumptuary laws or penal statutes, have signally failed. But to this subject we shall turn our attention in another article.

We shall be glad to place the views of others before our readers. We have now three parties:—Those who think that it is expedient to appeal to the legislature to close public-houses on the Sabbath-day; adopting this as a step towards a more complete measure. Another class believe that this is an insufficient measure, and that our petition should be to close them altogether; whilst another party, probably the weakest in numerical strength, but the strongest in influence, are opposed to all legislative interference. We have attempted to express our doubts, and shall be glad to open our pages to others, who represent opposite opinions. The only condition we impose is, that the writers shall confine themselves to an investigation of the subject, without reference to the individuals who may advocate one view or the other. Our motive will be obvious. We wish the question to be discussed on its own merits.

INCREASE OF CRIME AND DEPRAVITY.

MR. TREMENEHERE'S REPORT.

(From the *Morning Chronicle*.)

Rather more than a quarter of a century ago, a member of the philanthropical family of the Gurneys, on his return from Scotland, which he had visited in order to examine its prisons, published a small volume of notes made in the course of the journey. It was stated by him that the gaol of Dundee, which served not merely for that town but for a considerable tract of surrounding country, did not contain a single prisoner at the time of his visit, and had not contained any for the four preceding months. Since the period of that tour, Dundee has certainly made considerable progress in wealth and industry, but its progress in crime and depravity has been still more remarkable. It appears, from a report of the proceedings at a public meeting, for the establishment of juvenile schools of industry, copied into the *Chronicle* of Wednesday last, that the commitments to the gaol of Dundee, from July, 1845, to July, 1846, amounted to no fewer than 1408, and that of this number 653 were females, and 202 of both sexes under the age of seventeen. This is *progressing* with a vengeance! But though the increase of crime in Dundee is no doubt startling, yet Scotland, in general, which, till within the last thirty years, was remarkably free from crime, has now, it would seem, attained a bad eminence in that respect. In the year ending June, 1845, there were no fewer than 18,000 prisoners in that part of the island.

One of the speakers at the meeting, Mr. Sheriff Henderson, stated, that in nineteen cases out of twenty, crime sprang from one cause—excessive indulgence in spirituous liquors, the drunkenness of the parents leading to the crimes of the children. The inspector of prisons in Scotland, states that prisoners are stunted both in body and mind, as might be expected from the life they have led from their childhood; for it would appear, that in that christian country, the vices of the parents are truly visited on the children, as there is no adequate provision for the destitute.

Is it the universal concomitant of prosperous industry, that the labouring population should be depraved, and their offspring criminals? Must men who are in the receipt of high wages, when congregated in masses, uniformly exhibit the revolting spectacle of beastly intemperance, ending in premature death and abandonment of offspring? In Glasgow, a fearfully depraved place, the rate of mortality in the course of twenty years, more than doubled itself. But the offspring of the victims of intemperance remain a pest to society. The Dean of Guild stated, at the Dundee meeting, that the last time he had sat in the police-court, there was brought before him a boy, charged with the crime of housebreaking, and the child was so small that he had to be raised upon the seat that he might be seen. This young offender was only a few months more than six years of age, and it was not his first offence.

Though Scotland certainly has a bad eminence in drunkenness and crime, we are sorry to say that high wages produce elsewhere kindred results, whenever men are congregated in large masses. In Mr. Tremenehere's Report on the operation of Lord Ashley's Act, a fearful picture is given of the intemperance of the miners in Monmouthshire and Brecon.

"It is desirable," he says, "to direct especial attention to the fact of the great and general increase of intemperance since the return of high wages and prosperity, in the autumn of 1844. The fact is notorious throughout the entire district, comprising a population of at least 140,000 souls. At all the works, it was stated to me, that although the wages of colliers now ranged from £1. 1s. to £1. 5s. per week, and the earnings of the men employed about the furnaces and rolling mills from £2. to £4. per week, with a corresponding high rate in every other species of employment, the great majority of the work-people, men, women, and boys, spent the whole of their earnings within the week, principally in eating, and were often in debt besides. On Sunday nights, as at other convenient times, the public-houses are generally full. Among the statements made to me on this subject, were the following:—The Rev. T. Davies, incumbent of Pontypool, informed me, that he estimated that on Sunday evenings there were now from 1200 to 1500 people in the public-houses and beer-shops of his parish, containing a population of 7000. As beer-houses, &c., abound among all the adjoining masses of population, it would appear that not far short of the entire adult working population frequent those places on Sunday evenings. A highly-respectable dissenting minister, in another part of the district, thus expressed himself to me on this subject:—'The people began to drink away all their earnings as soon as the good times returned. I have laboured among them many years, and I am sorry to say I see no improvement in their habits in this respect, and but little, if any, in their general morals. Teetotalism has declined; for every twenty whom I induced to join it a few years ago, I have not now five who have remained. My chapel is attended by at least 400 people every Sunday evening, and it is shocking to think, after so many years of my ministry, that immediately after the service is over they all flock to the beer-shops and public-houses.' The general state of things seems to be summed up in the expression frequently used in answer to my inquiries on this point, 'the more wages they get, the more they spend in drink;' and, unhappily it is also added, 'the less they spend in the education of their children;' for, notwithstanding their own ample earnings, the moment there is the least demand for their children's labour, they take them from school at the earliest age at which they can earn anything, whereas, when employment is slack, they are content that they should be left at school, provided it cost them little. Females, in many cases, frequent the public-houses and beer-shops with the men; or, if they remain at home, they often send their daughters for spirits. With the partici-

part of the female part of the population in these demoralising habits, the prospect of amendment in this particular seems remote."

A curious circumstance is stated by Mr. Tremenhoe, respecting the agricultural labourers of Pembrokeshire, that though their wages are very low, from six shillings to eight shillings per week, and there is a great demand for labourers in the iron districts of South Wales, they cannot be induced to take advantage of this demand.

"One considerable employer," he says, "informed me that he had recently commissioned a person, well known in Pembrokeshire, to go there for the purpose of hiring colliers and labourers at high wages, undertaking to give him £5 for every fifty he might secure. Several other employers in Glamorganshire stated to me that they were each in want of 200 and 300 labourers and colliers. In the first case, about fifty were induced to come; but many of them very soon returned to their own country. In Pembrokeshire I inquired the reasons for this apparent reluctance to improve their condition by taking advantage of the higher rate of wages in the iron districts. The answers of many men, whose sons or brothers had gone there, were creditable to them:—'It is almost certain ruin to a young man to go there,' (*i. e.* to Merthyr and the neighbouring valleys.) 'Two of my sons went, and one has turned out bad already.' 'Some go, and they come back all the worse for it.' While, in the iron districts, on the other hand, I inquired what were the habits of the men from Pembrokeshire. The substance of the answers I received from managers and agents of works was, that at the first they were correct and good; that many saved money and sent it home to their poorer relatives; but that very many others soon fell into the manners that prevailed around them, and became drunken and demoralized."

With this and similar evidence before us, it is impossible to deny that, under existing social arrangements, the prosperity of the middle and upper classes is, to a great extent, purchased at the expense of the vice and crimes of the lower, and that intemperance, with all its fearful consequences, is found in most places to increase in the ratio of their advance in industry. Within two or three years, the iron trade in the west of Scotland has risen from comparative insignificance to an almost incredible magnitude; but depravity and crime more than keep pace with its progress.

High wages are only to be obtained by severe labour, and the man who labours hard throughout the whole day is almost inevitably driven to spend part of his earnings in stimulants. Some persons have supposed that the disposition to inebriation is peculiar to this country; but if there is more inebriation here than elsewhere, it should be remembered that there is likewise more severe labour. Wherever in other countries the circumstances are similar, the same results take place. It was remarked by Mr. Edgeworth, more than sixty years ago, that the men employed about rafts on the Rhone, at Lyons, who earned about five shillings a day by severe labour, almost all drank brandy to excess, and became, in a few years, the victims of intemperance. The attempts which hitherto have been made, to find a succedaneum for intemperance, in the case of men exhausted by toil, have had comparatively little success. But enough has been accomplished to give ground for sanguine hope of what may be effected whenever the enlightened mind of society is really roused to a sense of what the time requires, and impelled to work skilfully and steadily for its attainment. Lord Ellesmere's experiment, to which we recently alluded, is not the only one which proves that a taste for music may be communicated to a hard-working population; and the elevating power of a complete and

vigorous educational system is a thing of which we can scarcely form a conception from our present feeble and paralytic organisation for instructing the poor. It is clear, that only through moral and intellectual appliances can a substitute be found for physical stimuli: but we are only beginning to understand the extent and variety of the resources for social improvement which we have in our possession.

GREAT MEETING AT EXETER HALL.

ON MONDAY EVENING, August 24th, a meeting was held in the Great Hall. The Rev. Dr. Lyman Beecher, presided. He said that when he wrote his six Sermons on Intemperance, he little thought that his book would be read all over the world. He wrote it in the hope of saving two dear friends from an early grave in consequence of intemperance. But it had pleased God to throw it on the wings of the wind, and now he could scarce go any where but persons shook hands with him, and thanked him for the publication. He little thought, at one time, that he should stand in the midst of a large assembly of the friends of temperance in the metropolis of England, and that he should be called upon to preside at such a meeting. But he rejoiced that it was so, and he regarded it as an encouragement to renewed exertion.

Mr. PARKER of Southwark, testified to the excellence of the principle of teetotalism, in connexion with the due performance of arduous labour. He adverted to the opposition which the earlier advocates of the principle had to encounter, and on the gradual and rapid increase of living witnesses to its efficacy, including many physiologists, chemists, and political economists.

Mr. H. CLAPP, jun., U.S., said that the evils of intemperance were so rife in London, and the mischief done by it so evidently involved the best interests of the souls as well as the bodies of men, that it had excited his astonishment that so many thousands could witness such evils, and yet not only not assist to apply the remedy, but even oppose its application.—(Hear.) Men congregated in thousands for the purpose of putting down what they conceived to be great evils, and yet against the greatest evil of all—intemperance, but few voices were lifted up. If a dwelling were destroyed by fire, or an individual was destroyed by the hand of the murderer, the whole kingdom was agitated, and the columns of the *Times* and other papers contained long articles on the event. How was it that public sympathy was not roused and the public prints engaged, in reference to the wholesale murder of bodies and souls, and the destruction of the most valuable property in the world, by the use of fiery liquid poisons?—(Hear, hear.) For it was by no means the worst part of intemperance that it took the brightness from the eye, and the colour from the cheek; that it palsied the muscles and crippled the limbs of the body: it also took the brightness from the mind, the strength from the soul, and weakened, and crippled, and destroyed body and soul together.—(Hear, hear.) The temperance advocate, who was fully alive to such facts, might well be pardoned, if he used somewhat strong language in urging all around him to leave no means untried by which they might put down so fearful an evil.—(Cheers.) He was convinced that till the political and religious community were roused to some course of action worthy the great cause—till the highest authorities both in the church and in the state took the lead in the temperance movement, they would greatly fail of discharging their duty. Let them but act promptly and vigorously in this

matter, and they would reflect honour on their own characters, at the same time that they would greatly benefit the community.—(Cheering.)

Rev. EMERSON ANDREWS, Philadelphia, said that it was evident that man was formed to be happy, to enjoy nature and his fellow-creatures, and God, and to rise higher and higher in the scale of moral excellence. Yet many were unhappy, sunk in poverty, want, and misery. Some fell destroyer must have passed over the globe; some gloomy sirocco must have poisoned the earth.—Intemperance was that destroyer; it slew its thousands and tens of thousands, and was daily pushing men and women to the verge of eternity. What was to be done to arrest his progress—to roll back the tide—to stop the raging of the flame? Men were either principals or abettors in this matter; and those who did not exert themselves to the utmost to save the perishing would incur a fearful responsibility.—(Hear.) In looking on the great moral acclama, the inquiry was suggested, "Can these dry bones live? Can creatures so wretched be raised up?" In America they had long thought it impossible, but God had raised up men to care for them. Beecher had stood forth, at first single-handed, but many noble souls joined him, and the result had been most glorious.—(Cheers.) But the work should by no means be confined to ministers of religion; all should engage, young and old, males and females. Let all take up the work, till strong drink was banished from the parlour, the dining-room, the wedding-table, and every other place into which it was now introduced.—(Cheers.) He advised the wives present who had intemperate husbands to send them over to America; they would lose nothing by parting with them for a season, and if they returned converted into sober men, as no doubt they would, it would be a blessed change.—(Laughter and cheers.)

Rev. T. BRAINERD, Philadelphia, said that he and the chairman and his other friends, had not come over to England because there was no work for them to do in America. *Thirty thousand* in America suffered and died in the course of one year, in consequence of their use of strong drinks. He was told that about 60,000 died annually in England from the same cause. It was reported that 12,000 British troops fell in the Battle of Waterloo, and a writer had said that "the corn grew richer and waved more gracefully, because the roots were watered with human blood." But *five times* 12,000 died every year in consequence of intemperance.—(Hear, hear.) "Let my relations," said the rev. speaker, "die honourably at the end of a useful life, with Calvary full in their view; but O! let not my father, let not my beloved brethren who sat with me at the same table, become men whom I must blush to meet in the streets!"—(Cheers.) Ah, it was the intellect that died—the conscience that died; the body of the inebriate lived, but the man was dead to heaven's high purposes, stalking along as a corpse among the living.—(Hear.) And if he knew that 60,000 such were perishing annually, was he to be branded as an enthusiast; to be accused of being "righteous over much," because he endeavoured to induce some to dash from their lips the enticing bowl?—(Cheers.) He looked with pleasure on children becoming teetotalers; old men and drunkards were dying off, but the children were coming forward, and temperance would thus be established. The Methodists of America were, he said, the most useful and indefatigable ministers among them, and they had greatly helped the

cause of temperance.—(Hear.) He asked, who were the persons most likely to oppose the temperance cause? Those who profited by the evil. He would state a metaphysical proposition, which, however, was sufficiently plain to be perfectly intelligible. No man was ever satisfied to have his moral conduct far below his moral judgment. Of course, he must either bring up his conduct to his judgment, or he must bring down his judgment to his conduct. So long as a man chose to drink himself, or to give drink to others, he would try to bring his judgment down to his practice, and would aim to justify his practice in every possible way.—(Hear.) He wished to speak with respect as to those who, like himself, were engaged in the ministry; but he must say, that in England he had scarcely gone to the house of one minister upon whose table he had not found the intoxicating cup.—(Hear, hear.) In America, in the course of the last fifteen years, he had scarcely seen a drop of intoxicating drink on any table. When attention was first called to the subject in that country, the pulpit was roused, and success ensued. Till the clergy could be brought to abstain from strong drink themselves, they would defend the system of drinking.—(Hear.) They must bring themselves up to the practice of abstinence, or they would aim to show that the practice was absurd and fanatical.—(Hear.) "If any man will *do his will*, he shall know of the doctrine whether it be of God;" and a similar remark might be applied to total abstiners; if any man would abstain, he would soon receive light on the subject of intemperance. Those who were engaged in the traffic would oppose the principle of temperance. He was told that there were about 5000 houses in the metropolis devoted to the sale of strong drink; allowing £200 per annum for each house, there was a million sterling; or if £400, two millions sterling. Such men would, of course, support their system with all the zeal which interest could suggest.—(Hear.) He would not say that they intended to injure those who bought of them, but that they *did* injure, who could deny? And when God should make inquisition for blood, at whose hands would he require the blood of the lost? The real motive was gain. When Judas said, "What will you give me and I will betray Him into your hands?" he had no malice against his master; all he wanted was the thirty pieces of silver; so those men did not sell to ruin men, or their wives or children, they sold the liquor for the pieces of silver.—(Cheers.) The former days of such ignorance God winked at. Thousands who sold strong drink had never read a temperance paper or heard a temperance lecture. But it was their bounden duty to inquire, and not to proceed recklessly without making due inquiry as to consequences.—(Hear.) It seemed to be a fact that there were in London five or six thousand men who were constantly receiving from their customers, and giving little or nothing back as to building, feeding, clothing, or otherwise benefiting the public.—(Hear.) All that they gave was a liquor that induced disease, that brought on poverty, and that hurried down to a premature grave. Those who received from the public should give back proportionally; but if all the gin and brandy and other drinks were brought out upon some common and burned, just as much good would be done to London as was done by its being poured down the throats of human beings.—(Hear.) Mr. Brainerd concluded a very eloquent address by calling upon the females present to come to the rescue of the great city, London.

Rev. H. OSBORN, Rhode Island, referred to a visit he had recently paid to Father Mathew, by whom he was assured that the cause was progressing, he having administered the pledge to about 4000 at Limerick the day preceding. It is evident that in England the cause had not made such progress as in America, but it was also evident that in England there were great difficulties to encounter. Enough, however, had been done to warrant the hope of success.

Mr. T. A. SMITH, who was much cheered, referred to the custom of drinking the health of great Generals. He considered the chairman as one of the greatest Generals he had ever seen; for his victories, though numerous, left no widow's tears, no orphan's cries, no groans of sorrow or of pain as the results.—(Cheers.) He confessed that he was more anxious to visit the Convention for the sake of seeing Dr. Beecher, than for the sake of the Convention itself. He had, many years ago, read his six sermons with pleasure, and rejoiced to know that they had circulated most extensively.

The CHAIRMAN expressed his wish to say two or three things to that large assembly before retiring from it. He would first say, Be of good courage. It was good for a man to hope and patiently wait. He had been sanguine from the first as to the issue of that cause, and he was kept sanguine.—(Cheers.) He had always expected that the cause would go on—it had gone on—and it would go on.—(Cheers.) The cause was in the ascendant.—(Cheers repeated.) There were some discouragements in England, which there were not in America. In America, they had with them some of the first men in Church and State, so that they went on with great vigour. They began in high places; the ship was launched in style, and went forth through the waters like an arrow.—(Cheers.) But let not the friends in England suppose, that because they began at the lowest end, and had to lift upwards, that therefore they had no advantages. There were many ways of beginning. In England they began at the bottom; but the bottom was the largest portion, and if they succeeded in moving that, *the whole must move*. The English had begun to get the victory where the Americans began to get the defeat. When men worked on the top of a rock they succeeded to move but a portion; but if they worked at the bottom, and moved that, the whole mass was sure to move.—(Hear.) In America, the beginning was more hopeful for laziness—in England, it was more hopeful for working men; and the cause would assuredly go on till peace prevailed—till misery was swept away—and till righteousness prevailed over the whole earth.—(Cheers.) He and his brethren would return to America cheered. They might be a little a-head of England as it respected republican liberty; but there might be too much of that as well as too little. In America, they had got to take care of universal suffrage; in England they had to try to get a little more. Let them take courage: they would assuredly succeed in all that was good.—(Much cheering.)

Rev. J. ADAMS, President of the Methodist Episcopal Church, Massachusetts, said, that though he had not delivered many speeches, he had endeavoured by precept, by example, and by prayer to God, to back up the advocates of that cause.—(Cheers.) Two things he had been desirous of for some years—the one was to see Father Beecher; the other, to visit England. He had been permitted to do both, and was greatly rejoiced to see so many friends. Some persons thought that the

teetotalers were going too far; that they were bordering on fanaticism; but the tree was known by its fruits. The fruits of the tree of intemperance were decidedly bad; therefore it was felt desirable to cut it down. Some would lop off the outer branches, that society laid its axe at the very root. His axe might not have so keen an edge as some; but he would endeavour to lay on a little more strength.—(Cheers.) He urged all present to pray for the success of the cause, and to let their lives be a comment on the excellence of their principles.—(Cheers.)

Rev. J. MARSH of New York, had been admiring some of the noble statues which adorned the metropolis; but there was a class of men who claimed to be great benefactors to the public, for whom, as yet, no monument had been prepared or devised. It appeared from a paper, which he held in his hand, that the licensed victuallers of London had been misrepresented, and that they had just cause for complaint, not on their own account merely, but on account of the public; and they pleaded that, for the sake of the people, they ought to be allowed to sell during the whole of the Sunday. It was stated that they paid government eleven millions annually—a sum which was some hundreds more than was paid for the whole expenses of the army, the navy, and the metropolitan and rural police. Now he (Mr. Marsh), ventured to say that such great benefactors to the public ought to have a statue erected to them in Hyde-park, such a statue as the world had never before seen. He would have on one side, carved by the most eminent sculptors, groups of miserable drunkards, raving in delirium tremens—tearing the hair of their wives—beating their children, &c. &c. On another side, he would have placed paupers, lunatics and criminals, made so by strong drink. On the other sides, various other wretched victims of strong drink, all carved in marble, for posterity to look at, and to judge how far the licensed victuallers of the present age were the benefactors of their race.—(Hear.) Benefactors of their race!—why what were they doing? What benefits had they conferred upon the community? Till the traffic in strong drink was held up to just indignation, the work of the temperance men would not be done. It had been said that if all men were made teetotalers the traffic would cease; but it was not so. The traffic presented temptations continually, even to teetotalers, and the result would be that they would some of them go back to drunkenness, while a new generation was continually coming on to the stage to be enticed and ruined by it.—(Hear, hear.) A fearful instance of relapse was here related. Mr. Marsh then briefly stated what had been done in America in reference to the licensing system. He also expressed the pleasure he had felt in a visit to Father Mathew; he greatly respected that man of God, and hoped he would be long spared, and furnished with means to go on with his great work.—(Cheers.) As he (Mr. Marsh) passed through London, he greatly admired the police. It was a beautiful system; but let the temperance reform proceed, let the gin-shops and beer-shops be closed, and the police would no longer be needed, prisons would be to let, and great prosperity would result to the community.—(Cheers.) Why, then, should not the ministers of State be with them?—(Hear.) And why should not the ministers of Christ be with them?—(Hear, hear.) Religion should go first in all such movements; and it was a burning shame that *the two most religious nations of the earth should be the most drunken.*

—(Hear.) The great Dragon had poured upon the woman a flood of intoxicating drinks, and she had drunk of his cup, and wiped her mouth and said, "I have done no harm;" but the earth had helped the woman; temperance had risen, and had seized the Dragon and had wounded him to his hurt. He (Mr. Marsh) regretted that the wine cup had been seen in the meetings of the "Evangelical Alliance." It had been seen there, and he could conceive that Satan smiled at the sight, and said, "Form your Alliances as you will, and still hold the wine-cup, and I will hold the world for ever."—(Hear and cheering.) He knew that many of those ministers who were now seeking alliance with the American churches would not be able to gain admission into many of those churches, unless they renounced their drinking-customs.—(Hear, hear.) In America, the question was fairly put before members were admitted into communion; and if a hesitating answer was given, it was said, "You had better, then, think a little longer on this matter; for, till you are willing to 'pluck out the right eye or cut off the right hand,' you are not ready to unite with a Christian Church."—(Hear.) Till a great change had taken place in that respect, no very rapid progress would be made. While the church upheld intemperance there could be no millenium. Notwithstanding all these things there was great encouragement to go on. Great things are doing in England. When he and Dr. Beecher returned to America, they would collect large audiences in every town, and would encourage their brethren by telling them what they had seen and heard in England.—(Cheers.)

Rev. W. PATTERSON of Manchester, thought that, though the wine bottle was seen in christian gatherings, yet a great change for the better had taken place. He could name churches in England, too, in which the same rule was observed in reference to the admission of members, as in America. He did not think it the best plan to speak evil of those who were engaged in the traffic; they ought not to be too hard upon such men; get the people to abstain, and the traffic would go down of itself.—(Expressions of dissent.) He concluded by an examination of the flimsy excuses usually made for the use of strong drinks, and an earnest exhortation to consistency and perseverance.

Mr. JOSHUA HIMES, from Boston, U. S., said that though he had seen many grog-shops in America, he had never seen places fitted up as in London, so calculated to allure and destroy mankind. He did not wish "to be hard" upon those concerned in the traffic, but he would venture to ask a few questions. 1. Did people really think that 5000 gin-shops and liquor-shops were needed in London?—(Loud cries of "No, no.") They needed markets for meat—bakers—tailors—carpenters—builders; institutions for the blind, the dumb, the sick, and so on; but they did not need gin and beer-shops. And if they did not need them, why have them?—(Cheers.) Why give gentlemen so much trouble to keep them open; why keep them from church; why put them to such heavy expenses? Where was the wisdom or economy of sustaining 5000 shops at an expense of two millions per annum, which, by the way, was not paid by them but by the poor drunkard, or by those who drank.—(Hear.) Persons in London seemed to be asleep on this matter. They supported these men, and every year or two some of them were retiring on the handsome fortunes they had gained from the public. Then he would ask, what would the people lose if all those shops were removed? Who would suffer if they were all closed? Would the rich

suffer? Would the poor? He thought not.—(Cheers.) Would it be a calamity to the metropolis if they were all shut up from that very night? Would it be felt as a great fire would, or an earthquake?—(Cries of "No, no.") It would be no calamity, except for a season, to the 5000 men who were supported by those houses. But while those men considered it a calamity to have their shops closed, let them look on the thousands upon whom they brought calamities every day. On which side was humanity, common sense, justice?—(Hear.) He admitted that they ought not to "be hard" upon such gentlemen; but he had a proposition to make. If those gentlemen must be supported, let them be supported, and supported in comfort, but on condition that they kept their shops closed, so far as the sale of strong drinks was concerned.—(Cheers.) While they continued open, they were like so many mortars throwing missiles in every direction, and producing misery, death and desolation. A man was hardly safe in passing them. Let the men be supported, then, in the way he had proposed; or if they were not satisfied with that, let them seek a more honest calling.—(Hear and cheers.) People were very sensitive when their interests were touched. He was of opinion that no man who had common sense had any right to sell alcoholic drinks; if a man had not sense to see that, he was not accountable to either God or man; but if he claimed common sense and respectability and yet sold them, he was under a gross delusion; and he who could find an excuse for such a man, either paid him a very poor compliment, or assisted to cover up a great villany.—(Hear.) He who could see 5000 liquor-shops open, with the heart of a man, to say nothing of a Christian—and yet find an excuse for them, was one whose head and whose heart he (Mr. Himes) did not envy.—(Hear.) Well then; would they assist to shut those houses up? If they were asked in any way to sustain them, let them at once declare themselves teetotallers, and refuse to have anything to do with them. Gin-shops were beautiful places, most elegantly fitted up, with their bars, and "bottle departments," and so on, but they ought to have honest inscriptions placed over their articles,—“murders for sale,” “adulteries for sale,” “poverty, broken hearts, rags, misery, for sale;” and so they should go on to the end of the chapter; for those were, in fact, the very articles that were sold there; and every man who sold them knew that such were the results.—(Hear.) Those places were so many hells belching forth flame and smoke and ruin, like so many volcanoes. Would the present audience assist to shut them up? Who would that evening take the pledge—put on the badge—go forth and begin the battle?—(Cheers.) Every man, woman, and child might assist. But it must be done promptly. Men and women and children were suffering severely; and if those present had the hearts of human beings, they would pity them. Well, then, let them prove their pity by assisting to shut up those places of infamy and ruin.—(Cheers.) Let every teetotaler talk about those places. Let them converse about them at the corners of the streets. Let them be asking continually what good gin or beer did anybody. Let them even provoke discussions in the beer-shops. Hitherto they had gone on too smoothly. They would never do much till they roused themselves. They wanted an earthquake, as far as that subject was concerned. As to stir and agitation, why every reform would occasion that. Let the people arise and shut up the 5000 liquor-shops of the metropolis, and great and glorious would be the results.—(Much cheering.)

Dr. LOVELL stated that the object of the meet-

ing was to give a finish to the proceedings of the World's Temperance Convention. He said that it was the intention of the committee, as soon as the various papers, &c., could be arranged, to publish a report of the whole proceedings, together with other interesting documents, the publication of which he had no doubt would effect much good.

Mr. J. CASSELL thought it would be a great dereliction of duty, if that audience omitted to return thanks to their American brethren, for the promptitude with which they had responded to the invitation to attend the Convention, as also for the animating and instructive addresses which they had delivered. Also, for the examples they had set in the meetings of the Evangelical Alliance, in opposition to the drinking-customs which had there, he was sorry to say, been introduced. He felt assured that the friends in England were truly grateful to their American brethren, and that they should long remember them with pleasure and esteem.—(Cheers.)

Mr. SCOTT seconded the resolution, which was carried by the whole audience standing, and repeatedly cheering.

Rev. J. MARSH said, that he and his brethren would carry home with them the best feelings of respect and gratitude towards their brethren in England. They would continue to pray to God that the principle of peace might be preserved between the two nations, and that they might combine their energies in delivering the world from intemperance, from slavery, and from war, for ever.

SABBATH SCHOOLS.

The last of the great meetings held in the metropolis in connexion with the World's Temperance Convention, took place on the 1st ult., in the Rev. H. Townley's Chapel, Bishopsgate Street. The chapel was crowded by a most respectable audience, including leading members of several congregations, and superintendents and teachers of many Sabbath Schools. The deepest attention was paid to the several speakers, and a number of important signatures to the temperance pledge were obtained at the close.

G. W. Atwood, Esq., was voted to the chair.

The CHAIRMAN stated that the object of the meeting was to present a most important cause before a most important portion of the community, namely, those who were employed in training up young minds in the way to heaven. The friends of that cause were well aware that no class of persons had so much influence to exert, either for good or for evil; they believed it to be for good, and they wished them to add to the other good principles which they inculcated that of *perfect sobriety*.—(Hear.) In the country from which he came (America) scarcely such a thing was to be found as a Sunday-school teacher who was not a teetotaler.—(Cheers.) He knew thousands, but he did not know one who was not a member of a Total Abstinence Society, and who did not take a deep interest in promoting its principles.—(Cheers.)

Mr. J. W. GREEN remarked on the general importance of the question. He called attention to the vast amount of labour and of capital expended in Sabbath schools. It had been stated by the Rev. Dr. Campbell, that about 200,000 young people of both sexes, the flower of British Society, were engaged in teaching about two millions of scholars; and that as these were at an early day to become not only heads of families, but many of them christian pastors, officers of churches, and missionaries to foreign climes, it would at once appear that no de-

gree of care and labour could be deemed too high a price at which to purchase such a result, as to induce them to incorporate the temperance principle with their religious instruction.—(Hear.) It appeared from the minutes of the Wesleyan Conference, just concluded, that in that religious denomination alone, there were 4,106 Sunday-schools, containing 436,299 scholars, under the care of 80,998 teachers, and maintained at an annual cost of upwards of £25,000; to say nothing of infant and week-day schools, in which moral and religious instruction was communicated to children. The friends of total abstinence principles were anxious that their principles should be inculcated on the minds of so vast a body of children of both sexes, and hence they could not but desire to enlist the instructors of these children in their service.—(Hear.) They were daily furnished with proofs that even the moral and religious instruction bestowed upon the children in Sunday-schools was comparatively useless, because of the strong temptations every where presented to the use of intoxicating drinks, and because of the insidious influence of those drinks to corrupt and lead astray. The children were not only not instructed in the importance of strict sobriety, but on many occasions they were brought into contact with strong drinks, and with the established drinking usages of the community, and the results, in a sad proportion of cases, proved most fatal to their character and to their true prosperity. As an illustration of this part of the subject, Mr. Green read an extract from the *Christian Witness* for the present month, in which was an account of a series of "amusements" got up by the Rector and Churchwardens of a certain parish in Bedfordshire, on the 5th of June, 1846.—"3. Climbing a greased pole, for young men from fifteen to twenty, who either are or have been in the Piddington Sunday-school—Prize, a leg of mutton."—"4. A race for women above twenty years of age, who have been in the Piddington Sunday-school—1st prize, a gown; 2nd, a parcel of tea; 3rd, a handkerchief."—"5. A race for girls between fifteen and twenty, who are now or have been in the Piddington Sunday-school. 1st prize, a bonnet; 2nd, a pair of stockings; 3rd, a handkerchief."—"6. Bobbing for an orange in a tub of water, for girls under ten, who are in Piddington Sunday-school. Prize, a collar."—"8. Jumping in sacks, for men between twenty and thirty, who have been in Piddington Sunday-school. 1st prize, a spade; 2nd, a neckerchief; 3rd, a pocket handkerchief."—"The 9th, 10th, 11th, and 12th "amusements" consisting of hurdle races, &c., between boys and girls, were only to be engaged in by those who had been or still were in the Piddington Sunday-school. The list was concluded with the following.—"N.B.—The Minister and Churchwardens being desirous on this occasion of promoting harmless festivity and real enjoyment, and aware that some strangers may be present, rely on their own parishioners to check any disorder which may arise from excess of drink or other ill conduct in such strangers."—(Hear, hear.) It was pretty evident, Mr. Green observed, that the instruction imparted in the Piddington Sunday-schools did not include teetotalism.—(Hear.) And there was every reason to believe, in fact it was but too palpable a truth, that of the thousands trained up in Sunday-schools a large proportion went astray, in consequence of the importance of strict sobriety not having been impressed upon them by their teachers. Where a contrary course was adopted, the most delightful results followed, as the American ministers would be able to testify.—(Cheers.)

DR. BEECHER said, that those men were real benefactors to their country who improved the breeds of horses and of cattle—who made valuable discoveries in arts—who abridged human labour—or who, by means of steam or machinery, enabled one man to do the work of a hundred. So it was in reference to those who engaged in anything by which a large proportion of the population were benefited. But the Sunday-school teacher was engaged in a work which put all other improvements out of sight.—(Hear.) Suppose a man stood at the head of a large river, (and the largest rivers often took their rise from small and narrow streams,) holding in his hand two phials; the contents of one, if imparted to the stream, would cause it to roll along, the instrument of disease and death. The man that uncorked that phial—that put in that deadly liquor—that thus impregnated the waters at their head with disease, and death, and destruction—would be justly execrated during the whole course of his life, and would sink down into hell under the weight of the maledictions of thousands. But suppose he uncorked the other phial, filled with life, with vigour, with fruitfulness, with beauty. What happiness would he not be the means of communicating, and with what gratitude and delight would not thousands bless his memory! Now the Sunday-school teacher stood at the head of such a river—a river small in its beginning, but which increased in breadth, in depth, and in rapidity as it rolled along. It would roll along with disease and death in its course, if the teacher poured in the death-water; but life and health, if he poured in the life-giving liquid.—(Hear.) Teachers had the two phials, and every day from one or the other they were pouring into the minds of the children that which would prove to them either life or death.—(Hear.) Every thing, under God, depended upon them, and according as they acted, would their pupils engage in everlasting wailings or in endless praises. What a responsibility! Look to heaven: a spirit was conveyed thither by a convoy of angels, and there was joy in heaven. See the glistening eye! mark the joy unspeakable which pervades the heavenly throng as they cast their crowns before the throne! listen to the songs which burst from innumerable hosts, loud as the sound of many waters! And ask the redeemed spirits how they came thither! It would be found that a large proportion were young persons, conducted thither by the instrumentality of religious teachers. Many would exclaim, "O, it was the Sunday-school teacher, blessed man! who guided my feet into the way of peace, and whose instructions led me to the enjoyment of this bliss." Go to the bottomless abyss! Ask the wretched inhabitants how they came thither! There, also would be found many who had gone to Sunday-schools, and who had been told of Christ and the way of salvation; but other important truths, bearing upon conduct, and connected with growth and maturity in religion, were neglected. Pleasure and enjoyment were sought; the things that perished in the using were preferred; and ruin, everlasting ruin, was the result. He put it to the consciences of all present who had to do with the instruction of youth, which of the phials were they holding—with which did they propose to impregnate the stream?—(Hear, hear.) What was the work of Sunday-school teachers? They were instrumental in planting trees of righteousness; in supplying immortal souls with the fruits of the tree of life which grow by the sides of the river of life; eternal fruits which money could not purchase, and which greatly surpassed the sweetest and the richest of all earthly enjoyments.—(Cheers.) Dr.

Beecher then adverted to the use of intoxicating drinks as the great foe of physical and spiritual existence and enjoyment. It was, he said, a mournful fact that beautiful and delightful as was the youthful human countenance, there was a most fearful and deadly conspiracy against children. In modern times, thousands had found out the advantages of cold water, plentifully applied outside and inside. Miracles were wrought by such means, and thousands, apparently on the verge of dissolution, were restored to vigour and true enjoyment. But what if they applied sulphur, or any other combustible inside and out, instead of water?—(Hear.) And he could tell them of persons so imbued with alcohol in every part, that they had actually taken fire, and had burned with a flame which water could not extinguish! Now the alcoholic practice was just the antipodes to the water practice.—(Hear.) If when that audience went into the street they should see a long train of waggons, labelled, "Consumption sold here—Dropsy sold here—Gout—Rheumatism—Cancers—all sort of diseases sold here, wholesale and retail"—would they not follow such a train with a long and a loud curse? But the liquor-merchant could open a house for the sale of all those plagues!—(Hear, hear.) It was true that he did not call them by those names; he did not so label them; no, because if he did, men, women, and children would keep aloof from him. But he enticed the young, and even children, to partake of his stores. "Come hither, young fellow; come here, my little man; taste of this liquor; it will make a man of you, and you'll never be a man if you don't use it." And then the youth or the child thinks "Why what a good fellow!" and he goes in and partakes, and he gets the appetite, and goes on till he is ruined!—(Cheering.) "But, children," said Dr. Beecher, "you will not drink of his poisons, if you mind what I say. Such a man is a devil! he tries to make money out of the bodies and souls of men, careless what becomes of you, whether you go to hell or to heaven. Such men ought to have coffins and shrouds—death-heads and cross-bones—for their signs.—(Hear.) O! if the blood and bones injured by strong drink could be brought together, what an immense pile would it form! Take care, children; when you are enticed to take strong drinks, remember what the bible says about the end. At the beginning it is sweet, pleasant, enticing, awakens no fear of consequences, excites pleasurable feelings, makes you feel big, leads you to imagine that all around are friends, causes you to swell and swagger as if you were really men; the reason is, that strong drink is poison, it has mounted up to your brain; and if you were to die in that state and to be analyzed, it could be taken out of your brain. But think, I say of the end, 'at the last, it biteth like a serpent, and stingeth like an adder.' Remember this, children, and I am sure you will not drink strong drinks; you will make up your minds never to taste that by the use of which you may become drunkards. And I never knew a man who did not drink that became a drunkard." Dr. Beecher was much cheered on resuming his seat.

Rev. T. BRAINERD, Philadelphia, U. S., said, that in the United States, there was a splendid edifice, called Girard's Hall. This Girard was a man who had accumulated about seven millions of dollars, and when he could enjoy it no longer by reason of death, he devised the edifice in question. About £300,000 had been expended upon it. It was composed of marble, and had around it, thirty-four Corinthian columns of great beauty, each being about six feet in diameter, and sixty feet high. He once took a friend to see that edifice: he was struck

with its surpassing beauty, but he thought, What a life-time has been put into it! Girard put his life into marble—I mean to put mine into the intellects and hearts of men! That was a fine sentiment, well becoming a man who was about to devote his life to the work of a missionary. What men gave to the world, died with the world; many had toiled for immortality, and had sought to have their exploits engraved on marble; but they had died, and their fame had died with them. But there was an immortality that was worth seeking? and they were likely to obtain it who sought to implant virtuous principles in the minds of youth.—(Hear.) Dr. Payson had supposed a precious diamond to be given to an individual, that he might write upon it whatever he pleased; but on condition, that what he wrote was never to be obliterated. The teachers of youth were to inscribe sentiments on the human mind which were to be held up in every place to view, and exposed even to the eye of the great God. How careful then ought they to be as to what they should write! But the Sunday-school teacher did that every Sabbath.—(Hear.) He inscribed upon the mind of every child that which no vicissitudes, no changes of circumstance could reverse. High and dignified, therefore, was their work; they might be heralded by no trumpet, and aided by no human power; but they were doing work which would endure for ever. He found that on occasions, such as the present, ministers from America were put forward to urge the claims of temperance; and he and his brethren were the more willing to do this, because they found the Christian ministers of this country were backward in that duty.—(Hear, hear.) Mr. Brainerd then furnished a very pleasing account of the Sunday-schools connected with the congregation of which he was pastor, stating that his elders and deacons were teachers, as well as total abstainers, and that as to the children, he could hardly charge one of them with any thing more likely to make him blush, than to accuse him of going into a grog-shop, or of taking a drop of strong drink. Mr. Brainerd said, that he and his brethren did not come forward in this country to dictate, but only to tell their brethren in England, what they had done, to encourage them to exertion.—(Hear.) It had been no sacrifice to him to push aside the can or the cup which contained strong drink; but he had the pleasure of knowing that his example might influence those who had not the judgment or the moral courage to resist as he had done.—(Hear.) He concluded by cautioning all present against negligence in the use of those means, by which they might benefit those around them, assuring such that they would be held responsible for the mischief which ensued as the result of their negligence.

Dr. PATTON referred to the list of sports which Mr. Green had quoted, and appealed to the audience if any number of teetotalers could possibly have devised any thing half so monstrous or absurd. As to total abstinence, he could only say, that it was a very good thing; and he said so after having tried it for a number of years, in heat and in cold, in summer and in winter, in fatigue and rest, and under a great variety of circumstances. Other persons, not teetotalers, had been placed in the very same circumstances, and with all the aid of all the liquor they could get, were by no means so comfortable as he was. As to Sunday-schools, he had about 1000 children and teachers in connexion with his church, and every one of them was a teetotaler.—(Cheers.) He had also about 100 members in his church, and they also were teetotalers.—(Cheers repeated.) They had found no difficulty in getting the children to understand, and to practice teetotalism; nor would the teachers of this

country have any difficulty in the matter, provided they were teetotalers themselves.—(Hear, hear.) Let them try to indoctrinate the children in total abstinence, and in the simplicity of their hearts, they would turn round and ask, "Are you teetotalers? and if they were obliged to hesitate, and to reply, "Why—no—not—exactly—just yet," they would find it very difficult to get them to understand that what was not good for grown people, was so very good for children.—(Cheers.) So it was with parents. The child saw its parents drinking, and said, "May I have a drop?" "Oh, no; it is not good for little children; why of course the child would suspect and doubt. But if when the child asked for such drink, the parent could say, "Oh no, child, I never use any," the result would be that the child would cease to desire it. Every child regarded his father as the highest authority in the world; and the next in authority, was the teacher; and his influence was great. Some persons seemed alarmed at the idea of presenting the pledge to children, but in every case in which he had known the experiment tried, he had found that they fully understood that to be a teetotaler was "to refuse any thing that would make drunk come."—(Hear.) When trained from the first on the cold water plan, they would not easily yield to the temptations by which they were surrounded. Children might be so indoctrinated in the principle as to become successful advocates among those much older than themselves. Let every Sunday-school teacher do his duty, carefully improving the advantages God had given him, and he might be the means of introducing happiness into thousands of families.—(Hear.) He regarded the present as one of the most important of all the meetings which had recently taken place; and he hoped that such meetings would be repeated, till cold water rightly used would be as abundant as it was in the garden of Eden, where there was a river having four streams, but not one drop of alcohol.—(Cheers.)

Mr. T. WHITAKER stated, that he had been educated in a Sunday-school, but he was not taught abstinence from strong drinks. His teachers were useful and good men, but they were moderate drinkers. He learned to drink, and by taking a little he was induced to take more, and, ultimately, to drink to excess. He was at length arrested by the temperance society, and he was indebted to their instrumentality for health, peace, comfort, and much spiritual good. For ten years past he had recommended the system to all to whom he had access.—(Cheers.) He had visited Clitheroe, (the place where he went to the Sunday-school,) to advocate teetotalism. One of the superintendents of that school was his chief opponent; two of the teachers had become drunkards; and one of them filled a drunkard's grave. But teetotalism had been introduced into Clitheroe with much success, and now 70 out of 90 of the teachers had taken the teetotal pledge, and a great number of the children had become teetotalers.—(Cheering.) Now he supposed all present hated intemperance; they wished to have it removed, and thought that the sooner it was removed the better. Well, for that purpose he recommended teetotalism.—(Hear.) They should not rest satisfied with being sober themselves—they should do all they could to make others sober also. It would be highly wicked to say, "if the drunkard will ruin himself, body and soul, it is no business of mine." What said an apostle? "No man liveth unto himself." We were not to suffer sin upon our neighbours, if we had the means of preventing it. A heavy responsibility rested upon all, and especially upon

parents, and those to whom was entrusted the instruction of youth.—(Cheers.)

Rev. A. T. HOPKINS, from Buffalo, U. S., stated that in connexion with his church there were three schools. He could not speak positively as to them all, but in the central school he believed that every teacher was a teetotaler, and that there were few of the children who were not enrolled in teetotal societies.—(Cheers.) Their method was to push the question in every Sunday-school, and he had frequently travelled for the purpose of explaining and enforcing the subject. The children were pledged in the full understanding of the subject, and of the practice which it involved. In the Presbytery session it had been proposed that those who were engaged in the traffic were not eligible for membership; and all the candidates were questioned in reference to strong drinks. The high ground of *exclusion* was not, indeed, in all cases adopted, but the candidates were questioned very closely as to their views and feelings on the matter.—(Hear.) The teachers were often placed in circumstances of difficulty. It was objected by some that it was altogether unnecessary to *pledge* themselves to sobriety by a distinct form, an obligation to sobriety being included in their very profession of christianity. In reply to this, he thought the case of Nehemiah fully in point. As the descendants of Abraham, and as God's covenant people, the Jews were under an obligation to set their faces against idolatry in every possible form, or pledge, and yet at a period of great apostasy and temptation, Nehemiah drew up a solemn form or pledge, to abjure all connexion with idolaters, and had it signed by the princes, and levites, and priests, and all the people entered into an oath and bound themselves by a curse to observe it.—(Hear.) Others objected that they could be temperate without a pledge. But the fact was, that the "temperance" of such objectors was a very shifting and uncertain principle, exposing them to temptation and to danger continually. The man who took but a very little and he who was raging in *delirium tremens*, each imagined himself a moderate drinker. They all proceeded on an assumption that was false, namely, that intoxicating beverages were needful and useful to persons in health.—(Hear.) The doctrine of temperance must be clearly defined, and powerfully enforced by suitable arguments, and by a consistent example. *Female teachers* ought, especially, to exert their peculiar influence. In America the ladies were foremost in the work; the ladies of ministers, governors, aldermen, and others, had exerted themselves nobly in reference to the license question.—(Cheers.) He trusted that all present would give their minds, their hearts, their hands, to the great and good cause, their time, their prayers, and their best exertions. Then they might confidently expect the Divine blessing.—(Cheers.)

Mr. MEREDITH moved a resolution of thanks to the Rev. H. Townley, and to the Deacons, for their kindness in allowing the use of that place of worship, and also to the chairman for his kindness in presiding.

Mr. J. CASSELL trusted that the result of the present meeting would be the speedy formation of a Sunday-school teachers' total abstinence society for the metropolis.—(Hear and cheers.) A beginning had been made in the provinces, and surely London would not be behind.—(Hear.) It was a solemn fact that after the children had got free from the inspection and superintendence of the teachers, they were exposed to the greatest temptations, in consequence of the drinking usages of the com-

munity, and that there was reason to fear they fell a prey to intemperance because they had not been duly forewarned by their teachers.—(Hear.) He read an extract from the *Teetotal Times* for September, in which the writer said,—“I have lately examined the roll-book of a Sunday-school, and the register of a church, both accurately kept during a period of twenty years; the number of children admitted to the school during this period has been *two thousand one hundred and sixty-four*; the new members of the church have been one hundred and fifty. Half of these came from the Sabbath-school; but during that period twice as many have been ruined by strong drink as have joined the church: thus the acquisitions of the Prince of Darkness have more than doubled those of the Prince of Life. A pious teacher, not long since, showed me the names of about sixty scholars, who had been under his care in a Sabbath-school; he had traced the course of them all, and found that one-half had been ruined by drinking?” He could state that in Manchester there were large rooms connected with public-houses, in which Sunday-school teachers and other professors of religion met on Sunday night, with organs and pianos, drinking various kinds of intoxicating drinks, and singing.

“Praise God from whom all blessings flow.”

(Hear, hear.) That was not Christianity but insanity. They took the poisonous drinks at such meetings on the evening of the Sabbath, and then they were allured to those houses on other days, and many sunk into a drunkard's grave.

Several signatures to the pledge were obtained.

The Rev. J. STEVENSON of the Borough Road, had promised to be present, but was unexpectedly called into the country.

Another meeting in pursuance of this most important object will shortly be announced.

FEEDING INFANTS.—The late development of the teeth is a sufficient indication that solid food is not designed for infancy; as their gradual but general removal, points out what kind is best adapted for advanced life. For the sustenance of the first seven or eight months, we all know that an aliment is elaborated, which, for nutritive quality and adaptation to the necessities of the case, is placed at an immeasurable distance from the utmost attainments of art. In cases where it is inexpedient or impossible to carry out this beautiful arrangement, for gratifying at once the sympathies of the mother and the instincts of the infant, the absurdity of loading the young stomach with an aliment not analogous, one would imagine is self-evident and obvious. But custom, prejudice, and ignorance, are too fully operative of mischief, and hundreds fall victims of error or caprice, who might, by common sense,—how very uncommon it is in fact!—have grown up the delight of their parents, and the happy possessors of a healthy and vigorous constitution. The *olla podrida* of a modern nursery too often consists of mixtures and nostrums, which lull to a treacherous quiet the complainings, but do not alleviate the disorders of their unfortunate inmates. They even tend to increase the evils which improper diet has produced, and one derangement of the system after another is excited and kept up by the unlightened fondness, and undirected or misdirected assiduity of affection itself. The digestive apparatus of infants and young children is evidently adapted throughout for the simplest kind of food only; while jellies, cakes, biscuits, and sweatmeats, in endless farrago, take the place of the diet which Nature by analogy would indicate.

National Temperance Society.

OFFICE 11, TOKENHOUSE YARD.

VICE-PRESIDENTS.

The EARL of ARUNDEL and SURREY, M.P.
Sir Wilfrid Lawson, Bart.

- | | |
|------------------------------|---------------------------|
| R. D. Alexander, Esq. | G. S. Kenrick, Esq. |
| Thomas Beaumont, Esq. | Rev. Theobald Mathew. |
| Samuel Bowly, Esq. | W. J. Morgan, A.M., M.D. |
| Rev. J. Brewster, D.D. | Richard Peek, Esq. |
| J. S. Buckingham, Esq. | Rev. P. Penson, M.A. |
| Robert Charleton, Esq. | Rev. W. W. Robinson, M.A. |
| Rev. T. Clowes, M.A. | Rev. J. Sherman. |
| Isaac Collins, Esq. | Rev. C. Stovel. |
| Joseph Eaton, Esq. | Rev. T. Spencer, A. M. |
| Joseph J. Gurney, Esq. | Rev. W. H. Turner, M.A. |
| S. C. Hall, Esq., B.L.F.S.A. | Edward Thomas, Esq. |
| Lawrence Heyworth, Esq. | Robert Warner, Esq. |
| William Janson, Jun., Esq. | Edward Webb, Esq. |
| Ven. Archdeacon Jeffreys. | Rev. J. Wilson. |

TREASURER.

G. W. Alexander, Esq., 40, Lombard Street.

EXECUTIVE COMMITTEE.

- | | |
|-------------------|--------------------|
| George W. Atwood. | Charles Gilpin. |
| Richard Barrett. | Richard Hicks. |
| Jabez Burns. | C. H. Lovell, M.D. |
| William Cabell. | John Meredith. |
| William Cash. | Richard Potter. |
| John Cassell. | T. B. Scutt. |

SUPERINTENDENT OF MISSION.

John Meredith.

SECRETARY.

Thomas Beggs.

CASH AGENT.

Mark Moore.

COLLECTOR.

David Doeg.

AGENT.

William Gawthorp.

NATIONAL TEMPERANCE SOCIETY.

The Committee are now engaged in considering a plan of operations for the ensuing winter. The present state of public opinion, the favourable disposition of the press, and the willingness of all classes to consider the temperance movement as desirable and necessary, encourage them to hope that a series of well-directed and energetic efforts will do much to dissipate the unwholesome lethargy that has absorbed the moral sense of our people on this great subject. Several points seem to them of great importance just now; and in our next number we doubt not we shall be able, not only to announce a plan of operations, but give intelligence that they have already commenced.

The Committee have given close attention to the labours of Mr. J. R. Wilson, and regret that upon taking a view of the subject in all its bearings, they have not felt justified in continuing his services; at the same time they recommend to the attention of societies the plan of organisation of which he was the exponent. They part with their old servant with feelings of respect, and hope he will long continue to be useful to the temperance cause.

The subject of the Mission is also engaging anxious attention, of which it is impossible to say more at present.

WORLD'S TEMPERANCE CONVENTION.

We are requested to correct some errors in the names and appointments of the delegates. The following have been inaccurately given:—

- | | |
|--------------------------|---|
| Atwood, Geo. Washington, | <i>National Temperance Society.</i> |
| Brumby, John, | <i>Bath Juvenile Temp. Society.</i> |
| Cotterell, H. F., | <i>Syncombe and Wydcombe Temperance Society.</i> |
| Crowe, William, | <i>Gateshead Temperance Soc.</i> |
| Christie, Mr., | <i>Walworth and Camberwell Temperance Society.</i> |
| Collings, William, | <i>Ditto ditto</i> |
| Jones, Evan, | <i>Monmouth and Glamorgan Temperance Association.</i> |
| Logan, William, | <i>Field House, Messrs. Bright's Works, Rochdale.</i> |
| M'Ewan, George, | <i>Perth Temperance Society.</i> |
| Priestman, J., | <i>Newcastle-upon-Tyne.</i> |
| Ridley, John, | <i>Hexham Temperance Society.</i> |
| Teare, | <i>Bath, Bradford Long Pledge and Penzance Society.</i> |
| Whitley, Thomas, | <i>Brighouse, near Halifax.</i> |
| Whitley, William Spink | <i>Ditto ditto</i> |

The following omissions occurred:—

- | | |
|------------------------|-----------------------------|
| Elliott, Edward, | <i>Earsdon.</i> |
| Miatt, Joseph William, | <i>South Shields.</i> |
| Spencer, Thomas, | <i>Hinton Charterhouse.</i> |
| Skee, T., | <i>South Shields.</i> |

Some inquiries have been sent as to supposed omissions of subscriptions in the *Chronicle*. The September No. only contained those not previously acknowledged. One omission was made,

F. J. Thompson, Bridgewater . . . £1 1 0

The sum entered to Samuel Wheeler, Rochester, ought to have been Rochester Society; and that entered *Merthyr Tydfil*, should have been the *Monmouth and Glamorgan Temperance Union*. A corrected list will be published with the Report.

The name of Wm. Gawthorp was accidentally omitted from the list of officers in last *Chronicle*.

We are requested to supply a corrected copy of the Resolution moved by Mr. Haughton in the last sitting of the Convention.

“Resolved, That in view of all the information given to this Convention, our conviction of the immorality of the manufacture, sale, and use of intoxicating drinks as a common beverage is deepened and strengthened; and we desire loudly to enunciate to the world this strong conviction. Whether men may or may not be prepared to receive this great truth, this Convention is not able to determine, neither are they anxious on this point. They desire faithfully to do their duty, and to impress upon the consciences of all men who are engaged in the demoralizing practices referred to, that it is their bounden duty to renounce them at once and for ever.”

JAMES TEARE'S TESTIMONIAL.

Tottenham Green, 22nd September, 1846.

MR. EDITOR,—I have only this month to acknowledge the receipt of an additional 10s. to the Teare Testimonial, from Dr. Campbell. I have received a letter from Mr. Kelly of the Isle of Man, kindly promising £5. and expressing the hope of his being able to do something more in the matter; and I have reason to expect something from Cornwall, and the towns of Reading and Rotherham. I am sorry to say, however, that the societies do not come forward as I think they should do in this case, considering Mr. Teare's increasing labours in all directions amongst them.

Yours truly,

W. JANSON, JUN.

Dr.

WORLD'S TEMPERANCE CONVENTION FUND.

Cr.

	£	s.	d.
Subscriptions received	744	17	3
Receipts Covent Garden :—			
Tickets Sold	£75	14	9
Money taken at Doors	31	17	3
Collection	5	7	3
Private Boxes	8	15	6
	121	14	9
Receipts at Soirée	23	6	0
Collections at several Meetings :—			
Sion Chapel	£2	12	8½
Finsbury ditto	3	15	9
Cowper Street	0	11	8
Exeter Hall	12	8	0½
	19	8	1½
	£909	6	1½
Subscriptions promised, not yet received	£287	10	6

	£	s.	d.
Advertisements	47	8	4
Newspapers	133	17	0
Breakfast at Guildhall Coffee House	25	0	0
Rent Covent Garden Theatre	50	0	0
Erecting Platform, Door-keepers, and other expenses connected therewith	21	1	0
Rent of Exeter Hall	24	0	0
Incidental expenses of ditto	4	8	0
Rent of Theatre of Literary Institution and incidental expenses	13	17	6
Expenses of Soirée	43	18	0
Printing	94	3	0
Paid for making preparations and attendance during the Sittings of the Convention and at the Meetings, &c.	32	10	0
Bills Posting, Porters, &c.	6	11	0
Clerks assisting the Secretary for four weeks	15	9	8
Reporter, for taking verbatim Report	10	10	0
Stationery	4	8	9
Expenses at Chapels for evening and sundry services	7	14	8
Sundries	6	0	11
Balance in hands of Treasurer	368	8	3½
	£909	6	1½
Liabilities estimated at	£47	0	0

We present, above, the Financial Report, by which it will be seen, that taking into account the sums yet to be received and the liabilities, there is a surplus of above £600 yet remaining to carry out the objects of the Convention. Though every attention has been paid to economy by the Finance Committee, everything was managed on a scale of respectable liberality.

The Convention's sittings, and the whole of the public meetings and religious services, were well advertised; and to spread a knowledge of what was doing, 500 copies of every paper which contained a report of the Convention, were taken and sent through the country; this forms one large item in the expenditure. By this means a publicity was given to its proceedings, unrivalled in any temperance movement in this country.

The Convention Committee, feeling that the persons met together on this occasion might never meet again, thought it desirable that they should have one meeting after the manner most approved by English hospitality; and invited the assembled delegates to take breakfast together; nearly 200 sat down to breakfast. After the good cheer, an opportunity was afforded for those expressions of good-will and kindly feeling which had long been cherished at a distance by many then present, and the memory of that morning will be a pleasant recollection among the events of that Convention. Considering the great number of meetings and religious services held, a comparatively small sum has sufficed to meet the expenses.*

The Committee are now diligently preparing the Report of the proceedings, and they propose to spend the surplus-fund, according to the instructions of the Convention, in giving an extensive circulation to the report; and also to the documents adopted, as well as those of merit which were not read for want of time, and which have not been published in other forms.

* One remark we will make in connexion with the Covent Garden Meeting. The receipts will show that the attendance must have been immense, and with this fact too, that the delegates and specially invited visitors were admitted to the stage free. This does not look like failure.

Arrangements are now completed with the printers. The committee are anxious to publish it in a neat 8vo. size, at 1s. 6d., if possible, and well got up.

SUBSCRIPTIONS.

	£	s.	d.		£	s.	d.		
Mrs. Welch	a	0	5	0	John Harris, Esq., Calne	a	1	0	0
T. Catchpool, Esq., Jun.	a	1	1	0	Mr. Joseph Neatly, Kennington	a	1	1	0
Elizabeth Jermyna	1	1	0	0	Mr. Arthrop	0	5	0	
Mr. B. Higgins	d	0	10	0	Thos. Hall, Esq.	a	1	1	0
R. Sherhouse	a	2	2	0	Mr. G. Harris	a	0	10	6
R. W. Gibbons, Esq., Calne	a	1	0	0	Mr. J. H. Harris	a	0	10	6

MISSION.

[per Mr. Gamble]—	£	s.	d.		£	s.	d.
A. Leathen	0	10	0	Mrs. Dennison	1	0	0
Mr. Squire	0	10	0	Dr. Hustable	0	2	6
Watford Society	0	10	0	Mr. H. Kay	0	5	0
Dunstable do.	0	10	0	Anon.	0	1	0
Peterborough do.	0	10	0	Mr. West	0	11	6
Sundries	1	2	0	Mrs. Stock	1	0	0
Per Mr. Heritage	0	10	0	Miss Aldam, Doncaster	2	0	0
Mr. Meredith	0	10	0				

CONVENTION FUND.

	£	s.	d.		£	s.	d.
Carlisle Society	1	0	0	George Pulling	1	1	0
Thomas Compton	1	1	0	P. Whitehead	1	0	0

MR. CHADWICK states in his evidence before the Parliamentary Committee to inquire into the condition of the Railway Labourers, that "full £26,000,000 per annum are spent in gin and British spirits on which duty is paid; that is to say, four or five times the annual poors' rate, or nearly as much in one year, and on one pernicious article of indulgence, as the accumulated savings in the whole of the savings banks, during more than eighteen years that they have been in operation."

THE MISSION.

Our last two numbers have contained no report of our missionary labours. They have still been going on and doing good. We began to fear that a monthly report of labour, necessarily so monotonous, had come upon our readers so frequently as to lessen the effect of its details. Familiarity with suffering seems to deaden our sympathies; and often our close neighbourhood to misery and distress, is the only reason why it is thought so little of, whilst some similar wretchedness afar off arouses every feeling at once. We take a deep interest in missionary labour, and think it one strong mark of the sound practical sense of the members of the Convention, that they passed a resolution recommending domiciliary visitation amongst the poor and lowly of the land. If those who look coldly on, could see, as we have seen, only in part, the guilt and woe that every nook of our neglected bye-lanes and streets hides from public view, could they see the disease, the filth and drunkenness, rioting in every hovel, and feel that these people never heard a voice of warning, of invitation or comfort, except from the lips of a Home Missionary, and that thousands do not even have that small privilege; that thousands have no bible, or if they had could not read it, and are languishing in sensuality and sin, without any thought but the delusive luxury of the next dram; and that from these benighted neighbourhoods, young children are rising up; immortal beings, but habituated to vice, and without knowledge of their moral, or social, or religious duties or obligation, vast numbers of them even ignorant of the Saviour's name. If those who look coldly on the poor humble missionary, as he moves from door to door on his merciful and kind errand, could see what he has to encounter every hour, they would no longer stand aloof, and let the opportunity pass of helping this important agency. A lady called upon us the other day to apply for a missionary, she had been a visitor of a neighbourhood in Putney for years; so abandoned to drink were the inhabitants of her district, that she had lost all hope of reaching them; she stated that one row of eighteen cottages, densely populated, did not contain one single sober person above the age of eighteen; and she had become so impressed with the conviction that it was useless to offer them spiritual counsel or advice, while their habits remained what they were, that she had come to solicit the aid of a temperance missionary to commence a work amongst them. She was ready to sign the pledge, and do all she could to advance the cause. This testimony might be given from every dark corner of the metropolis; a thousand missionaries in London would be very far short of affording assistance in cases like these. We employ but nine, and these have been supported from a few individuals not connected with the metropolis. In this great, wealthy and wicked city, with so much need of every agency that can help to raise fallen humanity, there have not as yet been found persons to offer the necessary funds, to support the humble force of nine men, for so important a purpose. The dark picture of our large city, it is impossible to describe. But the following extract from the Report of one of the agents of the Edinburgh City Mission, will give a faint idea of what is lurking beneath the gilded surface of our civilization in all our large towns:—

"Thousands," says one of these agents, "are perishing for lack of knowledge within a quarter of a mile from our dwellings, living in all the gloom and misery of hea-

thenism, no man caring for their souls. No observing man can pass through the more densely populated parts of this city, without being struck with the fact, that drunkenness, wretchedness, and crime, are abounding to a fearful extent, entailing upon their unhappy votaries the depths of misery and woe in this world, and all the righteous retributions of the world to come. But let him enter their wretched and filthy dwellings, and mingle and converse with their degraded inmates, and if he has a philanthropic or Christian heart, it must bleed at the scenes of darkest heathenism which will be called up before his view. *Infidelity* of the most gross and debasing character will everywhere be found, associated with the grossest ignorance of religion. *Crimes* of the most daring nature are everywhere perpetrated, attended with the most squalid wretchedness,—the sure concomitant of vice and drunkenness, which abound on every hand. We are not overstraining the picture. The houses of these wretched creatures, as the agents of this Society but too well know, become *LIVING HELLS* in the world, where unchained and furious passions, stimulated by intoxicating liquor, break away from their confinement, and rage with unabated fury for hours together,—converting not only the family circle, but whole neighbourhoods, into a pandemonium. Every article of furniture or dress is parted with to procure the liquid fiery poison; and the miserable creatures may be seen wallowing insensible under its influence; thus rushing from one degree of misery and vice to another,—they reach the lowest verge of human depravity, when death sweeps along the course, and their foul and fallen spirits, hurried away in an instant, are plunged into a boundless, unknown, unprepared-for eternity. The children grow up but too faithfully to copy the habits of their parents, and at an early age, either swell the throng of the abandoned, or occupy the cells of our prisons;—and after adding their share to abounding iniquity, they perish, and are thrown into the grave,—a disgrace to the nature and dignity of man.

"Let any one, unacquainted with the interior of the localities here described, enter them, and satisfy himself of the facts;—and the oath, and the curse, and the fight, breaking upon his ear, from within the wall, or wooden partition, will almost make him imagine he has been suddenly surrounded by the blasphemies of hell. But let him proceed, if his courage will allow him, and gain admittance into some of their habitations, and he will find in some such place as his coal-cellar, perhaps twelve or fourteen individuals of both sexes congregated together, either cowering around the sinking embers of a fire, the only light in the room, or huddled together on a heap of musty straw,—the only furniture in the miserable apartment, with the exception of two or three stones, and a broken chair or two. In one corner may sometimes be found, covered with polluted rags, (alas! that truth should demand the disclosure,) the former member of a learned, a liberal, or even a sacred profession, degraded to that fearful condition through the sin of intemperance, with a body enfeebled and approaching the last stage of mortal existence, and a mind scarcely able to connect two ideas together;—and in another corner may be seen the once flourishing and busy merchant, conducted thither through the same avenue. The remainder of the group is perhaps composed of abandoned females, once gay, giddy, and blooming, seduced for their beauty, and now rapidly sinking to such corruption as the grave alone should know. Let him seat himself beside them,—yes, beside even such specimens of fallen humanity,—and tell them of the *LOVE OF THE SAVIOUR*, and he will be surprised and delighted to find that they treat him with kindness, and listen with deep attention. But such is the fact; the missionary of the cross is almost always kindly received and looked up to as their best friend. So wondrously adapted to its end is the scheme devised by the God of love for reaching the hearts of the most sinful and wretched of the human family."

This is taken from the *Seventh Biennial Report of the Edinburgh City Mission*. They remark upon the above:—

“In order to meet the evils we have here but faintly delineated, many benevolent schemes have been devised and carried into execution. Temperance societies have everywhere been formed, but have hardly scared the profligate from his path, or thinned the ranks of the drunken. It is chiefly among the middling and upper classes that the blessings of the *temperance* reformation have been diffused. These blessings have not yet reached the sediments of society,—though most of all needing them,—probably for want of agents to visit from house to house as city missionaries do. *Education* has been tried with some success, but as yet has scarcely checked the on-rolling tide of iniquity. *Sabbath schools* have done much in cutting off the tributary streams. *Churches and chapels* have been erected, within those walls are sounding Sabbath after Sabbath the glad tidings of salvation. But still the bed of the river remains almost untouched, rolling its polluted waves onward to eternal death. What, then, is to be done? Are we to leave these fellow-sinners and fellow-citizens to perish in their sins? God forbid! We have neglected them too long already, and have incurred a fearful amount of responsibility at the hands of our long-suffering Judge.”

Alas! so injured are they to their wretched lot, so disciplined in vice, that reform is but a slow process under the most advantageous circumstances; but every one rescued is worth all the labour expended. It is difficult to make a selection from the reports of the three last months' labours of our Missionaries—every incident is of the deepest interest—but we take a few of them to add force to what is stated above; here is one case.

MISSIONARY No. 10.

DISTRICT XXXVIII.—“The law for closing the gin-shops on Sunday morning has been the means of preventing much intemperance,” said the police-serjeant at P. station; “but your principles have reclaimed many who were very troublesome to us; there is one man in particular, who has been frequently in our custody for drunken and disorderly conduct, at last he turned thief and was convicted; I believe it was owing to his intemperance that he became dishonest, in order to satisfy his appetite for drink. He has now been a member of the temperance society for years, and during the whole of the time, since he abandoned drink, he has kept from the police station, and I believe he now obtains an honest livelihood.”

If all the cases like this could be seen, it would shew what great work was daily and hourly achieving by the temperance movement. Here is a case of reverse of circumstances brought on by drink.

NO. 8. MISSIONARY.

The husband of Mrs. L. had some years since a lucrative situation under Government—being often at Court, and on intimate terms with a noble lord—kept his carriage and several servants, but disgraced himself again and again by drink, till at length, the appointment was taken from him; and he is now living as a servant with the same nobleman who was heretofore on terms of intimacy with him, and even courted his company, whilst his wife and daughter have to use their needle to procure the comforts of life.

The objection sometimes raised against missionary labour is, that whilst we are reclaiming solitary individuals, we are neglecting the sources by which drunkards are made—this would have some force, if we only attempted to deal with drunkards, but we are labouring against the system as well. Such accounts as the following interest us especially,

because to catch the young is to lay the seeds that may hereafter grow up and bring forth fruit.

NO. 5. MISSIONARY.

A visit to Palace Yard Infant School.

In visiting the above and addressing the children present upon the blessings of sobriety, and reminding them of a visit held some little time back, when the superintendent of the mission presided, and it was intimated to the children to obtain the consent of their parents, prior to their signing the pledge; when they were reminded of that proposition, twenty-three came forward, and having said they had so done, signed their names to the pledge. One little girl went home, and running back again almost out of breath for fear the missionary should be gone, said, her mother was very willing she should sign, as she had a sister older than herself who had signed and kept firm to it now for some length of time.

We feel assured that our well-to-do population have no adequate conception of the misery and destitution of our town population. Our missionaries describe the most heart-rending and revolting scenes—only some of which we can notice.

NO. 2. MISSIONARY.

On visiting in Well Street, saw a young woman, aged seventeen, in a state of severe suffering, in consequence of being drunk the over-night; another young woman in the same room had a bruised eye; two men who were present were exhorted to abandon the use of intoxicating liquors, but all of them deferred the matter until a “convenient season.”

Most of the habitations of the working classes are furnished with but little furniture, and what there is in general, are but bits of articles, and fit only for fuel, and all the parties that occupy these rooms are fond of strong drinks, and it is a rare thing, indeed, to see no pewter pots about the room; from visiting some of the above, this day, obtained three pledges.

Found a whole family who signed with the missionary a year and a half ago, rejoicing that they had done so; previously, the woman who was the greatest drunkard, used to turn out and propose fighting with any one that she might meet. Both the woman and her husband are zealous teetotalers, and regularly attend a place of worship.

We had several other cases marked for extract, but our space prevents the possibility of giving them this month, and we find it quite unnecessary to add any comment upon the necessity of labourers in a field abounding with so much vice and drunkenness as the streets of the metropolis. A missionary might be usefully employed in every court in the town. And what is to prevent it? The want of means in a country teeming with wealth—money is wanting—and who will place a few hundreds of sordid wealth against the present and eternal hopes of perishing thousands. There are thousands of men in this city who fare sumptuously and sleep well, who could each support a missionary, without depriving themselves of a single enjoyment; and by that means, at once enable us to employ some hundreds, instead of our small force. Christians awake! God has made you trustees, and look at the fate of the unjust Steward. In proportion as you have received will it be expected of you. We hope our appeal this month will be generally answered. Let no man hold back, because he cannot give a large sum. The husbandman does not depend upon the deluge of the thunder-storm, but on the gentle showers to fertilize his soil, falling in small and innumerable drops. Active measures will soon be taken. Let all who sympathize with our effort at once forward their contributions.

Foreign Intelligence.

NORTHERN EUROPE.

The temperance cause is making rapid progress in the northern kingdoms of Europe, where it was greatly needed. There are now in Sweden 323 societies, placed under a central direction, composed of the Count de Hartmausdorf, the Baron de Bezelius, and Professor Retizous. The members are 88,687 in number, being a twenty-eighth of the whole population. Of the Stockholm Society, the King and the Prince Royal are members, and it has obtained the King's authority to convoke, in the capital, for the 15th of June next, a congress of all the temperance associations throughout Sweden, to which those of foreign countries are to be invited to send deputations. It is stated that upwards of 500 distilleries have been shut up in Sweden in the course of the last two years. In Norway, the first society of the kind was established so lately as the end of 1844, and there already 92, counting 11,000 members.—*Athenaeum*.

JAMAICA.

The eleventh anniversary of the Hampden Temperance Society was held in the church, which was respectably filled, both in the lower area of the building and in the galleries.

The report stated that the number of pledged total abstinents now amounts to 774, including an association of youths, from the age of 7 to 12 or 14 years, which numbers 224, making an increase during the last twelve months of 84. These are all connected with the Hampden congregation, except one, who is a member of a neighbouring Baptist Church. All the office-bearers of Hampden Church are now total abstinents, with one exception, but only half of the congregation are yet pledged to total abstinence. Many who never have used intoxicating drinks, nor intend to do so, are however acting upon the principle, although they have not yet signed the pledge. Some of them it is believed, supposing erroneously, that having been always total abstinents, they are not called upon to take any part in the present temperance movement. The congregation is using its influence to keep grog shops at a distance, and hopes to succeed in suppressing one or two which have been opened in the outskirts.

The report dwelt principally on the duty of ministers and other office-bearers of the Christian church, practising and promoting abstinence, as a cause closely connected with religion, and calculated to remove many of the obstacles which obstruct their labours. It also attributed much of the success which had attended the society, to the influence which the office-bearers of the church had exerted in its favour.

LUCERNE.

The presbytery of Lucerne, Pennsylvania lately adopted the following preamble and resolutions:—“Whereas any unnecessary business that introduces crime, suffering disease, and death, such as cannot exist without the business, is plainly at variance with the spirit of the gospel: and whereas the sin of drunkenness is in itself of the most heinous nature, and did not exist until there were makers, sellers, and drinkers of intoxicating liquors, and is most prevalent where there are most liquor sellers, and cannot cease to exist when there are makers, sellers, venders, and users of liquors:—Therefore resolved, that the making, vending, and using intoxicating liquors as a beverage in health, is glaringly incompatible with the best interests of man, for time and for eternity, and ought to be regarded as totally inconsistent with the Christian character.”

NEW BRUNSWICK.

Extract of a letter from Mr. Brutis.

I may be permitted to say, that we have accomplished almost as much as our own unassisted labours have been calculated to perform. We have effectually, I think, awakened what are termed the industrial classes to a sense of the great importance and expediency of our principles; and although we have not succeeded in obtaining the signatures of all, or of even the major portion of them to the pledge, yet there can be little doubt that these principles are well known, and generally properly appreciated by them all—at least in the city of St. Johns. But there are, nevertheless, thousands whose attention it is more difficult to arrest. These are to be found among the upper classes. They, generally speaking, will not condescend to attend our meetings, and they almost invariably refuse to take our *Journal*. Even among the clergy there are some to be found—some who rejected it when sent to them *gratis*, during the interval of a few months in the years 1844-5. It would be a great object to gain the eye and the ear of such as these. They necessarily exert a great deal of influence upon society, and could they be induced to concur in the great scheme of abstinence, the rout of the enemy would be next to complete.

CANADA.

FOX POINT, CLARENCE.—I had been invited to attend a temperance festival here on the 2nd July, for which the necessary arrangements had been made. The day was fine and clear, and a fresh breeze from the river made it pleasantly cool. The place chosen I found to be very suitable—a level spot on the beach of the Ottawa, covered with a carpet of grass, and shaded by a few venerable trees, with a rocky precipice mantled in evergreens but a few yards in the rear, presented a scene of picturesque beauty interesting to all, but peculiarly interesting to some, as being associated with hallowed recollections of assemblings for the public worship of God on the grassy lawn, and under the shade of the same trees. The display of happy faces presented by the assembly, when compared with the awful scenes of wretchedness so often produced by the use of intoxicating drinks, was sufficient to furnish a visible argument in favour of total abstinence, which it is impossible to embody in words. After a considerable time had been spent in hearing addresses, the pledge book was laid open on the table, and about twenty names were enrolled, whilst the company spent the time until tea was ready, in conversation, singing, walking, &c. After tea, I addressed the company on the history of our principles, and they were then dismissed with praise and prayer, by the Rev. Mr. Tuke of Lochabar, who was present, but as he was suffering from a cold, declined making an address. The proceedings were mingled with singing, which was well conducted, partly by Mr. Shirreff, a good singer and friend of our cause, and a company of volunteers collected by him, and partly by a juvenile band, trained by the teacher of a school in Lochabar, and brought over by their teacher on this occasion, each bearing a small white banner, some of these having appropriate inscriptions. When delighted with their singing, the thought forcibly struck me, what an advantage it would be if the teaching of singing were made a part of common school instruction, as it should certainly be! The committee of the Clarence Society, by their arrangements, and the ladies who assisted them, sustained fully the reputation which they had on former occasions acquired; and the company left the ground gratified that they had spent a few hours in a very pleasant and profitable manner, and confirmed in the truths which total abstinence societies are formed to sustain and exemplify.

GEORGE BELL.

INTEMPERANCE IN SWITZERLAND.—A recent number of the *Boston Atlas* contains the following account of the prevalence of intemperance in Switzerland:—

By a recent estimate it is shown that the consumption of wine in the single canton of Berne, with a population of only 410,000 actually amounts, in a single year, to 12,065,000 litres (a litre is about a fourth of a gallon), and 1,640,000 litres of brandy. No estimate has been made of the consumption of beer, cider, and other spirituous drinks manufactured in private for domestic use. In 1811, the consumption of wine was only 5,600,000 litres, and 63,500 of brandy. It is true, the Canton of Berne only contained 200,000 inhabitants before it was united with Bale; but it will be seen this consumption has increased incomparably more than that of the inhabitants, and is increasing equally with pauperism and all the social evils that are the sure concomitants of intemperance. Similar estimates of other cantons of Switzerland have presented results nearly equally deplorable. The dreadful thirst for drink has already extended even to the youth of both sexes. The Catholic cantons are those which appear to be the most exempt from the evil.

Home Intelligence.

BRIDGEWATER.

The tenth anniversary of this society was held at the Public Rooms on Monday evening, September 7th. About one hundred members sat down to tea. The tea and cake were excellent, and the attendance all that could be desired. The Rev. A. Oram, Independent minister of Obery, took the chair, and the room was entirely filled by a very attentive and orderly auditory.

The chairman said he took the motto on the card—"Be not weary in well doing." He was engaged in home missionary operations, and recounted the scenes of intemperance and sin he witnessed during his visitations, and the numerous interruptions he had suffered from drunkenness during divine worship on Sundays. The chairman called on Mr. F. Thompson to read the report.

We take the following extract:—

"Your committee join in the general apprehension, excited by the failure of the potato crop, and fear that the price of provisions during the ensuing winter will be found to be a great source of distress to the working classes. Under these circumstances, they refer you to the calculations they made last year, from which it appears probable that about £25,863. 4s. is annually spent in intoxicating drinks in this town, a sum that would purchase 954,948 lbs. of meat, or quartern loaves, at 6½d.; or would give a 2 lb. loaf, and half a pound of meat, to 2,616 persons every day in the year. It is obvious that if so much of the produce of the soil is diverted from its legitimate use, food must be comparatively scarce, and therefore dear. The evil of such a state of things few will palliate. During the coming winter many will die from slow starvation, many more will outrun their means, and be immersed in difficulties, from which they may never extricate themselves. Those of the working classes who can supply their tables, will have little left for the purchase of manufactured articles; trade will suffer, and the effect of this will be felt in the agricultural districts.

Mr. Bath, the Rev. W. H. Turner, vicar of Banwell, Mr. Hutchins, Mr. Williams, Mr. Thomas Perry, and the Rev. R. L. Carpenter addressed the meeting at length.

LEEDS.

Last evening a special meeting of the Leeds Temperance Society was held in Queen Street Chapel, the Mayor (J. D. Luccock, Esq.) in the

chair, and which was attended by the Rev. Mr. Pearce of Montreal, America; the Rev. Dr. Patton of New York; the Rev. T. Brainerd of Philadelphia, delegates from the United States to the World's Temperance Convention lately held in the metropolis; Mr. Cassell, proprietor of the *Teetotal Times*, published in London; and other popular temperance advocates. The Mayor, in opening the proceedings, stated that although he was not a member of any temperance society, still he had long been a voluntary abstainer; and at the conclusion of his remarks introduced Mr. Pearce, who entered at length into the question of total abstinence. He was followed by Mr. Cassell, who pointed out the inutility of the old temperance society, which pledged its members only to abstain from spirituous liquors. The old temperance society, or moderators, he argued, had thrown out a rope to the sinking drunkard, but their rope had fallen short of its aim, and the unhappy drunkard remained struggling in the slough of drunkenness. Teetotalism, on the contrary, was provided with a long and strong cord, furnished with three knots (nots)—"touch not, taste not, handle not," and this rope, when once fairly grasped by the drowning drunkard, would surely rescue him from his perilous position, and make him a happy and prosperous man. Dr. Patton, of New York, followed, in a popular descriptive account of the progress of teetotalism in the United States—the fatherland of teetotalism. This principle was first advocated in 1804, by Dr. Roche of Philadelphia, who published a small pamphlet, "on the effects of the use of ardent spirits on the human frame." The subject was taken up by the more respectable portion of the community, including the clergy and medical profession, and the progress of teetotalism had been most rapid and satisfactory,—so much so that he looked forward to the day when total abstinence would be universal on the continent of America. And he exhorted his hearers, and the people of England generally, to unite heart and hand with their brethren of America in a determination to exterminate the sin of drunkenness from the face of the globe—praying that whenever the national airs of "God save the Queen," and "Yankee Doodle" were heard, there would the Briton and American be found joined in a crusade against the debasing influence of intemperance. Upon the subsiding of the applause which greeted the peroration of the rev. doctor, Mr. Brainerd addressed the meeting. His remarks embraced the general question of teetotalism, and the duty of all well-wishers of the lower classes in particular, to stop the progress of intemperance. He laid it down as the plain and bounden duty of the clergy of every denomination to come to the rescue, upon the plain principle of the law, that "What we do not prevent that we have the power to prevent, we in fact ordain." At the conclusion of this gentleman's address, a vote of thanks was passed by acclamation to the American deputation; similar compliments were paid to the Rev. T. Scales, and the trustees of the Queen Street Chapel, and to the Mayor for his conduct in the chair; and thereafter the meeting separated.

HUDDERSFIELD.

An account has reached us of the Thirteenth Anniversary of the Huddersfield Temperance Society. The proceedings seem to have been of unusual interest, and amongst many distinguished visitors assisting at the various public meetings, there were several of our American friends who had attended the World's Temperance Convention.

The anniversary commenced on Sunday evening, the 6th September, with a public prayer meeting in the Philosophical-hall, the saloon of which was filled with christians of various denominations, who cordially united in imploring the divine blessing on the proceedings of the society.

On Monday evening, a public meeting was held in the same place, Mr. Enoch Mellor, M.A., of the Independent College, Manchester, in the chair. This meeting was addressed by the Rev. George Heape of Huddersfield, Mr. James Millington of Halifax, Dr. Beecher, and the Rev. Mr. Greener, of Huddersfield.

A meeting was held on Tuesday, the Rev. Newman Hall, B.A., of Hull, occupied the Chair. The meeting was also addressed by Dr. Beecher and Dr. Patton.

On Wednesday, Lawrence Heyworth, Esq. occupied the chair. The meeting was addressed by Rev. T. Brainerd of Philadelphia, John Cassell, Esq., of London, and the Rev. Newman Hall.

On Thursday the anniversary meeting was held. The chair was ably filled by T. Beaumont, Esq., of Bradford. We regret that our space prevents the possibility of giving even an outline of the valuable addresses given at these various meetings, which in the report was a valuable document.

CORNWALL.

Extract from W. Gawthrop's Journal.

Mr. James Teare and myself are hard at work in promoting the great cause of temperance in the west of Cornwall, and we hope in a few weeks to have the additional services of Mr. Thomas Hudson, who is now in the north of England. I am glad to report that a new association has been formed in the middle of this county. There are now three organized associations in Cornwall. We propose to render all the assistance in our power to those unions; for we believe, "that we must not hope to do great things by large organizations, but must trust to individual effort." The plan adopted in the west of Cornwall is, individual memberships, in preference to a union of societies; and every member is responsible, either as the representative of a society, or in his own right, to subscribe not less than one pound per annum towards the funds. The recent agitation of our cause in this district has created quite a revival. We hope to make an attack this winter, of such a character, on the dreadful and destructive drinking system that it will totter to its fall; already our operations are marked with glorious success, many of the meetings have been of the most exciting description; at Penzance about 200 persons have joined our society. We have been holding three or four meetings consecutively, in several of the larger places, with the best results. We are thankful, but not satisfied, and shall not be, till we have driven the enemy from his last lurking-place.

IRELAND, DONNYBROOK FAIR.

August 24, the Rev. Dr. Spratt held his usual annual temperance meeting near the Fair Green, Donnybrook. Thousands attended, and the reverend gentleman had the great satisfaction of administering the total abstinence pledge to some hundreds. The fair went off merrily, and with good order to its close. No heads were broken. One method to secure this orderly conduct was adopted, equally ludicrous and prudential. A huge police van went round from time to time, "weeding" the fair of the drunken people who were unable to take care of themselves and likely to do anybody else a mischief. By these means the first elements of disorder were abstracted, and the famous fights of olden times prevented by their nipping the shillelahs in the bud.—*Daily News.*

NEWMARKET, FLINTS.

September 14th, 1846.

DEAR SIR,—Having laboured very hard during the summer months, by lecturing in the open air, and the last week I delivered lectures at Rhyl, a new flourishing town by the sea shore, near St. Asaph, much admired and frequented by strangers, as a watering-place. At Denbigh, Ruddlan, and Newmarket also, to good congregations, and some were added.

Lectures on the Physiology of the Human Body, with the use of plates, draw great attention, especially of the young people; and indeed it is our chief aim to entice the affection of the rising generation, and have their tender minds turned from the intoxicating cup; but as for those who are slaves to drink, they will neither read, listen, nor look at the drawings, as they heartily hate any light on the subject.

Several children and young boys signed the pledge about twelve years ago, who are now grown up, we are most happy to find many of them quite firm and faithful as members, determining never to drink intoxicating liquid as a common beverage. Should we succeed with the young, what a healthy, sober and noble generation would be the next! But now we have great reason to humble ourselves before God; great many of our countrymen are very bad, and the interest of our common Saviour very low and flat in general.

Still it is very evident that strangers who work on the Chester and Holyhead Railway are much worse even than the Welch people.

I have lately printed 3000 of Welch tracts at Dolgelly, which are sold to temperance societies for 2s. per hundred; great many are given away gratis. The drift of my tract, is, to prove the unlawfulness of our using intoxicating drinks in general, shewing that they are quite unsuitable as a common beverage for a man in health, the injurious effects of the present drinking-system on all societies, but more especially as it raises a barrier between man and his Saviour.

EVAN DAVIES.

NORTH WALL.

(To the Editor of *The National Temperance Chronicle and Recorder.*)

35, Eccles Street, Dublin, 1st August, 1846.

DEAR SIR,—The press being the great agent for diffusing throughout the world a knowledge of the important events which are constantly occurring among men, and ruling their destiny, whether for weal or for woe. It is natural that those who take any prominent part in the promotion of objects which they deem of importance to the well-being of the human family, should seek, through that mighty medium of inter-communication, to influence public opinion on behalf of the measures they advocate. Hence the frequency of my communications with it on the subject of teetotalism. This great movement may, without hyperbole, be denominated a World's movement. It assembled recently in London, a Convention composed of about 350 individuals, from America, from the West Indies, from France, from England, from Scotland, and from our own Green Isle—all earnest zealous men, bent on the promotion of the great object that brought them together, and determined to use all lawful and christian means for the conversion of the world to their principles; which, when adopted, are as certain to promote human happiness, as it is certain that to-morrow's sun will rise. The Convention sat

six days, the members giving and receiving information to and from one another, and stimulating each other to fresh zeal in labouring for the overthrow of those drinking-customs that are the bane of man's happiness, and which must, so long as we permit them to enslave us, prostrate all our energies, and diffuse abroad over this fair earth, misery and woe, and desolation, and effectually prevent the advancement of our race in the paths of virtue and happiness.

A cause which had the power to bring together, from various and distant places on the earth, and at great expense of time and money, a large number of individuals, who had no pecuniary object in view, but whose sole aim was to promote the best interests of the human race, is not a cause which wise men will cast aside as unworthy their serious attention. A cause in which millions take a deep interest, is not one which wise legislators will neglect or be unmindful of, particularly when social order as well as domestic happiness depend on its advancement. A cause of such deep interest to humanity, and in the progress of which, good and intelligent men everywhere take an abiding interest, is one upon which the press cannot be silent—the press, which is the bulwark of freedom, and the nurse of virtue and religion, will not fail to lay before the world the progress of the greatest reformation of modern times, whose advocates found a ready help in this country from the press, in their days of trial and of difficulty, and who now, in the zenith of their hopes, look with confidence to the same power to aid them until the completion of their mighty work—a work which is sanctified by the peacefulness of its operations, by the harmony of its agencies, which combine men of all sects and parties for the promotion of a common good, and the mighty magnitude of the end it aims at, which is nothing less than the regeneration of the human race from the vilest habit which has ever warred with the dignity and nobility of man's high and immortal destinies. Good men applaud our efforts, and the approving smile of Heaven lightens our labours, and assures us of ultimate victory and lasting triumph. When I sat down to write, my purpose was, to give your readers some account of a delightful open-air meeting, which took place yesterday, at the North Wall; but the recollection of my recent visit to London, and reflections on the probable results of the Convention there, carried me away into other subjects.

On my return home, I found my estimable friend, Father Spratt actively engaged, as usual, in the promotion of happiness. The meeting which assembled at his call yesterday, was equal in interest to any one he ever held before. The gathering was immense, many thousands were there, and as fine a feeling as ever I witnessed on any similar occasion pervaded the crowd, and sparkled in the countenances of all present. I wished that those who doubt the determination of the PEOPLE to persevere in the work of self-improvement, had been there. They would have received a lesson that might have been useful to them all their lives.

The meeting was addressed by Father Spratt, the city-marshal, Mr. Brennan, Mr. Battersby, Mr. Barry, and myself. Several hundred persons took the pledge. It was the subject of remark, that an appearance of comfort and respectability among the assembled people, was evident, which spoke more loudly in favour of teetotalism than any words which could be uttered.

This letter has already extended to a greater length than I intended, I shall therefore hastily conclude by an earnest appeal to the working-men

of all classes, to be faithful to the noble cause in which they are embarked; be faithful to it, because it will promote your own happiness and the best interests of your families; be faithful to it, because it will promote the honour and glory of your country; be faithful to it, because it is the cause of morality and religion; be faithful to it, because it will raise humanity out of the dust, and make man mindful of his high dignity and immortal nature; be faithful to it, because every effort to do good is pleasing to Almighty God, and will bring down his blessing on our heads.

Faithfully yours,
JAMES HAUGHTON.

EDINBURGH.

On Tuesday, August 18, the usual weekly meeting of the Edinburgh Total Abstinence Society, was held in Adam Square Hall. Mr. G. Johnston, president, who had just returned from London, occupied the whole of the evening by a narrative of the proceedings of the World's Temperance Convention, to which he had been appointed a delegate. After referring to the constitution of the assembly, the business that had been done, and the practical suggestions brought before it, he concluded his address by stating, as his own impression, that the convocation of so many enlightened, pious, earnest, and experienced advocates of the cause, would not be otherwise than highly beneficial. The principles enunciated, supported by facts and argumentation, and the vast amount of statistical knowledge, collected from all parts of the world, and which would be available through the delegates to so many societies, must, beyond all question, cause the principles of total abstinence, with all its concomitant blessings, to spread through many lands. When Mr. Johnston had concluded, Mr. Gregory rose, and proposed a vote of thanks for the great attention he had given to his duties as a delegate, which was warmly responded to, 122 joined the society.

RAILWAY LABOURERS.

It will be seen by an extract from the Parliamentary debates, given in our last June Number, that on a motion of the Hon. E. P. Bouverie, a committee was appointed to inquire into the condition of the Railway Labourers. The evidence given before that committee is of a very valuable character, and has just been published. It adds another most important document, to the many recently issued from the press, exposing our social defects, and exhibiting to view the effect of evil habits, upon the health, happiness, and morality of the population. The Railway Labourers have been a much neglected class, and as they will, before long, amount probably to not less than 200,000 of the effective labouring population of the country, their condition is one of great interest. The means of employing so great a number, and relieving our large towns of what is usually called its surplus population, ought to be a subject of congratulation; but when we see that high wages are the means of increasing the debaucheries of these poor and uneducated men, instead of enabling them to purchase the comforts of existence, it only adds additional weight to the arguments used against the drinking-system, which continues its oppression over every part of the community. This report is full of much instruction. It will shew the dreadful state, spiritually and intellectually, into which our humbler classes are sunk. We have only room in the present number for a few extracts from the evidence.

Mr. R. Rawlinson says, "As a matter of course I took care not to go amongst them if there was drunkenness or rioting, or if they were in crowds; it would not have been safe or judicious to do so. Upon the work, I had no reason to complain, and no man resisted my authority."

So that they were only dangerous when their passions were excited by drink. Look at the following answers given by Mr. Robinson:—"Did they lose any time after pay-day?" "Very frequently; in Northamptonshire, after Midsummer, there is a custom there, all the villages have annual feasts, and these were a source of great annoyance, first in one, and then in another, and so it would go on for three months, and nothing would keep these men from the feasts, and joining in the revelry and drunkenness, as long as they had a farthing to spare."

"Were they often in a state of drunkenness and dissipation?" "The men generally after the pay night; I am not speaking of my own exclusively, for there were from 1000 to 3000 men employed within the five miles, and I have seen great drunkenness and dissipation after the pay night; fifty and sixty men fighting all at the same time."

"What state were the men in on the Sundays?" "Very few of them attended any place of worship, there was no place; they generally used to get into the fields and under hedges, and get beer and quarrel among themselves."

Mr. Thomas Beggs, who during his mission in Scotland in connexion with the Scottish Temperance League, had taken great interest in the circumstances of these men, and made many inquiries respecting them, was examined; he says, "They are generally men who have been in the habit of receiving very precarious employment, and very low wages in towns, and they are drawn suddenly into an employment which is lucrative to them, and brings them a considerable sum; but it is all spent in dissipation. They are in a state of continued poverty, and always in debt. There is a general complaint of their want of honesty. The facility of getting employment induces them, on the slightest pretext, to leave their present and get other employment, and leave their lodgings unpaid; they get their little bundle out, and leave the place in debt."

To another query, "There is an immense deal of whiskey-drinking (this refers to the Caledonian line); some attempts have been made to put this down; the men principally drink upon the Sabbath, and the houses for the sale of whiskey were closed for that day; but the policeman informed me, he could see little or no diminution of the drinking; and it appears that the people who lodge the men, procure the whiskey from some place or other—the policeman suspects, but has no proof. They procure it and sell it to the men; and on Sunday, they spend the day in whiskey-drinking and card-playing, and then turn out at night to have a fight," "they have had to increase the police force from three to fifteen or sixteen," that is in Lockerby—"The system of monthly drinking is always the worst, but every Sabbath is more or less disfigured with these scenes."

"Do you speak of the Irish labourers, or of the labourers generally?" I am speaking of the Irish labourers here, more particularly in connexion with Lockerby, because the Irish labourers are all there; but I did not find much difference in the habits of the Scotch labourers upon those lines. They have not been so long at that employment, but they are gradually approximating to the same kind of thing: men's habits soon assimilate to the habits of those by whom they are surrounded.

There is, however, this difference at present, or when I was there a few weeks ago, that the Scotch, in cases of bad weather, would go out fishing, or other pursuits of that kind, while the English and Irish labourers, who are mostly persons who have been employed in similar work in England, go to a public house, if they can possibly procure the means to do so. There is a greater abstemiousness generally in the Scotch character, and a greater respect for the Sabbath. The Scotch are very remarkable for their great veneration for the Sabbath, even those who do not recognise anything else scarcely belonging to religion."

One thing is apparent through the whole of this report—that the men have been crowded together, without any preparation, or consideration of their comfort, or convenience—in the language of Mr. Beggs, "they have been crowded one upon another, the decencies of life have been broken down, and if the decencies are not preserved, it is impossible to preserve the moralities." They have, moreover, been made a prey of by mercenary men, who offered them drink and make it almost compulsory upon them to take it; and this has produced in them, as amongst the population of our manufacturing towns, the greatest vices, and the most serious calamities. We hope that some legislative enactment will follow this report, to correct the evils of which it complains.

We shall return to this subject again. We give however, an extract from a letter received from one of our Correspondents.

Berkhamstead.

DEAR SIR,—Perhaps it may be acceptable, if I state some of the facts relative to railway-making which has come under my own observation. When the London and Birmingham Railway commenced, there came an engineer into this town who had authority over all inspectors, overlookers, &c.; he brought with him a poor relative, who opened a general shop for the sale of meat, groceries, clothing, bread, &c. The men were told to deal with him; his goods of every description was 25 and sometimes 30 per cent. dearer than other shops in the town; the intemperate characters, strangers as well as townsmen, who spent their money in drink, would go to the inspector for a shilling or half-a-crown ticket to get food. These tickets were cashed on pay-days, and this poor relation realised several hundred pounds during the making of the railway. The more sober part of the men, who had a desire to lay out their hard earnings to the best advantage, were told that unless they bought at this shop it was likely they would lose their work. Timekeepers bribed by drink have put down men as making full time when much time has been lost over drinking. The Aylesbury Branch line was under Mr. Dawson, a teetotaler, whose men were principally teetotalers, no drink was allowed to be brought on the work, some of the men are in good circumstances in various parts of the country. There is no doubt, but, had the men been sober characters on the London and Birmingham Railway, they might have successfully resisted these railway food shops, by appealing to the contractors against such a system. I personally know of but *two men* working on the London and Birmingham Railway who saved any money, and my knowledge extends to several hundreds. In my humble opinion no legislative enactment will do away with such a system as long as men are intemperate, for there will always be found a combination among officials on railways to tempt them to drink, and then plunder them.

ROBERT GAMBLE.

EDUCATION OF PRINCES.

The Prince of Wales begins to figure in the newspapers. For a child between four and five years of old, he is not "as little Prince as may be," but as great and renowned as may be. When the royal yacht was off Guernsey, his Royal Highness caught an eel, himself holding the rod and line; and when off Jersey, his Royal Highness suddenly appeared on deck, amid the cheering crew, clad in check shirt, blue jacket and trousers, glazed hat, and neckerchief twisted in that knowing knot which is amongst the mysteries of seamanship. His Royal Highness repaid the acclamations of the sailors by ordering them a glass of grog all round. His Royal Highness does not, therefore, patronise the temperance societies. Now, there is no harm, that we know of, in a child's catching eels instead of fittlebats; nor in wearing a blue jacket and playing sailor. The bustle which the sailors were allowed or directed to make about it, is rather questionable; and the ordering of extra grog more questionable still. For children under five years of age it is not generally reckoned wholesome training to encourage them to treat their friends with rum and water. But Princes, and above all Princes of Wales, are not subject to ordinary rules.—*Daily News*.

ANNUAL LICENSING DAY AT BOLTON.

THE annual meeting for the purpose of renewing and granting licenses for victualling houses, was held at the Court-room, Bowkers-row, on Thursday.

Mr. TAYLOR, solicitor, had a petition to present. It contained only two counts, the first of which was—"That there is no necessity for an increase of such places of resort within this borough," and the second was—"That the drinking of intoxicating liquors is injurious to the health and morals of the population, and has a tendency to increase crime and the local taxes of the borough." He was wishful to confine himself strictly to the subject. In the first place, he would tell them how many licensed ale-houses there were at present in the borough. The number of public houses was 117, there were also 191 beer-houses; making a total of 308. Now the number of occupied houses was 7,793; that number divided by 308, would give 25; the number of houses to one ale-house. Was that enough? The common average of persons residing in one house was five, but three of the five might be said to be children, and when that deduction was made, it would be seen that the number to support one ale-house would be very few, even assuming all the adult occupiers of houses to be drinkers. It might be said, that some who did not live in the town came into it; but he conceived those who resided in the town and were not drinkers would be a balance against them. Now he should say that the accommodation he had alluded to was enough. He should wish to draw their attention to the effects which these ale-houses had upon the population. Without regard to the mischief which was caused in the shape of domestic misery, and the propagation of vice and immorality, he should refer to the evidence of Mr. Harris, the superintendent of police, to a great number of persons who were then in that room, who had sat upon juries at inquests; to the judge who had recently sat at the Liverpool assizes, and the grand jury who were also there in attendance; indeed he would refer to the magistrates themselves for evidence of the effects of drinking. He would take the statement of Mr. Harris, from whose account it appeared that up to November, 1845, the number of licensed ale-houses in which

thieves and prostitutes resorted was 25. That number was of the 117 he had alluded to, with licenses to sell ardent spirits. In 29 out of the 117, gambling was permitted. Therefore, under any circumstances, before ten new licenses were granted, at least 50 of the present licenses ought to be taken away. At all events there would be no necessity for new ones till such as he had spoken of were removed. There were in the town, known to the police, 112 females, who were common prostitutes. He would ask the court whether the system of prostitution was not encouraged by ale-houses? Did not the individuals alluded to, when brought into the dock for various offences, regularly say, "If I had never been drunk I should never have done it," which, though not an answer to the crime, was often an excuse. Then, he would go at once to the number actually apprehended in a state of drunkenness. From the 30th July 1845 to the 30th July 1846, 754 persons were apprehended by the police in a state of intoxication. It might be said that such persons might have got their drink from other places than ale-houses; but such places were open, and the inference was plain. Many of the parties were often found reeling in a state of disorder and were brought to the lock-ups for protection. Now what had the police to do with reference to one drunken man? There had to be four distinct entries in the police books; first, the charge to be taken, next, the entry on the charge sheet, and afterwards in the general book, and in the book of statistics. Out of the 754 who had been apprehended, there were numerous instances, where two policemen had been required, or two and a stretcher. Now, if there were no other circumstances, the fact of the additional labour caused in that respect, would be a sufficient reason why the magistrates should pause, before they increased the number of ale-houses. The return was up to July, and it might be said that an improvement was possible to have since taken place. But was it so? He believed Mr. Harris would tell them such proceedings were on the increase, and he never yet knew that the way to suppress drunkenness was to increase the means of getting drink. Last month, the number of persons apprehended by the borough police was 260; out of that number, 136, or more than one-half, were cases of drunkenness only. There were 15 police in the borough, and more than four-fifths of their time appeared to be occupied in bringing up drunken persons, and persons implicated in robberies or other offences into which they had been led by drunkenness. Now, if such appeared to be the case, that thieves had been led to commit theft through drunkenness, he thought they would see the necessity of considering before they increased the means and opportunities of obtaining drink. Though the justices were met to hear applications for licenses, they had a right to use their discretion, and if they thought proper, to refuse to grant them; and as conservators of the peace and protectors of the welfare of the borough, he hoped they would see it necessary to decline granting any additional licenses. He would now come to another class of cases, which were connected with drunkenness. He did not wish to give the names of parties concerned. They were cases of death, traced directly to drinking, and the parties had all in some manner been in connexion with a licensed ale-house or beer-house. At present he would take seven of the most striking cases; cases which had been openly investigated, and statements respecting each had been given on oath, as papers in his possession as Coroner would show. In case No. 7, a man fell down

stairs in a licensed inn, and breaking his neck or fracturing his skull in the fall, he died in consequence. No. 10, was a case in which a man got drunk at a beer-house, near the Farmer's Arms, and on coming home by the canal bank, was met by a man, who, seeing him in a drunken state, would have assisted him, but the assistance was declined, and it turned out that he had within a short distance of the place where he met the man, walked into the canal, where he was afterwards found drowned! Nos. 22, 24, 36, and 39, were each cases in which the deceased persons had hung themselves through excessive drinking. In one instance, a licensed innkeeper was the person who last saw the deceased alive, and took him part of his way home from the public-house. Those were all cases which had occurred within the last five or six months. Four suicides from excessive drinking!—Such were the decisions of the juries, and they could come to no other conclusion, for there was no insanity, except what was brought about by drinking. No. 48, was a case on which a man on a Sabbath morning was in a beer-house, with two or three others, and having become intoxicated went with the men with whom he was in company, to shew them some machinery in Mr. Haigh's mill, where he was employed as engine-ter, though he had no business in the mill at the time, and there fell from a plank (which the jury afterwards walked over steadily) and received injuries which in a very short time brought about his death; and he left 7 or 9 children unprovided for. Drink was decidedly the first cause of his death. With instances of that nature, he would ask the bench to refrain from granting any additional licenses? He believed there were gentlemen present who sold spirits who believed there were already a sufficient number of licensed houses. There were no doubt at that moment 20 licensed victuallers who would be glad to give up the houses they occupied, could they get parties to take the fixtures, &c. The trade was, in fact, overstocked. He would refer them to an example set by the judge at the assizes. He read that portion of Mr. Justice Wightman's charge to the grand jury, with reference to the vast amount of crime caused in this and the adjoining county by drunkenness, from which it appeared that four-fifths of the crime committed was connected with drinking; and to show them that the grand jury were satisfied of the correctness of the judge's statement, he would refer to the presentment of the said jury respecting the same. He then read a portion of the presentment in question. Such examples were not now solitary; for they were being set by some of our bishops, many of the aristocracy, and others high in authority. It had been said that respectable persons had signed memorials for more. Was not the probability that they signed the documents in question in order to get rid of the importunities of the parties? He, himself, had been asked, as Coroner for the borough, to put his name to such documents. He had complied, but he would say, he was sorry for what he had done, and would never do it again. He did not think any such confession on his part was wrong, for he apprehended when a man found himself in a wrong course, he ought to turn to the right one. In rejecting the applications made, the magistrates would have with them all the members of the temperance society, every father, every mother, every religious man, all moderate drinkers. He further deprecated the vice of intemperance, and having presented the petition, sat down.

Mr. DARBISHIRE observed, that on the bench it had been universally remarked there would not be one-tenth of the crime brought before the magistrates, were it not for drunkenness. With respect to temperance societies, he might say, they had long laboured apparently unnoticed, but their efforts were most praiseworthy, and were deserving the notice of the public.

The magistrates retired to consider the applications for new licenses, and after an absence of about twenty minutes, Mr. Darbshire, returned into court, and stated that the magistrates had unanimously decided to grant no more.

By the official returns of the census of New York, it appears that the whole number of inns and taverns it contains, is 1388; the whole number of groceries, 1964; total, 3352. At a very liberal estimate we may suppose that out of the groceries there may be 52 in which no liquor is sold; which leaves three thousand three hundred as the number of stores in which 'liquid damnation' is retailed. Can any one wonder then at the amount of poverty, misery, and crime, that pervades the city.

DRUNKENNESS IN CONGRESS.—The increase of drunkenness in Congress, during the present session, has become awful in the extreme. Probably, never since foundation of the Government, has it been so open and unrebuked. Important business is delayed because the chairman of some committee is drunk from day to day, and cannot attend. Members even appear drunk upon the floor, and use the most profane language. This is from unquestioned testimony, and is for a lamentation.—*St. John's N. B. paper.*

INDIGNANT, VERY.—Mr. Bell, member of Congress, from Tennessee, thus indignantly repels a very grave charge against him:—"It was false that he had anything to do with temperance meetings, or gave any support to them. He was not a temperance candidate for Congress, did not belong to any temperance society, but was the retained lawyer of one of the tavern-keepers." What a state of public sentiment is indicated by such electioneering.

Review.

The Juvenile Temperance Messenger and Monthly Instructor. September, 1846. By JAMES BALLANTINE; THORNTON & COLLIE, 19, St. David Street, Edinburgh.

This little work for children has just reached us, with a *Child's Temperance Catechism*, and a number of little tracts. We honour James Ballantine for zeal in the cause of the young; and beg to express our unqualified admiration of the manner in which he has executed his task. We know of no way in which he could have done greater service to the cause of religion and humanity, than by devoting his labour and influence to enlist the attention of our juvenile population to the cause of temperance. These publications are chastely and sweetly written; and we would that every parent and teacher would place them in the hands of youth; and to their esteemed author, were encouragement of ours needed to stimulate him on in his labour of love we should give it. We, however, cannot withhold our meed of praise. These little publications will do an incalculable amount of good, and the seeds thus sown, will, one day bless future generations.

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THE
NATIONAL TEMPERANCE CHRONICLE
 AND
TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

No. 11, JOINT SERIES.]

NOVEMBER, 1846.

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Chronicle and Recorder.

NOVEMBER 1ST, 1846.

LEGISLATION.

The considerations suggested in the last article seem to us conclusive that a positive interference with the manufacture, or sale of intoxicating drinks, is beyond the pale of legislation. At present, good men regard it as a fair trade, and sanction its continuance; and say they, government has nothing to do with trade, but protect every man in the discharge of his employment. We assent to the proposition, and are willing for the time being, to extend it to all the recognised trades of the country. Those who contend for putting down the traffic assent to this too; but draw a distinction between articles of legitimate and illegitimate commerce. But who is to define what comes under the former or latter category. It would be too dangerous a power to place in the hands of any rulers. That must be determined by the moral sense of the community; and we shall find it reflected back in the acts of the legislature; but it is no part of their business to solve moral questions. *Lawmakers* have to do with results, and legislate as the will of the community decides. But without entering into abstract questions of law or government; the civil magistrate has a power, with the consent of the public voice, to impose restrictions or limitations, on the exercise of trades or employments, where they may interfere with the rights or conveniences of others; and where they cannot positively interdict, they can control or limit.

Political society owes protection to all its members. A great mass of the people are creatures of mere passion, sacrificing the hopes of the future in

the gratification of the present. Then, again, a great number are young, inexperienced, and untaught. To these a measure of protection is due. The moral feeling of the people sanctions the use of legal means to restrain the vicious or the selfish who would throw temptations in their way. Many of these expedients already in existence, may be ill-judged or inoperative; but still the right to bring in the arm of civil power, is all but universally acknowledged. We will try to cite an analogous case.

Great interest is now felt in sanitary measures. It is known that fever, and epidemic diseases, scourge the crowded neighbourhoods of our large towns, as the consequence of foul air, deposits of filth, &c., and the poorer classes have little or no choice in their dwellings. This is a question for legislation, and every intelligent mind approves of it. The poor man who cannot protect himself, is entitled to protection. Now suppose that in a salubrious neighbourhood, some man grossly ignorant of the laws of health, or so recklessly bent upon the pursuit of gain, as to be indifferent to them, opens a depot for old bones, rags, &c. And to his other abominations adds a dung-heap; this generates miasmata, spreads sickness abroad, and as a natural consequence, burdens are added to the poor-rates and other public expenses. If he is a selfish or ignorant man, it is useless appealing to him; all he can see is, his own interest, and he does not care what inconvenience others suffer. Now it is admitted, that here the civil power should be called in. In the very last session of parliament an act was passed, one clause of which gives to the magistrates a power to order the removal of any nuisance injurious to the public health, on receiving a complaint, backed by a cer-

tificate from two medical men. This may appear harsh in some instances, but will be assented to as a just measure of protection by all who have examined the subject. There are similar cases, but our limits will not admit of more than simply referring to the regulations respecting gambling-houses, and those affecting dangerous employments. On the same ground we have a right to ask for stringent measures to regulate a traffic in strong drink, which is doing so much mischief. Interference, in the sense of interdiction, we repudiate as neither sound in principle, nor expedient. But regulations to lessen or abate the evil are called for; and the only difficulty we feel is, as to the extent to which that limitation should go. Now, in neither case is the government expected to enter into the morale of the question. In carrying out sanitary measures, they are not required to discuss the qualities of air, &c., but to be satisfied with the result, which shows clearly and invariably that mortality is greater under one condition than another. We therefore do not think it necessary that legislators should decide upon the nature or properties of strong drink. They have to do with the results. Its use leads to crime, vice, and poverty; and therefore it is their duty to lessen the facilities for drinking, more particularly as the poorer classes of our countrymen are its principal victims. They interfere with the truck system, and ought to do so with the payment of wages at the public-house, which is akin to it; and to prohibit the amusements of taverns, dangerous under all circumstances, but particularly so when connected with drink.

We have introduced this subject, as we declared, with a view to excite inquiry. We have another object—to inquire what is the best means of approaching the legislature? Most assuredly they have never had the subject fairly before them; and legislators, like other people, require teaching. They, of all others, have their time most occupied with party questions. It is twelve years since the Parliamentary Inquiry; and this was conducted when total abstinence principles were imperfectly understood. Since then we have been accumulating facts and acquiring knowledge, and it is desirable that the result of our experience should be presented to the ruling powers. We urge, then, that decidedly the best plan of effecting so desirable an end, would be to procure a government commission, to inquire into the effects of the License Laws upon the public health and morality. To the various commissions for inquiring into the health of towns, we are indebted for many sanitary regulations already obtained and in prospect; and for much valuable evidence as to the effects of intemperance. Our question is at all events equal in importance, and the temperance body possess an influence powerful enough to procure such a commission, and to work it efficiently. We believe that such

an inquiry would open up an amount of startling facts—for which teetotalers are scarcely prepared—and that it would certainly result in some measure wisely laid to counteract the numerous temptations to evil which prevail, as connected with intoxicating drinks. It would do much to correct our statistics; and would bring before both branches of the legislature our great question in such a way as no other means could effect. We throw out this as a hint, and think that this would unite the three classes of opinions to which we referred in our last; and produce what is desirable in all questions connected with our movement—harmony of effort.

Some other matters we have still to consider, but must wait another opportunity.

THE HINDOO SACRED BOOKS ON THE USE OF LIQUORS.

The following extracts from the Hindoo Shastras were selected and translated from Sanskrit into Mahratia by a learned Pundit. There can be no doubt that the use of intoxicating drinks has proved a fruitful source of poverty, wretchedness and crime. But we express no opinion as to the suitability of the penances here prescribed. There is reason to fear that many of the higher castes, and not a few of the Brahmins even, not having the fear of these penances before their eyes, have fallen into the habit of using these drinks. This is much to be regretted, as this habit can add neither to their happiness nor respectability. It will promote neither health of body, nor strength of mind, nor strength of moral principle. On the contrary, those addicted to intoxicating drinks, will, in consequence, have less self-respect and are likely to become far more degraded, degraded and wretched than they would otherwise be. If therefore they have no regard for their shastras, let them at least have a regard for their own welfare, and wholly abstain from that, which, while it can do them no good whatever, will in many cases at least, sink them to the very dregs of society and involve them in infamy and shame.

Prayuschitendooshekhur, a work on Hindoo law, contains the following on the subject of spirituous liquors:—

A strong liquor is obtained from grain which produces intoxication. If a Brahmin, impelled by desire drinks, even once, such an intoxicating liquor he shall perform the death penance, i.e. he shall boil either spirituous liquor, water, cow's urine, cow's milk, or clarified butter made of cow's milk, and when it becomes hot like fire, he, having wrapped himself in a wet cloth, shall drink it out of a copper or iron vessel; and if he die from the effect he shall be considered purified. But should he not die, he shall not eat any more food until the day of his death.

If on a single occasion, he shall drink spirituous liquor, not in consequence of a desire for it, but mistaking it for water, then he shall clothe himself in a coarse woollen garment, and leaving his hair to become long and matted, shall for twelve years remain unclean, and practice all the austerities prescribed in the case of him who has taken the life of a Brahmin. If he drink it daily, though not impelled by appetite, then the death-penance must be performed.

If any one shall drink spirituous liquor by mistake, supposing it to be water and then vomit it up, he shall eat no food for three years, except one meal daily, to be taken in the night, which is to consist of the refuse of the *teel* seed of which the oil has been extracted, or a little rice water. In addition, he must daily drink the *punchagurya*, a purifying mixture composed of the five products of the cow. Or, as a substitute for the above penance, he may give a piece of land to a Brahmin in charity, and again perform all the rites which are prescribed for Brahmins from their birth onwards; after which he may be re-admitted into caste.

If, through mistake, a person allows the intoxicating liquor merely to reach the palate, he must perform the above penance for one year; but if knowingly, then for twice that period. If he eat food in which there is intoxicating liquor, though without a desire for such liquor, then he shall perform all the rites which are prescribed for Brahmins from their birth. If a Brahmin smells a spirituous liquor, he must perform the *santupun* penance. All persons are liable to the death-penance, who knowingly and voluntarily drink the liquor called *Pyshtee*. This is obtained from a certain kind of flour, and is of a far worse nature than *Gowdee* and *Madhee*, which are obtained from molasses, honey, &c. The above mentioned penance is therefore prescribed for such as may have used the *Pyshtee* liquor.

According to the work of Madhwa, any Brahmin who, whether intentionally or unintentionally, drink either the *Gowdee* or *Madhvee* liquor, must boil either spirituous liquor, water, clarified butter, or cow's urine till it attains the heat of fire and kill himself by drinking it: he will then be purified from the sin.

Next comes the penance for using intoxicating liquors produced from the jack-fruit, &c. Of these liquors there are eleven kinds which are made from, 1st, jack-fruit; 2nd, grapes; 3rd, the flowers of the *moha* tree; 4th, dates; 5th, palm tree; 6th, sugarcane; 7th, honey; 8th, *syre*; 9th, *marisht*; 10th, *miray*; 11th, cocoa-nut. If a Brahmin even unintentionally tastes any of these liquors, he must suffer the fiery penance. He must also perform all the rites pertaining to Brahmins from his birth, after which he may be restored to caste.

The *Mitakshura*, a work on Hindoo Law, much used in the courts of this country, prescribes the following in the third chapter, which treats of penances.

If any one drinks spirituous liquor, let either spirits, water, clarified butter, cow's milk, or cow's urine heated boiling hot, be administered to him; and if he die by this means he is purified from the sin.

Prucheta says that a person who has drunk spirits but a single time, must wrap himself in a wet cloth, and drink spirits heated boiling hot in an iron or copper vessel.

Ungera says, in like manner, that he who has drunk ardent spirits, though but once, must atone for his sin by drinking it hot like fire.

It is the opinion of *Wasisht* that not only those who for once take strong drink, as *pyshtee*, *madhvee*, and *gowdee*, must perform the above mentioned penance; but those also who repeatedly and deliberately drink *toddy* and such like liquors which are but slightly intoxicating.

If any one drink spirituous liquor, let spirits be heated as hot as possible and poured into his mouth until he die. Thus he will be purified. And what can be said more? except it be that the very vessel which has contained intoxicating liquor

is to be rejected as unclean. On this subject, *Bruhusputte* says, If any one has drunk water from a vessel which has contained intoxicating liquor, he must take milk which has not been heated, clarified butter and the juice of the roots of the *shaunkupoosee* tree, and having mingled them together, must continue to drink the mixture for five nights, by which means he will be purified.

A female of any caste whatever, who shall drink intoxicating liquor, be she ever so holy and chaste, shall never enter that heaven in which wives enjoy happiness with their husbands. On the contrary, she shall again inhabit this earth, appearing successively in the form of a bitch, a vulture and a sow.

It is said by *Menoo* that if the wife of any person shall drink spirituous liquor, one-half of his body shall waste away by degrees, and for this waste portion there can be no expiation. The *Gurood Pooraa* also in the chapter which treats of the departure and state of those who die, enjoins that no one should drink intoxicating liquor.

In the 4th chapter of the *puccuman* division of the *Rig Veda*, the person who drinks spirituous liquor is ranked with those who are guilty of infanticide, parricide, matricide, the stealing of gold, fornication with females without regard to caste, incest with one's own mother, &c.

The 28th stanza of the 26th chapter of the 5th division of the *Bhaguwut* says, that he, who, whether Brahmin, *Kshutriyu*, or *Wishyu*, drinks intoxicating liquor, or who when engaged in the performance of religious rites causes his wife to drink it with him, is an offender; and that those, who notwithstanding the fear of hell do such forbidden things, shall after death be seized by the messengers of *Yum*, the king of the infernal regions, who placing their feet upon the breasts of these wicked persons shall pour melted iron down their throats and cause them to suffer great torments.—*Dny-anodaya*, June 15.

INTOXICATING LIQUORS AS MEDICINE.

In the *Provincial Medical and Surgical Journal* of September 9th, 1846, is a paper headed, "On Dilatation of the Heart, consequent on Teetotalism," by *Richard Chambers, M.D.*, Physician to the *Essex and Colchester Hospital*. *Est natura hominum nocitatis avida*; and so I was anxious to read on, for certainly this was something new. That abstinence from intoxicating drinks is said to be a cause of dilatation of the heart, will alarm many a timid mind, for who has not a dread of *heart-disease*? But Teetotalers need not alarm themselves, as the following remarks will, I think, convince them:—

The two cases related by *Dr. Chambers* are of such a commonplace character, that it seems necessary to search for some extraordinary circumstances to serve as an apology for bringing them *gravely* before the anniversary meeting of a learned society; and the subjects of the disease having been Teetotalers, was the fortunate adjunct. I congratulate myself that Teetotalism has forced its way so far as to be noticed *at all* by learned doctors of medicine; and now let us see *Dr. Chambers*'s cases, and his treatment of them.

Case 1, a free liver, became a teetotaler, and "for the space of six months subsequently, there was no perceptible alteration in his state of health:" from which I should infer that his new habits did *not* disagree with him. Afterwards he became ill, of what *Dr. Chambers* regarded as

dilatation of the heart, the muscular structure of the heart having yielded in consequence of the less stimulating character of the blood. Such is Dr. Chambers's theory of both this case and also of No. 2. Now put this into plain words, and what does it amount to? That blood in its natural state is not a sufficient stimulus to the heart; and that good blood, out of which good muscle has to be made and to be maintained, is not so suitable for that end as bad blood, or in other words, blood adulterated with alcohol!

But we have other authorities besides the author of this paper. Dr. Hope (the highest one perhaps) says, "when dilatation has advanced so far as to occasion *morbid dyspnoea*, [difficult breathing] it has a constant tendency to increase, unless the circulation be kept tranquil by a very quiet life, and by judicious medical treatment when necessary." Again, "If the cause be too violent exercises or passions, inebriety, [INEBRIETY!] occupations which, by placing the patient in a constrained posture, prevent the free circulation of the blood, the pernicious exercises, *habits*, or occupations, must be abandoned, and the passions calmed." Here we see the drinking of alcohol, and not the abstinence from it, set down as a cause of dilatation. Again, "The circulation should be kept as tranquil as possible, by a quiet life, and a moderate unstimulating diet. The food, however, should be rather nutritious, comprising a little animal food or soup twice a-day, in order to keep the muscular system in general, and that of the heart in particular, in good tone." Directly in the teeth of this, Dr. Chambers recommends wine and gin, which stimulate the circulation, and debilitate the muscles.

It may seem unprofessional for me to say that I believe the cases to be *not cases of organic disease of the heart at all*: but seriously such is my opinion. The doctor gives the result of a *stethoscopic* examination in both cases, but only notes two signs of dilated heart,—1st, clearness of sound; and 2nd, want of impulse. Now, in such cases as these, there must have been several more physical signs, if they had been genuine cases of dilatation with attenuation: while, presuming them to have been cases of sympathy between the heart and the stomach, there is not half the difficulty in explaining them.

But now, granting them to have been all they are said to have been; I ask, would it not have been worth while to try what the other medicines would have done without the wine? Why in such desperate haste to have a fling at teetotalism? Surely drunkenness is a horrid disease, and if we can help to get rid of it, we are bound to lend our aid as conservators of the public health: and can Dr. Chambers be so far behind the light of the day, as not to know that he has put his patients on the high road to a premature decay, and death? I think the ammonia, the quinine, and the other medicines prescribed, wrought the relief in spite of the wine and the gin; and that from these last the patients had a lucky escape, instead of their aiding in a scientific cure! In fact, medicine can be only said to cure, when it has so far restored the patient that he will remain well without it; so, if these parties with dilated hearts are still using alcoholic drinks, they are not cured, and the very means which are boasted of as having cured them, will inevitably, if persisted in, shorten their days!

How unnecessary to give alcohol a good name as a drink, by prescribing it in the form of *good old port*, and of *gin-and-water*! Why not the physician write a prescription for the necessary (!) quantity

of *spirits of wine*, to be procured as other medicines at the druggist's? How much more precise this would be than the old port and gin-and-water plan, where the quantity of the active medicinal ingredient is not known, or only guessed at, or left to the patient's own discretion!

O yes; it would better accord with precision, and with science, and with philanthropy, and with health too, but, alas, not with fashion! I trust the Teetotalers of Essex will have an eye to poor "Henry Taylor, the working gardener," and report to us progress concerning him. There are some remarks in a Norwich Newspaper, by way of a discussion between Drs. Hastings, Crosse, and Chambers, on the cases I have been referring to; the play upon words, and the bringing up old and exploded fallacies about Temperance, is utterly unworthy of these respectable gentlemen, and I trust some future day to expose their unfairness, if no one else will undertake it.

H. MUDGE, Surgeon.

P.S.—There is disease of the heart very prevalent in Cornwall consequent on drinking alcohol, I may call it *Sarification*. The heart is turned into stone; it is more common, more distressing, and more fatal than "Dilatation," a good deal! Do these learned M. D.'s recommend abstinence from its cause? I do; and have wrought many wonderful and thorough cures. Next month you shall hear again.

RAILWAY LABOURERS.

Extracts from Minutes of Evidence taken before the Select Committee of the House of Commons on Railway Labourers.

Evidence of GRAHAM SPEIRS, Esq., Sheriff of the county of Edinburgh, in connexion with the Granton, North British, Hawick Branch of ditto, and the Caledonian Railways. The magistrates have refused to grant licenses to stores (opened for the accommodation of the labourers,) for the sale of intoxicating liquors. Strongly urged upon the contractors weekly payments, and under no circumstances in public-houses; some have discontinued the practice, and have witnessed the good effects, resulting therefrom.

Evidence of Rev. J. R. THOMPSON, of Totness, Devonshire, in connexion with the South Devon Railway. *Accidents.*—I think there have been as many accidents from intemperance, as from the nature of the work. On a Sunday, a boy was killed on the spot from a drunken fight; in the same week, two men had their legs broken, and one his ribs broken, arising from intemperance, drunkenness and fighting. *Loss of time.*—The dissolute stand in the way of the well-disposed, for if there is a gang of men of fourteen or fifteen, if four or five get drinking on Monday, and the rest come to work, they cannot proceed with the work, so that the whole gang is stopped by the four or five drinking-men.

Evidence of W. REED, Esq., one of the directors of the Rouen and Paris Railway. Respectability of the French labourer compared with the English, on account of the intemperance of the latter. The French labourer desires to be paid only once a month, the English navy desires to be paid on Saturday night, and by the following Wednesday, wants something on account of the next fortnight's work.

Evidence of Mr. J. A. J. LIST, Superintendent of the Edinburgh County Police, and Justice of peace fiscal, in connexion with the North British, Edinburgh, Leith and Granton Railways. *Evils connected with paying on Saturday night, and at public-houses.*—Part of the men were paid at public-houses on that line, and there were continued scenes of quarrelling and fighting, on Sunday and Monday, very seldom resuming work till

Tuesday; but we deprived the man of his license, and since then they have been paid at the office, and on a Friday: since which we have not had a drunken quarrel nor riot in the neighbourhood. *Tyranny of the traffic.*—There is another thing deducted from their wages, which is beer; whether they like it or not; by the rules on certain parts of the railroad, the labourers are compelled to take a certain quantity of beer. These rules are made by the gauger, and encouraged by the contractor.

Evidence of Mr. ROBERT RAWLINSON, of Manchester, engineer, engaged in connexion with the London and Birmingham Railway. Desecration of the Sabbath through drink.—Very few indeed of the men attended any place of worship, though there were from 1000 to 3000 employed within five miles; they generally got into the fields, and under the hedges, drinking beer through the day, which invariably led to quarrelling and fighting. I have seen between fifty and sixty men fighting all at the same time; and the Monday was generally spent in the same way.

Evidence of Mr. A. RAMSAY, manager of the Edinburgh Water Works, in connexion with the North British Railway. I have seen crowds of people bringing ale and whiskey along the rail on a pay-night; the consequence has been, the whole country around has been a scene of riot and disorder.

Evidence of Mr. HENRY LACY POMFRET, Surgeon of Hallingworth, Surgeon to the Sheffield and Manchester Railway. A detail of accidents during six years.—Twenty-three cases of compound fractures, including two of fractured skull, seventy-four simple fractures, 140 severe cases, including burns from blasts, severe contusions, lacerations, dislocations, and one man lost both his eyes, and one-half his foot; also 450 cases of minor accidents, including trapped and broken fingers, injuries to the feet and toes, lacerations of the scalp, bruises, broken shins, &c.; five of these cases the fingers required amputation; many of these accidents were occasioned by drinking and fighting. *Loss of limbs from blasting.*—I have frequently found that the men had been to the beer-house before going to this particular portion of the work, and that in a great many cases led to want of caution, and foolhardiness, which caused the loss of limbs, and oftentimes of life; many having been killed on the spot. *Loss of time.*—Many, as long as they could get beer by any means, would not go to work; these likewise prevented the sober and more respectable who would have gone to work; the majority being drinking, the others could not go on. I have known them, after the pay-day, spend the Monday, Tuesday, Wednesday, and sometimes Thursday in drinking; and keep the more respectable from work also.

Evidence of S. M. PETO, Esq., contractor for the lines from Ely to Peterborough from Wymondham to Durham, and from Reatham to Lowestoft; the construction of Lowestoft harbour, and sixty-one miles from Southampton to Dorchester, employing 9000 men. I always make it a matter of stipulation that the men shall be paid no later than five o'clock on Saturday afternoons, in the current coin of the realm; and if in any instance tickets are issued, or payment made in any other than the current coin, they immediately forfeit their contract, and the deposit in my hands; and if the payment should be delayed after five o'clock, under any pretence whatever, it would be brought under my notice, and the parties would be instantly dismissed; and I never permit any beer to be brought on the works by any publican. *Question by Lord C. Hamilton.*—You do not find that on Sunday the men are so often in a state of dissipation and intoxication. I cannot say but they are so sometimes, but it is quite the exception. I allow no Tommy-shops or places for the sale of intoxicating drinks in connexion with the

works, though I have works now in the Fens, the plan I adopt is, I give my agent instructions to go to the nearest market-towns, (on being about to commence operations) and say, at such a place I shall be paying away £500. or £600. sterling to the men weekly, and it will be your (the tradesmen's) interest to see the men are well supplied: he would go for instance, to Ely, Peterborough, Whittlesea, &c., and on Saturday afternoons, the butchers and bakers, and others would be there. I have seen between thirty and forty bakers' carts piled up with bread, besides butchers' and others. The other day, I was conversing with Dr. Peacock, the Dean of Ely, we had been at work in his district for two years, with about 3700 men; and in Ely alone, I had 700 men lodging: the Dean told me, since they had begun the work, he had had less magisterial business than for any two years since he had been at Ely: and he said, that my men were an example to the district, and prevented excesses instead of being the occasion of them. *Answer to question.*—I have not found that the prohibition of beer has produced any bad consequences; perhaps an old tramp would come, and not liking this regulation, would go again; but the consequence of the publican coming I found was this; a lot of men are hot at work, they would say, let us have a round; then they would have another, and so on; and I have found from experience, that the parent of nearly all accidents is drunkenness. I have known scarcely any accidents arising, excepting from the men being intoxicated at the time.

Evidence of Mr. JOHN BAIRD, clerk of the peace for Dumfriesshire, in connexion with the Caledonian Railroad. Payments monthly, truck-system, and spirit and beer-stores allowed on the works.—The men are paid on Saturday; then the rioting and drunkenness continue for four and often five days, with the great mass of the men, accompanied with fights and assaults, and often serious injuries to themselves and others. A woman, a barmaid in one of the public-houses, on refusing a man who had been drinking, any more beer, as he had spent all his money, he attacked her, and the consequence was her leg was broken. But the magistrates are endeavouring to put down these houses altogether, by keeping a sharp look out on those who receive the men on Sundays; and when the time for licensing comes, they will lose them. *Bad effect upon children.*—There are a great number of young boys employed upon the work, carrying picks between the blacksmith's shop and the railway, and these are getting completely into the bad habits of the men, drinking, swearing, fighting, and smoking tobacco, boys of twelve and fourteen years of age.

Evidence of Mr. J. TAYLOR, engineer, in connexion with mines; by our rules, a man for getting drunk would be dismissed. I have found very considerable improvements, in reference to the evils of intoxication, in the fifty years that I have known the mine; whether it is owing to the temperance societies or not, I will not say, but there is less drinking, I am convinced.

Evidence of Mr. T. JACKSON, builder and contractor, Pimlico, in connexion with the Chester and Holyhead, the Bedford and Bletchley, and Leighton and Dunstable Railways. Obstruction of work and loss of time by drinking.—If we have a gang of men, say 100, in one cutting, we have three sets of waggons going; if it comes on wet, after ten o'clock, the men knock off, and if there is a beer-shop in the neighbourhood kept by a gauger, and if they have not money, they know that they have a claim upon him for the work done; and if but four or five persist in continuing to drink, as the waggons are sent out in sets, so many to each, the conduct of the five or six who stick to the beer, prevents the whole gang, of 100, going on with their work. I have known brewers come to the gaugers, and say, I will allow you five shillings a barrel for every one

you sell; they then pay a man for going up and down the works to the detriment of the work, forcing the men to take beer.

Evidence of E. CHADWICK, Esq., in reference to the directors of the Liverpool and Bury Railway. The contractors and foremen are strictly ordered, if they find any man come on the works in a state of intoxication, or apparently under the influence of liquor, to lead him off the works and discharge him.

Evidence of Mr. THOMAS JENOUR of Cheam, Surrey, in connexion with the Croydon and Epsom Railway. Beer is allowed to be brought upon the works, and sold to the men; the consequence is, there is every sort of abomination and lewdness, and bad women, all getting drunk together.

*Evidence of the Rev. W. H. GEORGE SARGEANT, Chaplain to the Lancaster and Carlisle Railway:—*We cannot give spiritual instruction to the men who are positively taught, by the contractors, to despise the Sabbath, the pay-day being Saturday, in order that one of their drunken days may be Sunday. I expostulated with the contractors, and they told me, in so many words, it was their design that Sunday should be one of their drink days, that they might not lose time. I suggested paying them on Monday, when, it is highly probable, most of them would go regularly to work on the Tuesday morning; but Sunday being an idle day, when they have their pockets full of money, the number of publicans desirous of receiving their money, lay all kinds of snares for them, and they fall victims to their unhappy position.

Evidence of Mr. JOHN SHARP, Contractor on the South Devon line. Do you allow an ale-housekeeper, or a tom-and-jerry keeper to set up a shop on the line? We never do. Why? Because I have seen the great evil of it on other works, creating drunkenness and fighting. Wherever a beer-house is allowed on a work, it is the cause of great disorder; and we have found the benefit of this prohibition, in the sobriety and respectability of the men. There is one suggestion I would make—I think government would do much good, and would greatly benefit the labourers on railways, by preventing people having so many beer-houses in the districts where they are going.

COLD WATER AND HOT ALCOHOL.

(From the *New York Organ*.)

We have reason to expect much more hot weather this season, and many more sudden deaths which will be imputed to "apoplexy," "congestion of the brain," "drinking cold water," &c. The following extract from "A Brief Essay on the Medical Use of Ardent Spirits, being an attempt to show that Alcohol is as Unnecessary and Mischievous in Sickness as in Health," by Dr. D. M. Reese, of this city, published in 1833, will be read with interest and advantage:—

"A case frequently named, as illustrating the value of spirituous liquors, is that which is founded on the sudden deaths which are reported every summer as occurring from drinking cold water; and it is urged that a little brandy taken with the water would prevent these casualties; and still further, it has been found, that persons have been recovered from the alarming dangers produced by drinking cold water when heated, by quickly swallowing a draught of raw brandy. And hence it is argued, that in hot weather ardent spirits in the water drunk is useful, and for the effects of drinking water alone ardent spirits are indispensable.

"The argument, however, is unsound, and the illustration an unhappy one, if it be recollected that the instances of sudden death from drinking cold water, almost universally occur among intemperate foreigners,

or others who habitually indulge in the use of spirituous liquors. And after drinking as usual until a thirst is thus created, which rum will not gratify, they go to a pump or spring of water, and drink to allay this thirst, which is more from their intemperance than from labour and heat united. Such are most generally the facts in the instances referred to, as is well understood by those who have attended to the subject.

"The effect of the cold thus suddenly applied to the stomach, is supposed to be a paralysis extending from that organ to the heart, and hence a powerful stimulus, promptly administered, is the usual remedy. For this purpose, opium, capsicum, camphor, ammonia, and the like, have all been successfully employed, and either are preferable to alcohol for this purpose, especially when the patient often has half a pint of rum in his stomach at the time of the accident, as I have known to be the case more than once; and in such cases, it is somewhat unaccountable how the mixture of rum and water, before drinking it, is to prevent the accident, and mixing it in the stomach is to cure it; but this may be regarded as another specimen of rum logic and alcoholic philosophy.

"The truth is, that water, however cold, drunk by an individual however much heated, never did produce this paralysis and death, except when the stomach had previously been impaired by intemperance or otherwise, and hence these accidents proverbially occur among drunkards. And it is equally true, that in these, when the effect of drinking cold water can be relieved, there are other remedies more immediate and effectual than alcohol, so that it is by no means indispensable even under such circumstances. Among the hundreds of thousands who practice total abstinence from all intoxicating drinks, there cannot be an instance produced of death from drinking cold water, although they usually drink it more frequently and more liberally, when heated, than do the intemperate. They are, perhaps, for the most part more discreet than to use anything to excess, and if they should even trespass in this respect, with cold water, the only evil effects that would follow, are a temporary disturbance of the system, neither dangerous nor fatal. The stomach unimpaired by artificial stimulation, has ordinarily vigour enough to reject the water or overcome the effects of its temperature.

"The pretext for mixing alcohol with water, because of its bad quality, as is proverbial in New York,* is alike unfounded, for there is no quality so bad in the water as this imparts to it; and certainly none to which this is an antidote. And yet in this city there are many barrels of ardent spirits in its varied forms, which are medically used on this pretext, and then forsooth all the mischiefs of the rum are set down to our 'villanous pump water.' The bar-keepers of our hotels, taverns, and other grog-shops, find it their interest to cry down the water, and pronounce panegyrics on the virtues of mixing it, especially for strangers, who are earnestly cautioned against using pump water, without its being first made into punch, sling, or bitters. It is on this account that a single visit to our city has been so often the ostensible cause of manufacturing drunkards, for persons have here learned to drink rum as a remedy for bad water so well, that on their return home, they could not unlearn it, and have never found any water since good enough to dispense with the addition, which they found so exhilarating and medicinal. I have often been amused at the willingness manifested to take this medicine, even by those who abhor physic in all its forms, and however sensitive or delicate the stomach in refusing castor oil and jalap, this kind of medicine seldom excites any nausea or disgust, and hence it is given to cover the taste of other drugs, until it has become an almost universal panacea."

* At that time we had not the Croton.

UNITED STATES.

Report of the Executive Committee of the American Temperance Union. 1845.

We have received the above report. It is a very interesting document. Many of its facts and statistics have already appeared in the pages of our *Chronicle*. They are all confirmatory of the great fact, that intemperance is the cause of poverty and crime. We are slowly accumulating evidence on this head. And it may be instructive to show our popular declaimers, who, on all occasions, are ready to allege poverty as the cause of crime; that in a country, where, as they say, food is plentiful and labour abundant, pauperism and crime are found to a great extent; and are attendants upon intemperance. We believe that the deeper we go in our investigations, the more we shall be convinced that there is, after all, in this country as well as in the United States, very little real poverty (to use the term in the sense of destitution) but what is self-induced. We make the following extracts from the document, corroborating most strongly many of the statements made at the World's Temperance Convention, and which will appear in the report now published.

"By examinations, it has been found that one in thirty of our best population, were converted into common drunkards; that the farming districts have lost, in deaths by intemperance, about 30 per cent, among the male adults; the village about fifty; that three-fourths of the pauper, and more than half the criminal tax, of the state, has been caused by rum; that of 880 maniacs in various asylums, 400 owed their loss of reason to intoxicating liquors; and that 400 of 600 juvenile delinquents, either drank themselves, or were the children of drinking parents.

"A report laid before the legislature of New York from the superintendents of the poor, from all but three counties of the state, returned 26,114 paupers, of whom 6185 were directly from intemperance; 1083 idleness and debauchery; 118 vagrancy; 60 females abandoned by husbands; 3088 cause not given; all of which, 11,531, may be well classed with the intemperate—the remainder are placed under the ordinary and natural causes of poverty. The pauper tax of the state of New York is 600,000 dollars. One quarter of this, or 150,000 dollars, is proved to be the direct intemperance tax.

"In 1844, the Board of Supervisors of Orange county, charged the county the following sums:—

	dollars.	cents.
" Amount raised for general fund	8047	65
" To pay judges and jurors	2000	00
" Poor fund	12,000	00

"Whole number admitted to Goshen and Newburgh jails, was 173. Of these, there were temperate, 17; doubtful, 7; intemperate, 143; children of intemperate parents, 7.

"On the 1st of December, 1844, there were in the Goshen poor-house, 183; not reduced by intemperance, 88; intemperate, 77; doubtful, 18.

"Some years ago a drunken father in this county, placed his little daughter upon an ox sled, and rudely whipping his cattle, they rushed to the road-side, threw off the child, and made her a cripple, and she has been supported in the poor-house more than twenty years; and the town probably received five dollars for the license for selling the rum. A direct yearly tax of more than fourteen thousand dollars, more than three-fifths of the usual county-tax, is levied upon the inhabitants of Orange county, to give the privilege for the license to sell.

"In Ulster county, the pauper and criminal taxes, which would not have been levied without the sale of intoxicating drinks, in 1845, was 15,000 dollars. Of the poor in the county poor-house, 236 came to poverty, di-

rectly or indirectly, through intemperance; 63 from other causes.

"The jailor for Suffolk county has reported that among the prisoners in jail, in 1845, 10 were temperate, 6 doubtful, and 15 intemperate; and that the expense for half the criminals was caused by intemperance.

"The amount of taxes per annum, in the county of Tioga, has averaged for the last six years, about 14,000 dollars.

	Dollars.
" Expenses of the poor per annum	5000
" Interest of the poor-house establishment	350
" Expenses of county court	1750
" Constables' fees in criminal cases	1150
" Justices' fees in criminal cases	450
" Sheriff's fees for board, &c.	500
	Dollars 9200
" Three-fourths of this amount has been attributed, by calculation, to intemperance	6900
" Witnesses' fees in criminal cases	400
" Add proportionate expenses to supervisors for auditing the above accounts, say	100
	Dollars 7600
" Deduct amount received into the treasury for granting licenses	300
	Dollars 7300

"Making 7300 dollars which intemperance costs the county of Tioga.

"There were in the county of Tioga, in the year 1840, 20,527 inhabitants, which would make a fraction less than three dollars of the intemperate tax to be paid by each inhabitant of the county. Deduct from the whole number of inhabitants in the county, in 1840, the women, children, and all who are not subject to taxation, and the average amount which each tax-payer would be obliged to pay in consequence of the licensing of a few to sell this poison alcohol, would be enormous.

"In Livingston county, the amount of money collected from the county, from November 14, 1844, to November 14, 1845, was 26,067 dollars 43 cents. Of this, was expended for the support of the poor, 3129 dollars 62 cents; criminal justice, 6680 dollars 40 cents; in six years amounting to 58,85 dollars 12 cents; of this 44,140 dollars 60 cents, is justly chargeable to intemperance.

"In Chautauque county, the expenses for the poor for 1845, were 3105 dollars 17 cents. Proportion chargeable to intemperance, 1761 dollars 17 cents; criminal expenses, 5728 dollars 96 cents; chargeable to intemperance, 3319 dollars 81 cents. Making the rum tax of the county, 37 per cent. of its pauper and criminal expenses.

"In Greene county, the taxes in 1844, had reached the sum of 20,418 dollars 19 cents, being an increase on those of 1833, of 7258 dollars 92 cents; an annual average of increase of 604 dollars 91 cents. And these taxes are mainly owing to intemperance.

In Niagara county, the sale and use of intoxicating liquors cost the county, in 1845, by pauperism, crime, and death, the sum of 7413 dollars 93 cents. Without intemperance, the whole tax, instead of 13,455 dollars, would have been only 6042 dollars 7 cents.

"The most horrid deeds have been the result of the licensed sale and use of intoxicating drinks. Domestic murders have been perpetrated. Husbands, under the influence of rum, have butchered their wives. Men, once useful and reputable, have been roasted in the fire. Two men at Rondout, in a state of intoxication, were burned up in the cabins of their own boat. Casualties of the most distressing character have occurred:—A coach with a lady, in the city of Albany, brought by an intoxicated driver in contact with a train of cars, the lady thrown out and mangled to pieces in presence of her husband!—

A steam-boat, with an hundred passengers, under suspicious circumstances, thrown upon a rock, to the loss of many lives! In 1845, the coroner of the city of New York, held inquests on the bodies of 634 persons. Of these full three-fifths died of intemperance.

"If each drunkard consumes ten cents worth of liquor a day, his liquor alone costs him 36 dollars a-year, besides the loss of time, health, vigour, business, and gain. Benjamin F. Butler, Esq., late Attorney-general of the United States, has computed that the loss to the United States, from the use of intoxicating drinks, is 150 millions dollars annually; portion of the state of New York, eighteen millions. The Hon. Mr. Everett, late minister to Great Britain, and now President of Harvard College, computes that the use of alcoholic beverages has cost the United States, directly, in ten years, 1,200,000,000 dollars; has burned, or otherwise destroyed, 5,000,000 more of property; has destroyed 300,000 lives; sent 150,000 persons to our prisons, and 100,000 children to the poor-house; has made 1000 widows; has caused 1500 murders, and 2000 suicides; and has bequeathed to the country, 1,000,000 of orphan children."

Extracts from the Finance Accounts of the United Kingdom, for the year 1845, ending 5th January, 1846.

Net produce of the Revenue of Customs from intoxicating liquors during the above period in England, rum, 1,125,691l. 3s. 7d.; Scotland, 20,208l. 0s. 4d.; Ireland, 6410l. 8s. 7d.; net revenue on rum for the United Kingdom, 1,152,309l. 12s. 6d. England, brandy, 1,145,979l. 0s. 5d.; Scotland, 41,782l. 2s. 0d.; Ireland, 20,399l. 16s. 9d.; net revenue on brandy for the United Kingdom, 1,208,160l. 19s. 2d. Geneva and other sorts, England, 18,174l. 0s. 10d.; Scotland, 5,153l. 17s. 10d.; Ireland, 2,551l. 0s. 2d.; net revenue on Geneva and other sorts for the United Kingdom, 25,878l. 18s. 10d. Spirits manufactured in Guernsey and Jersey, England, 12,948l. 1s. 0d.; Scotland, 166l. 16s. 8d.; Ireland, 0l. 7s. 0d.; net revenue on spirits manufactured in Guernsey and Jersey for the United Kingdom, 13,115l. 4s. 8d. England, wine, foreign, 1,579,371l. 15s. 5d.; Scotland, 132,346l. 7s. 5d.; Ireland, 179,519l. 12s. 10d.; net revenue on foreign wine for the United Kingdom, 1,891,237l. 15s. 8d. Wines manufactured in Guernsey and Jersey, England, 130l. 4s. 1d.; Scotland, none; Ireland, 27l. 4s. 3d.; net revenue on wines of the manufacture of Guernsey and Jersey for the United Kingdom, 157l. 8s. 4d. England, revenue of excise on hops, 257,447l. 3s. 0½d.; Scotland, none; Ireland, none. England, licenses, 856,187l. 11s. 3¾d.; Scotland, 109,203l. 6s. 4½d.; Ireland, 103,947l. 5s. 8¾d.; net revenue from licenses for the United Kingdom, 1,069,338l. 3s. 5d. England on malt, 4,271,508l. 11s. 0½d.; Scotland, 409,562l. 7s. 5¾d.; Ireland, 233,933l. 3s. 1¼d.; net revenue from malt for the United Kingdom, 4,915,004l. 1s. 7½d. England, spirits, 2,859,046l. 8s. 7½d.; Scotland, 1,703,348l. 14s. 9½d.; Ireland, 1,196,647l. 10s. 2¼d.; net revenue from spirits, for the United Kingdom, 5,759,042l. 13s. 7½d.; total net amount of the revenue of customs from intoxicating liquors, in the United Kingdom, for the year 1845, ending 5th January, 1846, 4,290,859l. 19s. 2d. Total net amount of revenue of excise, in connection with intoxicating liquors, in the United Kingdom, 12,000,862l. 1s. 8¼d. Total net amount of revenue from the customs and excise department, for the United Kingdom, for the year 1845, 16,291,722l. 0s. 10¼d. Amount of duty paid on spirits during the same period for home consumption in the United Kingdom, 5,749,794l. 0s. 10d.—(See Parliamentary Spirit Return, No. 73 Report.)

BRITISH ASSOCIATION.

Extract from a circular published by the BRITISH ASSOCIATION.

GENTLEMEN,—The Executive Committee of this Association, begs to direct your most careful attention to the following resolution, passed at the last conference, viz:—

"That this conference would direct the attention of all its auxiliaries, and of temperance societies in general to the vast importance of forming a Statistical Committee, whose object shall be to collect facts favourable or opposed to, and directly or indirectly connected with, the Temperance Reformation in their respective towns or districts, such as—

"1. The number of inns, dram-shops and public-houses; of flour-dealers, grocers, and bakers in each street. 2. The number of maltsters, brewers, wine and spirit merchants. 3. Concerning the drinking usages in workshops, factories, &c. 4. The number of drunkards in the town, or in such streets or districts as can be investigated. 5. The number of persons, male and female, young and old, who enter within a given time the principal dram shops. 6. The quantity of intoxicating liquors consumed in public institutions, such as poor-houses, penitentiaries, infirmaries, and dispensaries. 7. The number of members of christian churches who have backslidden through the effects of strong drink. 8. The number of teetotal ministers, deacons, local preachers, class leaders, Sunday-school teachers and scholars, and medical men. 9. The number of places of worship in which the Lord's supper is celebrated in unfermented wine, and of vestries from which intoxicating wine has been banished. 10. The number of teetotalers and reformed characters, and instances of remarkable reformation."

The British Association has repeatedly and earnestly pressed this question upon the attention of the delegates who have warmly, at the time, recognised the very great and most essential use of a complete table of statistics. The subject seems, however, to have been passed over, and many causes have been assigned, but none of these, when carefully examined, have been by the executive deemed justifiable. The absence of exertion in that line of direction which leads to the procuring of statistics, is admitted to have been the principal cause; and, hence the committee most earnestly invites the co-operation of every one of its branches, and societies in general, to the accomplishment of an object so paramount to the success of the temperance reformation. It has been already admitted, that every teetotaler is furnished with abundant cases of reformation, to confirm all his arguments in favour of the temperance principles. Having these cases at command, and the knowledge of others obtained from advocates and periodicals, he fancies he is fully armed for the campaign against strong drink; hence his mind is quite prepared to admit the truth of statements, such as the following:— "There are in Great Britain and Ireland six hundred thousand drunkards, and sixty thousand of these die annually;"—that "there are sixty thousand backsliders from the church of Christ every year through the effects of strong drink." The probability is, that the number of drunkards is much greater; but, were an advocate publicly making these assertions, called upon for proof, upon what statistical data would he proceed? And, if closely cross-examined, with what credit would he demonstrate the truth of his assertion? Is there a single advocate in England, Scot-

land, or Ireland, thus prepared with proof? Arguments in reference to Britain on this point are not, and ought not to be founded upon data drawn from America. The Committee of the British Association is constrained to believe, that there is not a writer or an advocate in Great Britain who is supplied with statistical evidence to carry him through such an ordeal. Let every committee, then, pause for a moment, to consult how he would feel if deprived of such facts. The case is thus strongly put to arrest the attention, and attract the deliberation of committees generally to this most essential—this invaluable sphere of labour!

The following practical suggestions are made in order to facilitate the collecting of these statistics.

The Executive begs most respectfully to suggest the immediate formation of a Statistical Committee in connexion with each society—to consist of the local committee, and as many of the zealous members as possible. The committee thus formed should then be divided into sections, each section to have one specific department mentioned in the resolution to attend to. The committee should meet at least once in every month, or oftener if necessary, when the statistics should be delivered in, to be entered into a book under their respective classes or heads. A condensed quarterly account should be forwarded to the Committee of the British Association, who would send them forth to the world in such form as might be calculated to arouse public attention to the wide-spread ravages of Intemperance.

THE EXPERIENCE AND ADVICE OF A TEETOTALER.

(From the *Christian Witness*.)

“There are many teetotalers who think that they must have, besides good water, some substitute for spirituous liquors; I mean, that they must drink tea, or coffee, or lemonade, &c., at the periods when they were in the habit of taking ale, or beer, or wine, &c. For instance, after dinner, when others take their glass of wine, they must have their cup of coffee; or, when they are engaged in labour, at the hours when they formerly took their beer, they must now have their tea, or their ginger-beer, or their milk, &c. And there are cases in which they give so much trouble in this way, that their employers, though favourable to the cause of temperance, say they would rather give them beer, as usual, and be done with them. Now these persons throw a reflection on teetotalism. They sanction the idea that water is not sufficient for a beverage, that something else is necessary besides it and wholesome food to support the human frame. Now, I am no enemy to tea and coffee; I enjoy them as much as any man, and take them every day, morning and afternoon. But I have found by experience, and I have been a teetotaler for ten years, that good water is the best beverage, and that, as a substitute for fermented drinks in all their variety, there needs no other. I have tried the plan of taking coffee, &c., after dinner, and at other times between meals, and I invariably found that they made me dull and heavy, and impeded digestion, unfitted for action, or that they caused an unnatural and unhealthy excitement; in short, that pure water is far preferable to them. Now, all I wish is, that every one would fairly try for himself, whether or not this is the case. I say *fairly* try. Let him not mistake the *operation of habit, and the longings of appetite for its accustomed gratification, for the real demands of nature.* Let him make the trial, determinately and for a sufficient time, and I am

very much mistaken, if experience does not confirm what I have now advanced. I have often lamented to see that many *temperance men*, as they call themselves, are *not temperate*, but that they merely exchange one form of unnecessary and even pernicious sensual indulgence for another. I am in the habit of early rising, and of working two hours before breakfast, and I find that nothing fits me so effectually for my labour as two or three glasses of cold water next (to use a common expression) my stomach.

“Permit me also to say, that I deeply lament to see so many teetotalers slaves to the mean, dirty, and pernicious habit of smoking. I wish, Mr. Editor, you could induce them to take this habit into serious and impartial consideration. I am sure this would be enough to induce them to abandon it. They may rest assured that it operates, in many cases at least, very injuriously as it regards the success of their efforts on behalf of temperance.”

We beseech our friends calmly and seriously to ponder this communication of one who is both a faithful and a powerful friend. We very much wish the writer's modesty would have allowed the appendage of his name, which is that of one of the most able, useful, and influential ministers of the Independent body. It is exceedingly to be desired that men whose years, talents, character, and position, lend force to their example, could muster courage to identify themselves publicly with this great movement.

THE REVENUE.

Facts are obstinate things, and I wish to present a few, to prove that it absolutely requires at least six times the amount of the revenue derived from the sale of licenses, to support the pauperism, and punish and suppress the crime which follows in the gory wake of the license system. The following is a summary of the number of criminals and paupers sent to the various jails and poor-houses in one year, in the State of New York:—

Whole number of criminals committed	5532
Temperate	641
Doubtful	1003
Intemperate	3888
Whole number of poor	8434
Not from intemperance	1158
Doubtful	1402
Intemperate	5874

The whole amount of tax levied in the several counties of the State, as exhibited in Chipman's invaluable report, was	dollars. 495,436,50
The expense of pauperism and crime	363,386,70

Balance 131,049,80
—*New York Paper.*

LICENSED VICTUALLERS.

This body pays to Government yearly for their licenses, their taxes, and the duties on spirits sold by them, the immense sum of £11,000,000. The cost of the British army yearly, is £3,500,000; that of the navy, £5,000,000; the cost of the metropolitan police force, £500,000; and that of the rural police throughout the kingdom, £750,000; making a total of £10,750,000. Thus, then, it appears that the publicans of London pay to government more than it costs to support the army, navy, and the whole of the police force established throughout the kingdom—*Douglas Jerrold's Weekly Newspaper.*

WASTE OF FOOD, AND FAMINE.

It admits of no doubt, that there is an alarming scarcity of grain, and that the present winter threatens the horrors of starvation to a large mass of the population, in addition to the other distresses and privations to which the poorer classes are subject at this season. It is said, on good authority, that there is a deficiency of the corn crop to the extent of 1,500,000 to 2,000,000 quarters. And the accounts of the extensive failure of the potatoe crop are still more startling. The condition of thousands of our countrymen, who, at the best of times, are but scantily supplied with the meanest kind of food, becomes a painful and heart rending consideration. Look, for instance, at the sister kingdom, with her millions, whose subsistence depends upon the potatoe. When we reflect upon the terrible calamity hanging over that unfortunate people, we cannot acquit ourselves of a solemn responsibility, without calling the attention of our readers to the annual waste going on in the manufacture of intoxicating drink, converting the food of the people into poison, taking the fruit which God in his beneficence has given in the richest abundance, for the sustenance of his creatures, and transforming it into an agent more destructive to human happiness, and more desolating in its effects, than the united evils of war, pestilence, and famine. We look to Ireland with great anxiety. The Duke of Wellington stated, in 1839, that he did not recollect a single year, since his first taking office, in 1806, that the subsistence of the Irish people had not caused the government uneasiness. This was saying in effect, that Ireland was always verging upon famine, and justifies the strong expression of one writer upon the condition of that country, that a destroying angel who should, in a single night, destroy 50,000 of her population, would inflict less injury than the failure of her potatoe crop. To the disgrace of England, the state of that country has been imperfectly understood in this. The report of the Commission of Inquiry into the condition of the poorer classes in Ireland, published in 1835, gives a detail of sufferings, common to that people, without a parallel in any country. Many of these have undergone modifications and improvements since the temperance reformation commenced; but still there is enough of misery to rouse the most sluggish into effort; for accounts have reached us quite as harrowing as any to be found in the reports of 1835. At that time, thousands were driven to subsist upon garbage, boiled nettles, and even sea-weed; and now we see absolute destitution driving the poor into madness, and more troops demanded for Ireland. That country is deeply interesting to us, from the high capabilities of her children. Look at the humble disciples of Father Mathew. The history of the world does not present a prouder example of self-denial than that which has been manifested by the poor, half-starved, uneducated peasantry of Ireland. In this country, those who adopted the temperance principle, found other comforts to supply the place of the illusory one given up—the Irishman had none. He sat down to his miserable potatoe and water; and, in his triumph over appetite, in the surrender of an indulgence which occasionally made him forget his poverty, he achieved a conquest unprecedented in the history of any people with which we are acquainted. There are other points of interest about Ireland. If ever the will of God was manifest in his works, it is to be found in that country. He has blessed it with beauty and fertility. It is filled with plenteousness that

the people might eat and enjoy. We cannot but believe, that, in his inscrutable providence, He designs to overrule this present threatening aspect of things to some great purpose, and bring good out of evil. It is not our intention to enter into speculations like these; we rather desire to shew, that where the divine being has intended good, man has wrought evil, and that his benevolent designs have been frustrated by the folly and wickedness of the creatures he has made. It is a proper time to awaken attention to the sinful destruction of grain, which would gladden the hearts of famishing millions.

It was once said, in the House of Commons, in connection with the horrible crime of incendiarism, that the man who, by destroying a portion of the people's food, increased the price of the remainder, was guilty of a monstrous crime against God and man. If this be true of a poor wretch, who, in a fit of drunkenness or frenzy, fires his neighbour's stack, will it not apply to a community who sanctions a destruction of food, equal to the produce of one million and a half of acres of land. The destruction of food, under any circumstances, is a sin against the righteous government of God, and if the wretched incendiary is guilty, so are we. Now, what is the fact? In the year ending October, 1845, there were 4,687,487 quarters of barley paid the malt duty, that being an excess of 70,240 quarters above the previous year. The destruction of this grain by fire or flood, when ripe for the sickle, would be considered a dire calamity. But we gather it, the husbandman rejoices, and sings his harvest home; and then we send a portion of it to the still and the vat. And this is not an unimportant portion, for the quantity made into ale and porter would furnish two pounds of bread per day to two millions of people for a whole year. A quantity of grain, equal to more than the produce of one-fourth of the cultivated land of Scotland, supposing it all to be capable of growing corn, is thus destroyed in making strong drink. This may be passed over with indifference in ordinary times, and then only by the unreflecting; but now, when scarcity is loudly talked about, causing the Government perplexity, and creating wide-spread alarm amongst the people, surely it is an absolute duty to inquire whether the article produced by its destruction is at all useful or necessary. We have only put down the quantity of grain used for malting, and said nothing about the quantity of unmalted grain used for distillation, besides the quantities of grapes, apples, and other good and nutritious fruits made into various forms of intoxicating poisons. The four-and-a-half millions is quite enough for our present purpose. Here is a means placed at our disposal, at once of alleviating the distress of the poor, and substituting for their scanty and wretched food, a wholesome, grateful, and nutritious grain. With such means at our disposal, how stands the account betwixt us and our duty? If it can be proved that these drinks, made from the destruction of food, are at all useful or necessary, then we abandon our ground, although still there would be a strong argument left—that if not indispensable, it was unwise to convert the produce of our harvests into strong liquors when that produce is scarce.

But who is there to assert that these liquors are useful or necessary. Experience, science, reason, testify against such a fallacy; and no one appears to express a single reasonable doubt upon the broad statement made on our platforms, and through the press, that alcoholic liquors are decidedly injurious to men in health. This narrows

the field of debate. If this be so, then are we verily guilty in taking the fruits of the earth, and making them into a drink, neither useful, necessary, nor harmless. If, while our fellows want food, we waste that food, we are betraying our trust; and though the laws of our country may not visit us with the punishment of the midnight incendiary, we shall do well to ask ourselves what the law of God will say on this criminal misappropriation of his bounties.

Now this question has been taken up by another class of persons in much the same way. Last year a learned professor, who had been trying a series of experiments to ascertain the nature of the potatoe-disease; by submitting them to fermentation, obtained a considerable amount of alcohol, and suggested that such being the case, the necessary amount of spirit should be thus procured; and the grain usually employed for such a purpose should be given to the poor as food. This year several writers have suggested the propriety of using molasses to make ale and beer, and thus save the grain and use it for food; and one, a brewer, argues that fine and good ale, quite equal in quality to that produced by the usual process, can be thus made. We thank them for this concession, as it goes farther than they imagine. It admits the important proposition, that the people's food should not be used for the manufacture of intoxicating drinks in this emergency. We go further, and ask, why make the drink at all? It is not necessary for health, for comfort or enjoyment. It debilitates the body, enfeebles the mind, debases the morals, and ruins the soul. It destroys domestic peace, is a social disturber, and a national curse. It produces pauperism, crime, disease, and premature death. Deserted widows and destitute orphans appeal against it. Its character is written in every family, every church every neighbourhood,—and in addition to all these, and unnumbered other mischiefs, it is destroying four millions and a half quarters of grain, while the people are perishing. The famishing poor of Ireland, a country near and dear to us; and the poor of Scotland are appealing against this abuse. Want, and its ghastly and hideous attendants, are at the heels of a starving and desperate population. Every consideration of humanity, prudence and religion call upon us for effort. We must rouse the legislature to the importance of the subject;—rouse the people who buy and drink, and the christian world,—who slumber while this evil is rampant, and destroying the goodliest of God's heritage. The friends of temperance must be united, and firm, and decided. This is the time for action; and as the cause is that of God, our prayers and our exertions will not be in vain, if begun with a single eye to his glory and the happiness of our fellow-men.

SABBATH DRINKING IN PAISLEY.

(From the *Renfrewshire Advertiser* of September 19.)

On Wednesday last, fourteen spirit-dealers were summoned to the police-court, charged with keeping open houses, and selling spirits, porter, and ales, at unreasonable hours on the preceding Sunday morning. Mr. Anderton, the Procurator Fiscal, said, that sometime ago his attention was directed to vast numbers of intoxicated people on the streets on Sabbath mornings. He rose early on several Sunday mornings, and found in certain localities, the streets covered with people, who appeared not to have been in bed, and who went about smoking and swearing till after 6 o'clock,

when they got into public-houses. He found numbers of publicans whose houses and shops were as thronged as on a Saint James'-Day fair. He was informed, that 74 individuals went last Sunday morning in one hour, into the public-house of a person present. He knew a house into which 16 young men entered last Sunday morning at 8 o'clock, threw up the windows of the room fronting the street, and sat and smoked and drank, and laughed and joked, and cursed and swore, in defiance of all decency. He had received information regarding a house in which card-playing for gills was practised on Sabbath mornings, with the knowledge of the publican; and he was sorry to say, that he knew spirit-dealers who stood at the back of their counters, and sold whiskey to poor shivering drunkards, between 6 and 10 o'clock on Sabbath mornings, then shut up, and go to church at the ringing of the bells, to worship God in a christian congregation. The consequences of that Sunday morning traffic were ruinous; scores of people got either drunk or half-drunk, and spent in whiskey the money which ought to have procured a breakfast for their wives and children; families, as well as individuals, were going to ruin; never a week passed over his head but some poor woman was at him asking advice about a drunken husband, and giving the most heart-rending details of domestic misery. But the evil did not rest with families, it was affecting the community to a serious extent, and the Sabbath-day drunkards were causing such an increase of pauperism as to be positively alarming. Day after day drunkards' families were applying for relief from the poor's funds, and as they could not be allowed to starve, the assessments would soon be greatly augmented. Unless something decisive be done, Paisley would become a town of paupers, and every respectable person would leave it rather than pay such heavy assessments to support drunkards and their families. The Fiscal went on to speak on the powers of the magistracy, and showed that if the publicans persisted in desecrating the Sabbath morning, by carrying on their business, and entailing on the community the evils alluded to, the magistrates could, and he believed would, refuse to renew their licenses in May. As for himself, he was now aware that the evil complained of was much greater than he had anticipated, and he would not hold his situation as Fiscal without lifting up his voice against it. He would cause the houses of spirit-dealers to be observed, and report to the magistrates those who carried on business on Sabbath morning, and would oppose a renewal of their licenses, lest he should be act and part chargeable with the enormous sin of which they were guilty, by tacitly permitting them to go on. He said, he had no wish to see the parties present punished, and if they would promise to keep their houses and shops shut on Sunday mornings, he would say nothing more about it.

Baillie Barr concurred in nearly all the Fiscal's remarks, and recommended him to report to the Justice of Peace Fiscal, the houses which were disorderly, and to report to the magistrates the names of the spirit-dealers who persisted in carrying on business on the Sunday mornings, in order that they might be considered at the time for renewing the licenses.

SMOKERS BEWARE.

German physiologists affirm, that of twenty deaths of men between eighteen and twenty-five, ten, originate in the waste of the constitution by smoking.

National Temperance Society.

OFFICE 11, TOKENHOUSE YARD.

VICE-PRESIDENTS.

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TREASURER.

G. W. Alexander, Esq., 40, Lombard Street.

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Richard Barrett.	Richard Hicks.
Jabez Burns.	C. H. Lovell, M.D.
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William Cash.	Richard Potter.
John Cassell.	T. B. Scutt.

SUPERINTENDENT OF MISSION.

John Meredith.

AGENT.

William Gawthorp.

SECRETARY.

Thomas Beggis.

NATIONAL TEMPERANCE SOCIETY.

We are rejoiced to find, everywhere, signs of activity in connexion with the temperance cause. The British Association for the Promotion of Temperance has just issued a circular, an extract of which will be found in another part of this number, enjoining upon their different auxiliaries the importance of forming statistical committees. We doubt not their recommendation will be attended to. The Scottish Temperance League, occupying as a sphere of labour the whole of Scotland, are strengthening themselves for renewed efforts, and are preparing a crusade against the drinking usages.

The Committee of the National Temperance Society, have been anxiously engaged in considering the many valuable suggestions presented to the World's Temperance Convention. It would be a matter of serious regret, if the advantages resulting from that truly important meeting were to die with the occasion itself. If sustained, as they hope to be, by the Christian and philanthropic public, they intend not only to continue their labours, but to extend and enlarge the sphere of their operations, in the great cause of temperance. The Committee regard the present time as peculiarly favourable for special effort, as the proceedings of the Convention have created a spirit of inquiry among all classes. They are anxious to impress upon public attention the intimate connexion betwixt intemperance, and the ignorance,

depravity and vice, existing to so fearful an extent in our beloved country. They have prepared the following plan of operations. Its several points form constituent parts of a machinery, which they trust, under the Divine blessing, will advance the temperance cause, and the best interests of the community.

At the Convention, it was lamented that statistics of the temperance cause were so imperfect. In order to remedy this defect, it is proposed to appoint a Literary and Statistical Committee, in connexion with the National Temperance Society, to consist of the following gentlemen, viz. :—Rev. J. Burns, D.D.; Rev. John Campbell, D.D.; John Dunlop, Esq.; J. S. Buckingham, Esq.; Rev. W. R. Baker; and Messrs. Charles Gilpin, and Thomas Beggis; other gentlemen are named, but as their consent has not been obtained, we cannot publish them.

It will be the business of this Committee to appoint correspondents in various parts of the country, invite communications from official and other persons, inspect all public documents, watch the proceedings in parliament, examine the Reports of Police Courts, Prisons, Hospitals, Union Houses, &c., &c., and collect general information from all available sources, bearing on the great question of temperance. This information will be carefully collated, and articles prepared for the Newspapers and Periodical Press, and also embodied in addresses to magistrates, employers, members of the government, &c. It is very desirable that such Committee should have a permanent existence, to collect facts and statistics, which would, if opportunity offered, stand the test of parliamentary investigation.

Public meetings, properly convened and supported, are an acknowledged means of good—diffusing information, and exciting public sympathy and attention. A committee has been appointed for this purpose, which will be engaged in getting up a series of effective meetings, not depending upon their multiplicity, but their efficiency, embracing every subject of present interest. It is intended to hold the first series of meetings in connexion with the rising generation, as this interesting part of the community is engaging deep and earnest attention at the present period. As many large places, in various parts of the metropolis, will be obtained as possible; distinguished individuals will be procured to preside, and men of talent and information will be engaged to address the meetings. Addresses will be adopted at these meetings, to Parents, Teachers, Ministers of the Gospel, and Children. An effort will be made to induce as many ministers as possible to preach sermons on the subject to their respective congregations. Schools will be visited, addresses delivered to the young, and the attendance of parents invited. Attention will be directed to the Public

Press, and Editors requested to give notices and reports.

It is proposed, when these plans have been fairly begun in London, to extend them to the country, and by correspondence and sending deputations down to the large provincial towns, endeavour to arouse them to similar efforts. They also propose to select other subjects, giving preference to those for which the press and the public mind are most prepared.

The Committee feel that very little has yet been done to introduce the principles of their Society fairly amongst the most influential and intelligent classes. They will endeavour to induce professional men, and others, to give lectures on the physiology and chemistry of temperance, in their various neighbourhoods, and take advantage of the interest felt in sanitary improvement and education, to show the bearing of our question upon those important subjects; and by the employment of lecturers of superior attainments and character, to introduce the principle among all classes, and into districts where it is only partially known.

Missionary labours are highly appreciated by the National Temperance Society. In proportion to the means placed at their disposal, this labour of love will be prosecuted. They earnestly desire to remove what they deem the greatest barrier that ever existed to the extension of the Redeemer's kingdom, and to the dawn of that day when "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ," and when "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

The Committee regard this agency as an indispensable part of the machinery they desire to put in motion. They aspire to make their proceedings in this respect a model for the country at large, and they are now engaged in preliminary measures towards establishing it on a firm and permanent basis, and to collect funds for its support.

The Committee have referred to the employment of the public press; but, in addition to this, they deem it of essential importance to have an organ of their own, which shall faithfully record the movements of the society and the progress of the cause, and which can be procured by all classes, and obtain a truly national circulation; such they will endeavour to make the *National Temperance Chronicle*. The labours of the Statistical Committee, their correspondence with all parts of the world, as well as reports of the interesting movements which the Committee are about to originate, including Missionary efforts, will give an interest and value that ought to secure an immense circulation.

Having gone over the principal points, the Committee desire to work out the plan proposed. Having given it their earnest and serious attention, they now offer it to their friends. They are

sanguine in their belief that a vigorous effort; an intelligent, calm, and dignified movement, will enlist the assistance of many who, although not members of any total abstinence society, will generously assist in carrying out measures so well calculated to benefit mankind.

This plan of operations is not designed,—nor will it necessarily interfere with those of local societies in town or country, many of whom are working with great zeal and industry; at the same time it will admit of their cordial co-operation, and there can be no doubt their own efforts will be assisted thereby.

The Committee respectfully offer their own time and labour to carry out the plans proposed, and to raise among themselves such contributions as they feel justified in presenting to the Society; but it is to the public more at large they must appeal for that pecuniary support, without which their efforts will be paralyzed. They think that a sum of £5,000, payable by annual instalments, should be subscribed, for the operations of the years, 1847, 1848, and 1849; and they submit the following scheme, as well calculated to afford the required encouragement and assistance, without pressing heavily upon their friends by a large payment in any one sum, unless they prefer giving the whole amount at once.

20 subscribers, of £100 each, to be paid		
in annual instalments		
20	"	50 £2000
40	"	25 1000
50	"	10 500
100	"	5 500

Subscriptions are respectfully requested to be addressed to the Treasurer, G. W. ALEXANDER, 40, Lombard-street; the Secretary, at the Society's office, 11, Tokenhouse-yard; or the members of the Committee.

P.S. The receipts by instalments will, of course, only extend to sums above £10.; and it is concluded not to collect the donations until £1500 is subscribed.

SUBSCRIPTIONS.

£ s. d.		£ s. d.	
Small sums, per J.		High Wycombe	
Heritage	0 6 8	Society per	
A. W. Heritage a 0 5 0		R. Gamble	d 0 10 0
Mrs. Heritage . a 0 5 0		Miss C. Seayers,	
R. Varley (Leeds) a 1 1 0		per ditto	a 0 5 0
C. T. M. B.	d 0 10 0	C. D. Griffiths, per	
St. Albans Society,		A. W. Heritage a 1 1 0	
per R. Gamble a 1 0 0			
			£ s. d.
		R. Varley, Leeds (Convention fund)	1 1 0
		Mr. Henry Gaze	a 0 10 0
		Mr. Stafford Allen	a 1 1 0
		Mr. Joseph Brown	a 0 10 6
		Joseph Sterry, Esq., Sen., Hertford	a 1 1 0
		Mr. Joseph Sterry, Borough, Jun.	a 1 1 0
		Mr. Henry Sterry	a 1 1 0
		Mr. John Hare	a 0 10 6
		Mr. Job Heath, Sen., (Chronicle) Bridge,	
		House Place	0 2 6
		Messrs. Fennings	1 1 0
		Messrs. Merry and Nutter	1 1 0

MISSIONARIES REPORTS.

MISSIONARY No. 3.

DISTRICT IX.—A drunkard coming out of a gin-shop in Whitechapel was spoken to. In reply, he said, it is the drink which has been my ruin. It has caused me to lie, curse, swear, and commit every vice. It is only three days since I wrote to my father, who is a merchant, residing in Glasgow, an execrable lie, telling him I was in an hospital, and in great distress, when he sent me a post-office order, for £4. A small portion of the money thus obtained, he added, he had laid out as follows:—for trousers, one shilling and sixpence, waistcoat, five-pence, shoes, four shillings. The whole of the rest he had spent in drink. The coat he had that morning pawned for more drink, and he had just come out, intending to sell or pawn his shoes. He had not purchased one morsel of food with any part of the £4. His father, he continued, had set him up in business twice, and there was no one who could have done better than he, had it not been for his intemperance. The tears immediately ran down his cheeks, and he said, Oh! I could tell you such a tale, but I dare not. He was exhorted to beg the assistance of God, to enable him to take a different course, and sign the pledge. He then with much difficulty, from the shaking of his hand, signed.

MISSIONARY No. 4.

A reclaimed drunkard, who signed the pledge four years ago, invited the missionary to come into his room and see what he had gained by teetotalism. There said he, pointing to his wife, is the woman who used to help me to get drunk, and then quarrel and fight with me afterwards. Now we are happy together. He shewed the missionary his books which he had purchased since his reformation, and informed him that he had bought a new cart and donkey with his teetotal money. His wife confirmed his statements, and declared her determination to keep the pledge.

MISSIONARY No. 5.

DISTRICT XIX.—A RE-SIGNATURE.—Your missionary on meeting a young man, who, with his wife, signed the pledge; when on inquiring after his wife, he said, Oh! sir, how I do wish she had taken your advice, and kept the pledge, you may remember when she signed it; she then said she would keep it for three months, which she did faithful and true up to the very day, and during that time my house was like a HEAVEN ON EARTH; everything went on so comfortable, my place was always clean and ready for me; and where I worked, my master raised my wages *six shillings* per week, in consequence of my sobriety; but sir, the very morning the three months were up, she woke me about four o'clock, saying, her time was up; and when I came home at night she was the worse for drink, and so she continued for some time, till she again signed, and kept it for a little time; and during the three months, we had saved in a box I made, about *forty-five shillings*; but in a very few days after she broke her pledge, I could only find one shilling and sixpence in it, and now she has been upon her drinking games for upwards of a fortnight, and I have not seen her at all since Tuesday evening, (this was on Thursday) and I am fearful she has thrown herself into the river, for she was once taken from thence, and rescued by a sailor; I wish you would make some inquiries for me. The missionary went to several police-stations; but on the Friday evening he discovered her in the Borough, and got her home, when the missionary called, and after some serious admonition and conversation, she again signed the pledge, *and that for life, by Divine assistance*; and subsequent visits have not only found her firm, but her husband says, he has no doubt now but it is her intention to keep to it.

MISSIONARY No. 6.

C —, occupying a lodging-house, was, on the missionary's last visit, almost persuaded to be a teetotaler; he declined signing, promising to give the subject a careful consideration, and would go to the meetings. He has attended the meetings, signed the pledge, and been followed by twelve others, who have all signed; all the adults at present in the house being teetotalers.

To six persons who were seated around the room in another lodging-house, the missionary gave tracts, and addressed them on temperance, advising them to sign the pledge. A female who said she had been a teetotaler for two years, till marrying, she was induced to break the pledge, was now quite willing to re-sign. She signed, and was followed by the other five, who also signed.

MISSIONARY No. 8.

W. C. had been a member of a Baptist church, but fell through tampering with the intoxicating cup; the missionary has visited him again and again, prevailed upon him some months since, to abstain; he again became respectable, attended to his business, his wife and family were comfortable. The missionary spent a pleasing season with the family about two months since in their own house around the family altar, elated with hope, that ere long he would be reunited with the church, but was truly grieved to hear, a few days since, he had again fallen even lower than before, went to see him, and never can the missionary forget the awful scene presented, it was most appalling; on asking for him at the house, was told he was in an out-house. The missionary was directed to the place, there he sat with his head buried in his hands, his elbows resting on his knees, the missionary called him by name, he started up, took his hat off his head, dashed it to the ground in a state of fury, and never can the missionary forget the fiendish look he gave whilst belching out the most awful oaths, he demanded what the missionary wanted with him; *I know, he said with emphasis, you came and knelt and engaged in prayer for me and my family; but I have not bent my knee to God since that time, I have not once asked his blessing; and raising his voice, and fixing his eyes with a most appalling glare upon the missionary, he exclaimed, but I have asked him to damn my soul and send me to hell; for I had rather be in hell than be here. He then burst out into the most fearful language, the missionary [was obliged to leave, being unable to endure the scene any longer.*

MISSIONARY No. 10.

DISTRICT XXXVII.—J. and S. D. signed, they had at one time been teetotalers for five years, but the husband was taken ill twelve months since, and a medical man prescribed that he should take strong drink as a medicine; from that time to the present he had continued to drink, even after he was cured of the malady, till at length he fell into his old practice, and at the time he was visited, he and his wife were both drunk; they were spoken to, and some tracts were left, and the next time they were waited on, they said they were willing to sign the pledge, they did so, and remain firm.

“*Anti-Tobacco*” is informed, that he is not the only person, at the late Convention, who was annoyed “beyond measure,” with the fetid breath of two or three smoking delegates. We wish such friends of the “long-pledge” would extend it to the pipe.” The above remark is taken from the *Bristol Herald*, and is justly called for. We have always been loth to agitate the tobacco question, though never able to see the precise consistency of a man who is the slave of a pipe, condemning the practice of those who take a small portion of drink; but the nuisance of smoking has become so great, that we deem it an act of justice to protest against the continuance of this habit by our temperance advocates.

Home Entelligence.

FINSBURY.

A meeting of the children attending Cowper-street school, was held on the 20th of October. There was a large attendance of the elder boys and girls, and some of their parents. Several of the patronesses of the school were present, and seemed much delighted with the animating sight before them;—several hundred boys and girls who were entering upon the dangerous path of life, and open to its temptations. Dr. Campbell took the chair, and after a few excellent remarks, Mr. Beggs and Mr. Gilpin gave short addresses on the evils of drinking intoxicating drinks; and the importance of their becoming convinced of the propriety of abstaining. It was announced to them, that other meetings would be held, and tracts given them. The occasion was interesting and most important; and the females present were exhorted to take up the question, as temperance was a woman's question.

CHATHAM.

Tuesday, October 6th. The first anniversary of the Chatham, Brompton, Rochester, and Strood United Total Abstinence Society was held in the commodious school-room, belonging to Mr. W. Higgins, coal-merchant, to whose kindness the temperance cause in these towns is greatly indebted. At half-past five o'clock near 200 sat down to tea. A public meeting was afterwards held, when between 300 and 400 persons were present; the chair was taken at seven o'clock by our respected friend, Robert Drake, Secretary to the Chatham and Brompton Temperance Society. The meeting was addressed by that friend of humanity, Henry Clapp, jun., of Massachusetts, U. S., and by Thomas Beggs, Secretary of the National Temperance Society. Seventeen signatures to the pledge were taken.

SAMUEL COTTINGHAM, Assistant Secretary.

ROMSEY, HAMPSHIRE.

The town of Romsey has this week been favoured by a visit from Dr. Grindrod. On Tuesday and Wednesday evenings, he delivered two lectures at the Town-hall, which, by the kindness of the Mayor, was granted for the purpose. We have seldom witnessed here, on any occasion a more numerous or respectable audience, many of whom expressed themselves alike surprised and delighted with the Doctor's clear, simple, and impressive mode of imparting information. At the close of the second lecture, F. Buckell, Esq., a surgeon of the town, spontaneously rose to bear testimony to the accuracy, clearness, and talent displayed in these lectures, more particularly in the Doctor's explanation of the process of digestion, which he declared he had never heard surpassed—a testimony which was confirmed by the chairman, J. R. Beddome, Esq., M.D.

RYDE, ISLE OF WIGHT.

The lectures of Dr. Grindrod, in this town, have produced an unprecedented impression. The Town-hall on each evening was crowded to overflowing. We have never witnessed on any occasion such a crowded and respectable audience.

VENTNOR, ISLE OF WIGHT.

Dr. Grindrod has just concluded a visit to this delightful and fashionable resort. These lectures were quite as successful as those elsewhere. The excitement was so great that the hall was crowded to excess, very many being obliged to stand during the whole time. At the conclusion of this course, Dr. Grindrod announced his cessation from lecturing for a limited period. Dr. Grindrod is now endeavouring to recruit his health and strength for another campaign.

HASTINGS.

A tea-party, in connexion with our society, was held on Wednesday, 7th October, at which, a goodly number of friends attended, and partook of "the cup which cheers but not inebriates." The meeting was addressed by Rev. J. T. Wilmore, (Chairman on the occasion,) Messrs. W. Davey of Lewes, J. Lott, (Treasurer,) W. Driver, F. Streeter, and F. Beck (Secretary) of Hastings, and lastly, by Mr. J. Stonehouse of Maidstone. The meeting throughout was of an agreeable character, and at the close, three persons signed the pledge.

NEWMARKET, FLINTS.

October 13th, 1846.

DEAR SIR.—On the 16th of September, I delivered a lecture at Tarn, in the Independent Chapel; and another at Bagillt, on the 3rd of October, in the Calvinistic Methodists' Chapel; and on Sunday October 4th, between the hours of divine service in the different chapels, I spoke at some length; so I had to discourse on temperance, preaching three times, and administering the Lord's Supper the same Sabbath. A plan which I found necessary during the summer months; but now I can command good congregations on week-evenings, as the days are short.

I am truly sorry to say, that many ministers, although total abstiners themselves, seem to be afraid of speaking out against the habit of drinking, hesitating the propriety and the expediency of disturbing their congregations in their old customs. So after all our former boast in Wales, we have but very few indeed of bold, prudent, and faithful advocates! Still much good is done by the press; the English press is stimulating the Welch press, so we take courage and trust in the Lord.

EVAN DAVIES.

ROTHERHAM.

A social tea meeting was held, on Monday, September 28th, in the Court-House, Rotherham, principally supplied by trays, given by the leading members of the temperance society, in aid of the testimonial to James Teare. Between 200 and 300 sat down to a plentiful repast, and complete satisfaction seemed to be the pervading feeling of the assembly. After tea, a public meeting was held, presided over by Mr. Guest, which was addressed by Mr. Edward Chrimes, Mr. Jarvis Crake of Leeds, and others. In the intervals of the addresses, Mr. Sewell, the organist of the parish church, and his brother, performed several solos and duets on the piano-forte and violin, which were warmly applauded, particularly a violin solo by Mayseden, which was brilliantly executed; several temperance songs and glees, by Messrs. Taylor, Myers, and Newsum, were also beautifully sung. Though the large and lofty room was most inconveniently heated, from its overcrowded state, yet the meeting was held up with great spirit, and also great profit, until between eleven and twelve o'clock. Five pounds have been sent to William Janson, Esq., as the contribution of the meeting, in aid of the effort so properly made, but so inadequately supported, on behalf of a man whose unimpeachable character and indefatigable labours have been sufficient to earn the universal acclaim and approval of the temperance body throughout the kingdom. We trust, all lovers of true temperance will exert themselves in aid of one of the oldest, truest, and ablest pioneers and preachers of untrucking truth. Dr. Campbell says, "by the success of this appeal we shall test the sense, the spirit, the generosity, the justice of the teetotal community." Let the test prove a triumphant one, otherwise the disgrace will be with teetotalism, and the triumph with its traducers.

MESSRS. TEARE AND GAWTHORPE
IN CORNWALL.

The special and immediate energies of every teetotaler in the West Cornwall Union, is loudly called for, by the present state of our glorious cause. The recent efficient and prompt measures of the executive, have already produced a hopeful revival of the good work. The leading men in this union, are truly renewing their ardour, and girding themselves afresh for the conflict. The powerful advocacy of Messrs. Teare and Gawthorpe has altogether changed the state of our affairs. Many who were unworthily slumbering at their post, whilst the foe was advancing, are aroused from their stupor, and will again be "up and at them," and no quarter. We do trust, that every friend of the cause will feel the deep necessity of immediate effort—the "signs of the times" are important and encouraging, but they are monitory too. Now then, let "one and all" stir themselves and do their duty, and great will be our victory; but, remember, there must be fearless determination and untiring warfare, and the field will be ours; and forget not, if the present hopeful time be not improved, our glory will depart—apathy will again defeat all good, and the curse of our land will blight and destroy. Then, up again, and at it, "ONE AND ALL."—*Cornwall Temperance Journal*.

FROM MR. GAMBLE'S JOURNAL.

Berkhamstead, October 3rd, 1846.

My open air meetings during the summer have been well attended, and what is a sign of improvement, not an opposing voice has been heard at any of them. In the towns of Watford, Chesham, and Aylesbury, I have delivered several addresses, to deeply attentive audiences. The large festivals at Wyeombe Park, Moor Park, and Hartwell Grounds, I have also taken part in, and which have been seasons of joy to the temperance societies, and numerously attended by persons of all ranks in society, that is, by magistrates, ministers, farmers, respectable tradesmen, and others. In my district, during the hay and corn harvest, many pleasing instances of the disuse of intoxicating drinks have appeared,—masters giving their men money, or suitable refreshments, instead of beer. One little circumstance I must not omit, that of a reclaimed drunkard working in the hay-field with several drinkers for a week; they each received two pints of home-brewed ale a-day; the teetotaler came in for a large share of ridicule, each stoutly declaring that such men spoil good masters. When pay-night came, each man received his money, and in the presence of the whole company, the master gave the teetotaler two shillings, saying at the same time, "I admire your conduct, your forbearance under insults during the week, and the way in which your work has been performed;" then turning to the men, he said, "this man is a pattern for you, he takes care of his earnings, and his family and home are just what I should like to see every poor man's in the town, and they might be but for drink." This is a brief but important teetotaler lecture by a moderate drinker. A farmer in this town, at the commencement of harvest, offered any teetotaler £2. per week to work with his men for a month, which was *double wages*: upon hearing of this, I soon found him plenty ready to do it; finding which, he declined. I know men who have gone through nine summers on temperance principles, others eight, seven, &c., therefore, evidence sufficient exists of the possibility of work being done in the field. Another pleasing change I have to record is, in three cases where farmers have given their men

meat, flour, fruit, &c., to take to their own homes instead of making what is termed a "harvest home" at their own houses. In some instances, where the custom is still kept up, *only a certain portion* of drink was allowed to each man, and all sent home at 10 o'clock: this is a sign of improvement—many have remarked, that they never saw so little drunkenness as during the past summer. Among the Sabbath-school teachers, our cause makes some progress, inasmuch as I have obtained leave to address the children of several schools on temperance and peace. Two ministers in this locality are abstaining, and have promised their co-operation in the work. Most of the villages in my district are now supplied with tracts, some on the loan system; and my visits kindly received. There is one thing I feel it a duty to name, as a discouragement to my labours, that is, the recklessness of some societies in financial matters. Hiring bands of music, and incurring other expenses which they have no means of discharging, runs them in debt, and the subscribers become dissatisfied, and cease to give.

MADELEY.

On Monday, the 12th instant, Mr. Passmore Edwards lectured here to a large audience on the temperance reformation. The same gentleman, during the preceding week, delivered lectures in Wolverhampton, Broseley and Jackfield.

W. WALL, *Secretary*.

EXTRACT FROM THE LAST CENSUS OF
GREAT BRITAIN,

Shewing the preponderance of places and persons in connexion with the traffic in intoxicating drinks, the curse of society, over and above those in connexion with the bread-trade, the staff of life, without which we could not subsist:—

Beer-shops, England, 5587; Wales, 42; Scotland, 13; total in Great Britain, 5642. Hotels, England, 14,393; Wales, 906; Scotland, 1612; total Great Britain, 16,911. Public victuallers, England, 35,161; Wales, 2420; Scotland, 2556; total Great Britain, 40,137. Spirit-merchants, England, 868; Wales, 32; Scotland, 4365; total, Great Britain, 5265. Distillers, England, 307; Wales, none; Scotland 400; total, Great Britain, 707. Brewers, England, 9148; Wales, 136; Scotland, 1085; total, Great Britain, 10,369. Maltsters, England, 7516; Wales, 438; Scotland, 498; total, Great Britain, 8452. Wine-merchants, England, 2514; Wales, 54; Scotland, 244; total, Great Britain, 2812. Wine-coopers, England 572; Wales, none, Scotland, 3; total, Great Britain, 575, making the total amount of beer-shops, hotels, public victuallers, spirit-merchants, distillers, brewers, maltsters, wine-merchants and wine-coopers, in England, 76,066; in Wales, 4028; and in Scotland, 10,776; total in Great Britain, 90,870. Bakers, England, 36,022; Wales, 746; Scotland, 7334; corn-agents, England, 49; Wales, none; Scotland, 11; corn-merchants, England, 3088; Wales, 51; Scotland, 472. Millers, England, 20,970; Wales, 1425; Scotland, 343. Total number of bakers, corn-agents, corn-merchants and millers, in England, 60,129, or 15,937 less than those in connexion with the traffic in intoxicating drinks. Total number of bakers, corn-agents, corn-merchants and millers in Wales, 2222, or 1806 less than in the traffic of intoxicating drinks. Total number of bakers, corn-agents, corn-merchants and millers in Scotland, 8160, or 2616 less than in the traffic in intoxicating drinks. Total number of bakers, corn-agents, corn-merchants and millers in Great Britain, 71,100, or 20,248, less than in the traffic of intoxicating drinks.

MORALS OF EDINBURGH.

A correspondent of the *Wesleyan*, of October 14th, says,—“As I spent most of my time in Edinburgh, I regret to bear witness to the unblushing profligacy which is exhibited in the best streets of that interesting city. After nine o'clock at night, I was amazed to meet so many reeling drunkards, and to see the public and respectable thoroughfares crowded with unhappy women, the most degraded and filthy I ever beheld; whiskey is the fell blight, the withering curse of Edinburgh. It is high time that the ministers of all denominations were convinced of it, and threw the weight of their influence into the scale of entire abstinence from every intoxicating fluid.

ALCOHOLIC FLUIDS DISORGANISE THE STOMACH.

When medicines act upon the matters of which the body is composed, and interfere with their natural functions, they become dangerous if their administration be persisted in; this is the case with lead and arsenic, which decompose the internal surface of the stomach, when they are used above a certain length of time. Alcohol likewise, by its stimulant property, and by its chemical action in withdrawing water from the animal matter, has a tendency to produce diseases of the stomach, such as inflammation, schirrus, or cancer. It has been affirmed, and the statement has obtained some degree of notoriety, that alcoholic fluids, when taken in moderation, cannot do harm; now, it may with equal certainty be affirmed, that there are no data extant from which we can adduce any such conclusion; but on the contrary, by reasoning from analogy the very opposite inference should be adopted. Would any one, whose opinion is of value on such a question, admit that any other equally powerful medicinae may be taken daily during life with impunity? *Would any medical man insure the health of a fellow-creature, were he to take a little arsenic every day, for thirty or forty years; or would he consider the life of such an individual equally valuable with that of one who abstained from such articles?* —*Engineers' Magazine.*

IMPORTANT MINUTE.

The following resolution was passed at the recent Yearly Meeting of the *Primitive Methodist Itinerant Preachers' Friendly Society*; and issued by the Yearly Meeting held at Manchester:—

“Every candidate for admission on trial into this society, shall state in his application, whether or not he be a drinker of intoxicating drinks, such as ale, porter, wines, and spirituous liquors; and every candidate for full membership who shall be a drinker of such beverages shall furnish to his district assembly the reason why he drinks them, preparatory to his admission as a full member; and those full members of the Society who drink these drinks, are affectionately desired to abstain therefrom, as we are convinced of the necessity and advantages of total abstinence.”

Forwarded by JOHN PHILLIPS, Primitive Methodist Minister, Upwell Circuit.

WORTHY OF IMITATION.

“As a significant sign of the times,” says the *Temperance Gazette*, “and a proof that the value of our services is beginning to be appreciated, we have pleasure in stating that the directors of the Grand Junction Railway have decided, that lecturers coming to Crewe (Cheshire) to lecture on temperance, shall be conveyed to and from Crewe without any charge. This enlightened policy is honourable to them, and reflects credit on the character and conduct of our agents.”

[We rejoice at the above instance of liberality, the first of the kind in this country, but should still more rejoice to hear that this railway company had resolved, on engaging those whom they employ, to give the preference to teetotalers.]

THE CAUSE IN DEVONSHIRE.

A LETTER TO THE SECRETARY OF THE TEMPERANCE PROVIDENT INSTITUTION.

Southmolton, October 6th, 1846.

SIR,—It gives me much pleasure to read such cheering accounts of your institution. I am sorry that it is out of my power to write any good respecting this place, which I account for in two ways. The first, is through the ignorance and prejudice which pervade all classes of society in this neighbourhood. Even the ministers of religion are afraid to declare all the counsels of God, lest they should offend their congregations. Although, it is by no means unfrequent, to hear of men in the prime of life (as far as years is to be calculated) filling the drunkard's grave; nor is it unfrequent to hear the ministers and professors of religion saying, “Poor fellow, he lived a miserable drunken life, and died an awful death; and there is so and so going on just like him.” Some time since, I was present where a minister uttered some pathetic expressions similar to the above; I mildly put this question—What are you doing to prevent this misery you so deeply deplore? His answer was, he does not belong to my congregation. Whose congregation does he belong to? I never heard that he attended any place of worship. Then, sir, if he will not visit you, it is your place to visit him. But, as soon as he leaves his employment, he is at the public-house, or some such place. Then, is it not our duty to teach him to shun such places, by showing him the advantages of temperance, and the blessings resulting from it, both in this life and that which is to come? Such men as these, are just fit to become members of your society; and, indeed, it is their duty to be total abstiners. Why do you not do all in your power to teach them their duty? I am no teetotaler myself. Why not? I think I shall very soon send to desire you to bring your pledge-book with you, to take the names of two or three families, as Mr. T— and myself have promised to sign the pledge, provided we can get Mr. D— to do so. Now, sir, I said, Mr. D— is known to be a free-drinker, although not what is commonly termed a drunkard; not only so, but he is a maltster, and would it not be more suiting for you to say, come and follow me, as every good shepherd ought to say to the flock under his care; besides, it is easier to lead than it is to drive. The next excuse was, that he should offend many by so doing, as the publicans and maltsters would say, I will not go to hear that man, for he is a teetotaler. And several other such excuses, the whole of which, I soon convinced him, were worse than useless; therefore, when everything else failed, my reverend friend was a Timothy, he took a little for his stomach's sake, he was recommended to take a little wine, by a teetotal doctor. If the shepherd goes astray, well may his flock. I could inform you of many more instances; more inconsistent with the character of the professors of christianity, but this is deviating from what I intended. But I will proceed to state the reasons why the cause of temperance does not prosper here. This being an agricultural district, four-fifths of the population are interested in the drinking customs of the people, either directly or indirectly. I have known farmers and publicans form a combination, and use all the influence that it was possible for them to enlist in their favour, for the purpose of crushing a poor tradesman, and for no other reason than his being a teetotaler; and have succeeded so far as to ruin his trade. Such is the

opposition that teetotalism meets with in this place. And the other reason is, those who would help us cannot, as they have not the means, owing to their limited earnings. Mechanics' wages vary from nine to twelve shillings per week, and labourers' from six to eight shillings per week.

The only ray of hope I see left, is Earl Fortescue, who resides about three miles from this place. He is favourable to our cause; so much so, as to put down all public-houses in the parish where he resides, but takes no active part in any way else.

BATH JUVENILE TEMPERANCE SOCIETY.—The Annual Meeting of this Society was held on Monday evening, September 28th. Mr. Samuel Saunders was unanimously called upon to preside. Mr. J. Russom of Bristol addressed the meeting. He rejoiced at having the opportunity of again meeting his friends, whom he had so often addressed in that room. It gave him great pleasure to behold the faithfulness with which so many youths of the city of Bath adhered to the temperance cause, and whatever men might say or think to the contrary, the Juvenile Society deserved well at the hands of the inhabitants for the services it had rendered the city. Mr. R. entered into statistical details to prove the awful extent of intemperance, which showed the absolute necessity of carrying on the great work of teetotalism. If it were possible, he said, to blot out drunkenness from England, as effectually as Poland had been effaced from the map of Europe as a state, it would give cause for the celebration of a grand jubilee throughout the land. He concluded with some interesting anecdotes, encouraging the members to perseverance in their undertaking. Mr. Williams of Preston, the county agent, said he had been fifteen years a teetotaler, and was one of the first who signed the pledge in Preston. The meeting was enlivened during the evening by the singing of several appropriate pieces by several of the juvenile members, accompanied by a pianoforte, at which Mr. J. T. Biss (treasurer of the Society) ably presided.

Foreign Intelligence.

NEW YORK COUNTY CONVENTION.

This Convention seems to have been of unusual interest. A very long report of it is contained in the last *New York organ*. We have only room for the most important resolutions.

"That the fundamental principles of every human government are the same as of the divine. That each should consult the good of all, and all the good of each; that the greatest good should be first secured, and the greatest evil first guarded against; and that human laws can give no rights—their whole power being exhausted in protecting the rights which are the gift of a Higher Power, and in securing to every individual the full enjoyment of them.

"That no government can give, and that no man can have, a right to do a wrong.

"That the offering, by one man to another, of meat and drink that he knows to be noxious,—whether gratuitously, as an act of hospitality or custom, or for a consideration, in the way of business—is a wrong.

"That in the words of a distinguished moral philosopher, 'it is impossible that an act which is hostile to the general good should ever lose its essential element of immorality,' and if the amount

of evil that is known to result from an act is the measure of its immorality, it follows that the traffic in intoxicating drinks is one of the grossest, if not the grossest, of all the immoralities known in this sinful and suffering world.

"That if it be true, that 'he who steals my purse steals trash,' in comparison with 'him who filches from me my good name,' it follows, that he who by offering me inducements, and furnishing me with facilities, leads me into temptation to sin, and then robs me of my virtue—a greater good than even a 'good name'—does me a greater wrong than either the slanderer or the pickpocket.

"That if the master-piece of God's workmanship be a greater good in His sight than the master-piece of man's, it follows that the voluntary destruction of the former is a greater evil than the voluntary destruction of the latter; which is saying that the destruction of a man is a greater sin than the destruction of the finest specimen of architecture—which, again, is saying, that he who by applying a dram, burns down a man, is more of an evil-doer than he who, by applying a match, burns down a house—the dealer in intoxicating drinks is a greater malefactor than the incendiary: the dealing a greater vice than arson.

"That if the Old Serpent, the first tempter, was a greater sinner than the first mother of our race; if ever since her day, whenever the judgment of God has been made known to man, the tempter, compared with the tempted, has always been held the more guilty party; if he who provides to another's lust is, by common consent, baser than he who gratifies his own; if the keeper of a house of prostitution, is more thoroughly steeped in vice than the inmates of that house, whether customers or victims, it follows, by the iron necessities of logic, that, in the light of God's word and judgments, the panderer to drinkers is a greater violator of His laws than the drunkard himself—the keeper of a house for the sale of intoxicating drinks, more deeply sunk in sin than even his miserable victims.

"That from all the foregoing it follows, that the state has the same right, and is under the same inevitable obligation, to use its power for the suppression of the traffic in intoxicating drinks, by penal laws of the most stringent character, as for the suppression of theft, highway robbery, arson, or any, even the grossest forms of licentiousness.

"That the whole system of licensing the traffic in intoxicating drinks is radically and incurably vicious; an outrage alike upon the laws of God and the rights of man; and ought, therefore, to be at once expunged from the legislation of the state of New York.

To the Editor of the *National Temperance Chronicle*.

New Cross, October 8th, 1846.

DEAR SIR,—The attention of philanthropists has of late, through the press, been directed to the dreadful state of Ireland, owing to a destructive disease which has appeared amongst the potatoes. What may be considered almost the staple article of food in that country, has been cut off from the mouths of its inhabitants; and they are left almost destitute, on the verge of famine, with the cold of winter approaching, and no prospect of relief at hand. It has been suggested, that if each teetotaler would subscribe one penny-a-week, during the winter, much might be done in this way for the relief of our suffering brethren. The subscriptions might be received by the secretaries of the various societies, and forwarded to some responsible party, or

parties in London, and from them sent to Ireland to be distributed among the necessitous. If £1000. could in this manner be raised in England, weekly, it would afford relief to 4000 or 5000 starving families. There are but few teetotalers, who are not benefited to the extent of one shilling a-week, by the adoption of total abstinence principles; surely, then, it is not asking too much of them to devote one-twelfth of this to so benevolent and Christ-like a purpose. Such an action as this would prove that selfishness was no essential part of the teetotaler's character. It would tend to unite us with our brethren, the Irish, by a bond of love and brotherhood. Above all, it would be well-pleasing to God our Father; we are commanded "To do good and to communicate (share our blessings with our brethren) forget not, for with such sacrifice God is well pleased." I have made these few remarks, hoping that you will use your influence in the cause of God and humanity, by noticing the subject in your temperance periodical, and thus bringing it before the minds of our teetotal friends, who will, I trust, take this matter up, and do what they can for starving Ireland.

Yours respectfully,
WILLIAM DENTON.

BARLEY VERSUS MALT.

In a late number of the *Gazette*, we pointed out the folly of certain noblemen and other landed proprietors, who applied to the Premier to allow them to use malt for feeding cattle, without paying duty. We ventured to tell them, that what they sought as a boon, would be a positive injury to them—that the barley contained more nourishment than malt, as certainly as malt contained more nourishment than ale.

The Parliamentary papers lately published, bear us out in our conclusion. A series of experiments were made by Drs. Thomas and R. D. Thompson, of the University of Glasgow. The first set of experiments was made to see what effect feeding with barley and malt would have on the milk and butter yielded by cows, and in the language of the report—

"These experiments leave no doubt that barley is more nourishing than malt; at least as far as the production of milk and butter is concerned. Barley, when malted, loses almost one-fifth of its weight. The proportion of azote (which is necessary for the support of the animal and for the production of milk) is considerably less in malt than in barley.

"In conclusion, it is observed, that the experiments and analyses made, render it obvious that malt is a much more expensive substance, irrespective of duty, than barley for feeding, inasmuch as it is, in reality, barley deprived of a certain portion of its nutritive matter and salt. The only advantage which it seems to hold out in cattle-feeding, is the relish which it gives to a mash; but as this depends entirely upon the sugar which it contains, and which has been produced from the starch of the barley, it is obvious, that the same flavour may be imparted by the addition of an equivalent amount of molasses or sugar, should it be considered expedient. But we have always found steeped barley to be highly relished by cattle. Malt, however, from the diastase it contains, has the power of speedily converting the starch of barley into sugar; a handful of malt would be sufficient to saccharise several pounds of barley in the steep. The quantity required in this case would be so small as to obviate any necessity for change in the duty."

So much for milk and butter; but another important question remains as to the respective value of these articles for fattening cattle.

"The experiments were tried on two lean bullocks, pretty similar in their constitution; each was about three years of age; and they were the progeny of the same sire, though by different mothers. These experiments had a result similar to those above stated; and leave no doubt, that barley is superior to malt in the fattening of cattle."

Thus one step is gained; we have parliamentary authority supporting Livesey's temperance lecture on the "Great Delusion," with regard to malt, and the beverages produced from it.

The chemical science and experiments of such eminent men as Liebig, the Thompsons and Playfairs, are strengthening and fortifying the foundations of our noble structure, teetotalism. Believing our fortress to be already impregnable, its acknowledged strength will ere long save it even from assault, and the votaries of Bacchus will be constrained to acknowledge that they make use of intoxicating drinks merely for sensual gratification, and not for the benefit of their health.

One important lesson will be drawn by ladies from these experiments,—that in no case is malt necessary for them, and that in certain cases wherein "brown stout" has been prodigally and injuriously prescribed, they will find barley pudding a much safer and more advantageous way of using the grain, if they desire to use it at all.—*The Temperance Gazette*.

MORAL DISCIPLINE.

The law of habit, when enlisted on the side of righteousness, not only strengthens and makes sure our resistance to vice, but facilitates the most arduous performances of virtue. The man whose thoughts with the purposes and designs to which they lead, are at the bidding of conscience, will, by frequent repetition, at length describe the same track almost spontaneously,—even as in physical education, things laboriously learned at the first, come to be done at last without the feeling of an effort. And so, in moral education, every new achievement of principle smooths the way to future achievements of the same kind; and the precious fruit or purchase of each moral virtue is to set us on higher and firmer vantage-ground for the conquests of principle in all time coming. He who resolutely bids away the suggestions of avarice, when they come into conflict with the incumbent generosity; or the suggestions of voluptuousness, when they come into conflict with the incumbent self-denial; or the suggestions of anger, when they come into conflict with the incumbent act of magnanimity and forbearance—will at length obtain, not a respite only, but a final deliverance from their intrusion.

Conscience, the longer it has made way over the obstacles of selfishness and passion, the less will it give way to these adverse forces, themselves weakened by the repeated defeats which they have sustained in the warfare of moral discipline: or, in other words, the offender that conscience makes good the supremacy which she claims, the greater would be the work of violence, and less the strength for its accomplishment, to cast her down from the station of practical guidance and command, which of right belongs to her. It is just, because, in virtue of the law of suggestion, those trains of thought and feeling which connect her first biddings with their final execution, are the less exposed at every new instance to be disturbed, and the more likely to be repeated over again, that every good principle is more strengthened by its indulgence than before. The acts of virtue ripen into habits; and the goodly and permanent result is, the formation or establishment of a virtuous character.—*Chalmers*.

Notices.

The Origin and Success of the Advocacy of the Principle of Total Abstinence from all Intoxicating Liquors.—By JAMES TEARE. Charles Gilpin, London, pp. 31.

In the last number of the *Christian Witness*, there is an article on Mr. James Teare, which does Dr. Campbell great credit. It is a tribute of respect to the zeal and honest and disinterested labours of a man with whom the doctor has differed, and continues to differ, in opinion. We are rejoiced at this generous feeling; and as we love James Teare for many high moral qualities, we are glad to see that his worth is appreciated by those who object to his grounds of advocacy. We recommend every abstainer to procure this book; it supplies a number of valuable facts, relative to the early history of the temperance movement. We thank the author most heartily for this valuable contribution to our temperance literature. We give the following extract from Dr. Campbell's remarks,—after his quoting a passage, by which it appears that Mr. Teare has attended 4000 meetings, and travelled 100,000 miles:—

"And all for what? Love to Christ and to mankind! Up to this hour, he has no one year received from the public more than two-thirds the wages of a first-class mechanic. He has devoted the toils of fourteen years to the cause, ten of which he has been constantly travelling. James Teare stands foremost and alone amongst temperance advocates,—a most deserving body of men, who are the hardest worked, and the most ill requited portion of the whole body of philanthropists. Before he commenced his career, he saved a little by his business; and not only did he give it up, but went forth so far upon his own charges, as never to make collections, nor to ask for anything towards his expenses: if freely offered, he did not refuse to accept it, but, to a very great extent, he not only had to labour without reward, but with the sacrifice of his own earnings."

This is known to be true, and we hope that the substantial gratitude of those who owe much to his labours, will enable him to continue them, and smooth his path of duty and usefulness.

The Teetotalers' Companion, or his silent Plea for Temperance Reform.—By PETER BURNE.

The three first numbers of this work (dedicated to Father Mathew) are before us. The author commences with very humble pretensions, for in his preface he says, "These pages will be found to consist, in a great measure, of cuttings from the passing facts of the last two, three, or four years that have been recorded by the chroniclers and journalists of the temperance movement." Such a compilation was wanted. The present work although not all we could wish, is creditable to the industry and skill of the author. The work is beautifully got up, typographically, and is very cheap; and to those who want a handsome compendium of facts in a neat volume, it will be welcome.

The Pastor's Farewell: an Address, delivered in the parish church of Yeovil.—By the Rev. W. W. ROBINSON, M.A., 12mo. London: Hatchard, pp. 48.

This address breathes the amiable and benevolent spirit of its excellent author. We have been much pleased with its perusal; and can deeply sympathize with a people who have to listen to the farewell address of one so useful and so beloved.

DR. LEES' TEMPERANCE TRACTS, No. 3. *The Barley, Malt, and Beer question; or Experiments on Food.* 16mo. p. 14.

Dr. Lees has here presented us with a very excellent tract on a most important subject. It is clearly and forcibly written, and admirably adapted for the class for whom it is intended. Now, that the question of food has become of pressing interest, it will be useful. We regret we cannot give some portions of it this month, but will return to it again. We urge our temperance friends to use every exertion to circulate it.

Common Sense; a Word to those who do not think by Proxy. By Rev. W. WIGHT, B.A.

This excellent tract has reached its thirtieth thousand. It is highly deserving of this public approbation.

Poetry.

THE DRUNKARD'S GRAVE.

Who has filled the Drunkard's Grave?

Not alone the vile and base,
But the noble, wise and brave
Crowd that gloomy dwelling place.

He, who in the Senate hall,
Held a people in his thrall:
Fascinating old and young
By the music of his tongue;—
Gone! for ever gone his might!

Power unrivalled could not save:
Eloquence! how has thy light
Set within the Drunkard's Grave!

Who has filled the drunkard's Grave?

He, the gifted child of song,—
He whose spirit's music gave
To the hush'd, enraptured throng,
Feelings that no other art
E'er can waken in the heart:

Throwing rich and glowing dyes
O'er life's dark realities—
He, the lov'd, the worshipp'd one,
Died, the fell destroyer's slave—

He, a nation's honour'd son,
Sleeps within the Drunkard's Grave.

Who have filled the Drunkard's Grave?

Heroes of a hundred fights,—
Monarchs of the land and wave,
Mitred priests and belted knights;

Men of high and lowly lot,
From the palace and the cot—
Scholars, wandering from their books;
Parents turning from the brooks
To the fountains of the still,

In their flowing fire to lave,—
All have madly rush'd to fill
The lost and fallen DRUNKARD'S GRAVE.

GAMBLING.—Fifty years ago, drunkenness was no disgrace, and ten years ago, gaming was simulated and tolerated as a fashionable vice. But of late, excitement, which is indispensable to mankind in every grade, is sought in more worthy and intellectual objects, and men who are by habit and repute gamblers, find it as difficult to keep a good position in society as if they annoyed it by drunken vagaries. In fact, gaming has ceased to be the fashion; the "best people" do not do it, and of course their imitators won't.—*Daily News.*

THE HUMAN BODY.

The architect will, upon examination, find that his splendid arches, his strongly built pillars, are but copies, and rude ones, too, of certain parts in our osseous system. The musician has only to study the arrangement of the human apparatus of voice, and he cannot fail to perceive an original model of every wind or stringed instrument with which he is acquainted.—The mariner may proudly regard his last invented pulleys, his most improved rigging tackle; but what are these but imitations of the tendons of the human body? The optician may invent his instruments ever so scientifically, and grind his lenses ever so nicely, but he will fail in attaining the same perfection, either in neatness or transparency, as is presented by the parts which enter into the composition of the eye. Lastly, the mechanic owes his knowledge of valves and pumps, to the contrivances contained in our circulation; and the watch-maker constructs his barrel-chain, having for his model the backbone of a serpent. I trust to have the pleasure of demonstrating these truths to you, and of convincing you that many of the so called original designs of man, are but barbarous copies of designs which emanate from the master hand of the Almighty.—*Dr. Ashenhein.*

FUNERAL CLUBS AT PUBLIC-HOUSES.

"It is difficult," says E. Chadwick, Esq., B. L., "to ascertain the amount spent in drink by members of these societies, but it appears from the amount cited, of the expenditure in the ninety societies at Walsall, that the required allowance was 2d. per month, in others 3d., and the aggregate sum spent in those clubs per member (if it were only limited to the rule), must have amounted to £981. 13s. 4d. But besides these prescribed portions of drink, there are prescribed annual feasts, at from 2s. 3d. to 3s. 6d. per member, amounting to an annual sum of £257. 10s., making a total of £1,239. 3s. 4d. per annum, expended in such expenses."

ANCIENT AND MODERN WINE DRINKING.

To drink wine unmixed with water, was reckoned disreputable by the ancients. The mixture was, generally, one-half wine, and one-half water, but sometimes two-thirds water, and one-third wine. This was done when the wine was simply fermented, and possessed comparatively little alcoholic power. The moderns increase the strength of their wines, by mixing large quantities of brandy.

Who are the wise men and disciples of moral philosophy?

WINE CASKS.

Germany can boast of constructing four of the largest wine casks ever made. The Tubingen cask was 24 feet in length, and 16 in depth; that of Heidelberg, 31 feet in length, and 21 in depth; that of Gruningen, 30 feet long, and 18 deep; and, says a German writer, "to complete the disgrace of Germany, in the year 1725, a fourth was made at Konigstein, larger than any of the former."

WHISKEY FOR THE ARMY.—The government has advertised for sixty-five thousand gallons of whiskey, for the use of the army that is going to invade Mexico.—*American Journal.*

SIGN OF A TAVERN.—A little boy, seeing a drunken man prostrate before the door of a groggery, opened the door, and putting in his head, said to the proprietor, "See here, master, your sign has fallen down."

FRIENDLY BENEFIT SOCIETIES.—We extract the following from a speech delivered by the Rev. R. L. Carpenter, at the Annual Meeting and Tea-Party of the Bridgewater Friendly Society, held at the public rooms, June 1st:—"A grievous evil attending most clubs was, that they were held at public houses. He found that it was usual for three-pence out of every monthly payment of one shilling and three-pence to be paid for drink. Then there was the annual dinner, which, drink included, seldom cost less than three shillings: so that six shillings out of every eighteen which the members paid annually, was wasted in that which did not add to the funds of the society. There was another consideration: he did not pretend that all persons who drink were sickly, or that all who abstained were healthy; but he had the authority of eminent medical men for saying that even moderate drinking was injurious to persons in health, and that the use of intoxicating drink was the cause of many diseases, and aggravated most others. Did it not, then, seem strange, that clubs to relieve the sick, and whose interest it was to keep their members as well as possible, should pay just half as much—six shillings—in that which had a tendency to make the healthy ill, as they paid to support those who were ill; and it were a well known fact, that innkeepers were anxious to establish clubs, to meet at their houses, for the custom they brought them."

BRANDY AS A CURE FOR SPASMS.—Dr. Grindrod, in a lecture lately delivered to females, warned his hearers in the strongest terms against the use of brandy in attacks of spasms. At the best, brandy was a mere palliative. The relief which it afforded was only temporary, and often extremely deceptive. In addition to this, the administration of brandy left a subsequent state of distressing debility as well as a greater tendency to renewed attacks. Where some remedy was actually needed, Dr. Grindrod recommended the following medicine as a more efficient substitute:—Aromatic Spirits of Ammonia and Sulphuric Æther, of each half a fluid ounce, Acetate of Morphia, half a grain, Camphor Mixture, a sufficient quantity to fill a three ounce bottle. Of this mixture, take one or two teaspoonsful in water, from time to time, until the symptoms be relieved. Dr. Grindrod urged ladies subject to spasms, first of all to ascertain the cause. "Remove the cause and the effect will cease." Want of pure air and regular exercise, and, above all, the use of indigestible articles of food—these were the most prolific sources of spasmodic affections. The use of brandy in spasms had made many drunkards, in proof of which, Dr. G. related some startling facts. Let ladies beware, therefore, of so deceptive and insidious a remedy.—*Christian Penny Record.*

BEER FOR THE POOR.—In the Report of the Marylebone Workhouse, recently published, it is stated that the cost of table-beer alone for the last six months, was £367 8s., or £1. 2s. per puncheon, making a weekly consumption of about 900 gallons. For porter, during the same period, £146. 8s. was expended; and for ale £41: making a total expenditure of £554. 14s. for intoxicating liquors, paid for, of course, by the tax-payers of Marylebone. As there are in that parish a large number of teetotalers, the above furnishes an illustration of the manner in which the sober portion of the population are taxed, to support the drinking-propensities of the other. The time has come when teetotalers should address the heads of houses upon this important point.

The following striking Advertisement appeared in the BRIDGEWATER TIMES of Thursday last.

"A HOUSE BETTER THAN BEER"—Any person who is spending 4½d. a day in beer, spirits, &c., may own, and have immediate possession of a house, value £60, if he would join a Building Society, and pay into its funds the same amount (4½d. a day) which he now spends at a public-house; or if, instead of having a house, the money is allowed to accumulate, it will amount to, and he will receive, in 13 or 14 years, £120!!!

For information, and to corroborate this statement, apply to the Secretaries of the Building Societies in Bridgewater.

The same paper also contained the important certificate, lately published, and signed by many of the great teachers of medical science, to show that a sound body did not depend on the use of intoxicating liquors, but that health was promoted by abstinence from such beverages.

We beg to acknowledge the receipt of £18., being subscriptions to the Teare Testimonial, from the following parties, per Samuel Elliott, Esq., Liskeard:—T. and S. Elliott, £5.; M. E. and M. Elliott, £5.; John Wadge, £2.; E. and A. Crouch, £1. 10s.; L. Lyne, £1.; Elizabeth Lyne, £1.; H. Isaac, £1.; A friend, £1.; R. Hingston, 10s.; and also £1. from Thomas Beilby, Birmingham, per Dr. Campbell.

We have forwarded the amount to the treasurer, William Janson, Esq.

MR. WILLIAM BISCOMBE.

It is our melancholy duty to record the death of this zealous advocate of the temperance cause. He was attacked with paralysis about the time of the Convention; and after repeated attacks, expired on Sunday morning, October 11th. He was interred on Friday the 16th, followed by a number of teetotalers who knew and respected the man. The Rev. W. R. Baker performed the usual religious services.

We believe that he has left a widow, and in her behalf we beg to ask the assistance of our kind friends. A subscription has already been entered into, and we shall be happy to forward to the proper quarter any sum that may be entrusted to our care.

TO CORRESPONDENTS.

T. C. Isaac, Liskeard.—His interesting intelligence too late.

S. P., Brighton.—We deplore with him the expressions referred to; but as we did not give them currency in our pages, we cannot be required to appeal against them. No doubt the complaint, if inserted, would lead to a reply from other quarters; and we should not feel justified in provoking mere personal discussions. Much allowance must be made for speakers in the warmth of debate.

James Haughton, Dublin.—Too late.

Several communications are on hand, which will meet with attention next month.

PRIZE ESSAYS.

The spirited proprietor of the *Teetotal Times* has announced his intention of circulating the *Prize Essays* in such a manner as to secure an immense circulation. The effort making, dictated by a spirit of zeal and enterprise, deserves, and we doubt not will receive encouragement. It is a means of raising the standard of our literature which has our entire approval.

Advertisements.

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* * * The NATIONAL TEMPERANCE CHRONICLE and TEMPERANCE RECORDER is published on the first day of each month, at HOULSTON & STONEMAN, the Depot of the National Temperance Society, 65, Paternoster-row, and will be sent post-free for one year on receipt of 2s. 6d. postage labels. Annual Subscriptions received at the Society's office, 11, Tokenhouse Yard, London, and subscriptions and donations for the general purposes of the Society, by the Treasurer, G. W. ALEXANDER, 40, Lombard Street; by any Member of the Committee; and at the office as above.

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THE NATIONAL TEMPERANCE CHRONICLE AND TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

No. 12, JOINT SERIES.]

DECEMBER, 1846.

[PRICE 1½d., STAMPED 2½d.]

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Chronicle and Recorder.

DECEMBER 1ST, 1846.

WHAT LEGISLATION!

If it be admitted, that a control or limitation of occupations, which are injurious to the public welfare, is within the province of legislation; and the reasons given in our last article, seem to us conclusive on that head, then will it follow that the sale of an article, proved to be mischievous by such indubitable testimony, should be surrounded by every practicable limitation. The principle has been admitted by government, in its license laws, and excise duties, but these regulations adopted in an age, when the belief in the excellence of intoxicating drinks was all but universal, but which they still felt it necessary to restrict, seem strange anomalies, when viewed in the light of our present knowledge and experience. The public interests demand a revision of these laws. The difficulty, and we are not insensible to its magnitude, is to shape a measure, that without attempting too much, and thus defeat the object, would serve as a guide to the legislature, secure the co-operation of the people, and make the first step towards a comprehensive enactment. The difficulty is not lessened by appealing to the right or wrong of the case. We believe the drinking system to be essentially evil, and utterly indefensible. But it does not therefore follow, that an attempt to uproot it by law would be expedient, when that system is sanctioned by the public opinion of the country. We know that the bare mention of expediency will subject us in certain quarters to animadversion; and it will be said if the thing is wrong, why not try at once to put it down, and that any mea-

sure short of that, is substituting expediency for principle. There is in these declarations, a strange confusion of language and meaning, and it would be well for those who use them to be strict in their definitions. They repudiate expediency. What are human governments but expedients? The measure for closing public-houses on the Sabbath may be called an expedient, so would be a measure to close them altogether. The temperance pledge is an expedient, temperance societies themselves are mere expedients; and, therefore, we hold that it may be expedient to narrow the extent of a measure, if that it is impossible to subdue; and we may lessen by a just and wise legislation, the evil of a traffic which under present circumstances we cannot put down, and which can only eventually be removed by a much higher power than legislation, the enlightened christian principle of the people.

The question then to which we come is this,—what measure of law is it expedient to put in operation,—what will the government be willing to concede, or the people to support? We are not vain enough to suppose we can offer any recommendation worth acceptance, where men of vast experience and much thought have confessed themselves baffled. We, however, believe that the measure most likely to meet all difficulties, would be that of placing the vender of intoxicating drinks in precisely the same position as other tradesmen. The absurdity, as well as injustice, of licensing a man to sell a deleterious drink, and granting him privileges, which are denied to the man who sells beef or cheese, is so glaring a violation of popular notions of right and wrong, that it would, if agitated, find numbers of opponents among those who love the drink. The meretricious attractions attached to public-houses would excite, if exposed,

loathing and horror amongst the intelligent. We are not convinced that any step beyond this would be politic or practicable at present, but we should be glad to receive this, or labour in getting even an approximation to it. On that principle we support a measure to close public-houses on one day of the week; but certainly do not see that whilst labouring to obtain that, we should not be endeavouring to prepare the public mind for something more. It is for that purpose we have written these hasty articles, in order to point to some general plan which would lessen the temptations which lure the artizan from his home, and the youth from his study, by the fascinations of music and song, preparing the way for a life of debauchery and an early grave. Our meed of exertion is pledged to assist every effort made; but we are not pledged, nor will we confine ourselves to them, if we see in the distance a prospect of something more enlarged, which a little labour may attain.

Having said thus much, we might rest satisfied, knowing that in several quarters, our remarks, humble as they are, have created thought and inquiry; but we wish to direct attention to measures which might greatly help the temperance cause. The government, though not strictly legislating for morals, can do much indirectly to promote them. And even on the question of temperance, it can do more by such means than by direct legislation. Increasing the comforts of life among the poorer classes—lessening the taxes upon necessaries—improving the homes—encouraging education—opening parks and public grounds, museums and picture-galleries—increasing the facilities for innocent and healthful amusements—cheapening the means of acquiring knowledge. These would be all means to a desired and glorious end. And when aided by a direct law to put down the attractions of the gin-shop and the tavern, and this again assisted by the promulgation of temperance principles would raise the moral tone of our populace—dispose their minds for the reception of christian truth and the pursuits of science, and gradually remove the social deformities which exist.

It is by these indirect means that we look for the greatest good; and have already acknowledged our fears that too much reliance might be placed on legislation. We regard it as a secondary means, and only as such. No law could have done for Ireland what Father Mathew has been enabled to perform; and the most able statesman could not have done for this country what temperance societies have effected. Our great reliance after all must be on our own exertions on the spread of knowledge, not forgetting that which might be handed down as an axiom to all times—that a government is the creature, in fact, the mere reflection of the moral feeling of the community; and, therefore, to influence the government, we

must influence the people. The example of the members of the government, in an adoption of the principle, would be of equal value to even positive legislation. These remarks we make to encourage exertion; for, if a bill was brought in to-morrow to accomplish all to which we have pointed, there is still in the drinking-usages, in the prejudices and deep-seated appetites of the population, a host of difficulties in the way of our conquest over the drinking-system. There will still be a wide field and a necessity for labour on the part of temperance reformers.

INTOXICATING LIQUORS AS MEDICINE.

LETTER II.

Having reviewed Dr. Chambers's paper on "Dilatation of the Heart, consequent on Teetotalism," last month; and having shown, I flatter myself,

1. That it was not proved, by his description of the cases, that they were those of *dilatation of the heart* at all;

2. That his theory and practice were in direct opposition to the views promulgated by Dr. Hope, who is considered to be the first authority on the subject;

3. That if the patients were labouring under the disease affirmed, yet they might have been relieved (cured?) without alcoholic stimulants; and

4. That if that kind of stimulant was necessary, it was prescribed by Dr. Chambers after a most unscientific, and dangerous fashion.

I proceed now to notice a report of the proceedings, which appeared in a Norwich paper; where Dr. Chambers is reported to have said, "He wished more particularly to point out the great danger incurred by those who suddenly altered from habits of free living to the extreme of teetotalism." I deny that there is any danger at all; I have seen the alteration in scores, and I have known of it in hundreds of cases, and I never knew mischief to ensue; and unless Dr. Chambers can bring better proof than that supplied by his paper at Norwich, I beg leave to set down his assertion as *not proven*, and my word and experience are (short of proofs) as good as his. Teetotalism is part of the proper and scientific method of cure for the ills of "free living;" and let the annals of our goals, to which thousands of drunken men and women are committed annually, and so brought under sudden and compulsory abstinence, (from which annals, no record of danger can be brought) be the umpire to decide between us.

The newspaper report goes on,—“But while circumstances, or rather cases, forced themselves upon him, demanding a condemnation of teetotalism, he was quite willing to acknowledge the very great benefits conferred by the more moderate movement of temperance.” Here is as pretty a piece of self-deception by a play on words as was ever promulgated! Dr. Chambers is ignorant of his mother tongue! He sets down temperance as less stringent than teetotalism, and uses the term "moderate" as synonymous with drinking small quantities of intoxicating liquors! which is a popular fallacy, and an instance of confusion worse confounded.

Let us try to unravel the difficulty by calling things by their right names. *Temperance* is set down by St. Paul as one of the fruits of the Spirit; and this is to give it the highest possible character; and in this high character is certainly included abstinence from noxious drinks, (though it extends far indeed beyond this; even to *all* the appetites of the body;) and that man only is *temperate* who has his body in subjection

to his mind; which thousands of teetotalers, (for example, sluggards, snuff-takers, and tobacco smokers,) have not: but in regard to drink, what is the rule of temperance, this,—*whatever you drink, let it be for the glory of God*,—and this is “moderation” too, for moderation means regulation, restraint; so, in the command, “let your moderation be known unto all men,” we have advice which may be thus paraphrased, “so regulate and restrain your appetite for drink, (as well as your desire for other things,) that you may take no kind but what is innocent, and no quantity but such as nature requires.” And was this done by the learned doctors at Norwich when they had their grand dinner, when they continued hours over their cups of brandied wine, when they had a specially appointed toast-master, described in *their own Journal* as a disciple of the celebrated Mr. Toole, and when toasts enough were proposed to make any unseasoned man drunk; if he drank to them all, as is commonly done? Are these gourmands and wine-bibbers the proper parties to take the chair of temperance, to assume dictatorial airs, and to spout over their cups sentiments in favour of moderation? We deny their claim to such a situation; and pronounce them to have been, at Norwich, mere fashionable usurpers, anxious (apparently) to cloak their own shame. But Dr. Chambers had a supporter in the chairman, J. G. Crosse, Esq., who is reported to have said, “As faithful observers of facts, they must honestly state truth before the public. He had known cases of persons who had been judiciously temperate, [then they were teetotalers,] and who having become teetotalers, had been affected with a debility of the system. [In such cases why not have prescribed a tonic, as iron, rather than a stimulant, as alcohol, which is not a tonic?] In such cases he had felt it his duty to advise the parties to revert to a proper course of temperate habits.” [Which course ever includes, and is never perfect without, total abstinence from alcoholic drinks!] “Dr. Hastings,” we are told, “confirmed these views from experience in his neighbourhood.” And now what does all this mean? A justification of behaviour which corresponds with rules laid down in a ritual of Bacchus, by laying hold, through certain popular fallacies on words and expressions found and commended in the sacred Scriptures, and by this process deceiving and being deceived! Talk of being faithful observers of facts, and honestly stating truth! Why, seeing man is the subject of the experiment, let the truth be told; and let it be known, that by drinking alcohol, millions of years of human probation are cut short every twelvemonth in Great Britain! Let this be known, that ordinary life assurance offices have had a mortality, during the first five years of their existence, varying from 15 to 26 for every 1000 members; while the Teetotal Office, (or the Temperance Provident Institution, 39, Moorgate Street, London,) has had only an average mortality, during a similar length of time, of $7\frac{1}{2}$ per 1000, and so few have the deaths been, that now (6th August, 1846,) the amount is reduced to $3\frac{1}{2}$ per 1000! Now, out of eighteen hundred Life Policies, where are the deaths from diseased heart? And echo answers “Where?” To convince the reader that Dr. Chambers is utterly unworthy of credit, there remains to be noticed a small bit more of his trashy theorising against teetotalism; he says: “another element may also be in operation, I mean an actual increase in the quantity of blood to be circulated, as I have invariably found that a great increase of appetite accompanies teetotalism, [hear this ye ladies and others, who take a glass of sherry in the forenoon to get an appetite for dinner,] not a healthy appetite, but a morbid craving for food, and to oppose which opium is frequently resorted to.” [Yes, under the direction of ignorant doctors who know not how to

cure it, and so prescribe opium as a palliative.] This is really too bad, and it will be seen through in a moment, when the reader is informed that this craving for food results from a spasmodic state of the stomach, the spasm, being occasioned (generally) by an inflammation in the lining membrane of that organ, and that inflammation being (generally) the effect of high living, particularly taking alcoholic drinks, and of irritating drugs, prescribed to carry off bile, or for some other fanciful reason!

The symptom of increased appetite referred to, is one of the symptoms of nervous indigestion, and if the sufferer be urged to add alcohol to his solid food, instead of being directed to diminish his solid food and to drink cold water, woe, sooner or later, will betide the unhappy sufferer! Thousands in this way are hurried into apoplexy, or into insanity, or some such incurable disease, and it is really enough to make one's flesh creep, to hear a physician in any way or measure sanctioning the use of strong drink in these common, and distressing, and fearful cases.

We have heard of the resistance offered by the medical profession to Harvey's grand discovery, the circulation of the blood; and to Jenner's immortal palliative, the vaccine virus; but really the ignorant persecutors of the bygone day bid fair to be eclipsed by the anti-teetotal vagaries of Messrs. Chambers, Hastings, and Crosse! 'Tis a mercy that *ipso dixit* goes for little now-a-days; and so we have taken the liberty to dissect and expose the errors of the *Triumviri Norwicensis*.

Yours,

H. MUDGE.

[The Editor of the *Lanct*, in the number for November 7th, after quoting the cases given by Dr. Chambers, says—

“It is difficult to conceive on what principle this organic change in the structure of the heart could take place.” And, again, “It is first of all necessary to prove that the heart does become dilated, of which there is no evidence in the present cases, nor, indeed, of anything besides nervous debility. Intemperance, and the other extreme, have since enough of their own to answer for, without allowing them an influence which they do not possess.”

Here is the opinion of a party who cannot be accused of any friendly feelings towards teetotalism “the other extreme,”—that Dr. Chambers is mistaken in the very nature of the disease. Thus supporting the view of our correspondent Mr. Mudge.—ED. N.T.C.]

POISONS.

Alcohol was by no means the least dangerous in the class of poisons, and the probability was, that alcoholic drinks destroyed persons more rapidly than opium. He believed that if alcoholic drinks could be banished from the community, that apoplexy, sudden death, and insanity would be almost unknown: it was a fact that those diseases were rarely known in countries where alcoholic drinks were not used. A healthy condition of the brain was essential to clearness and vigour of thought; and where the brain was affected by alcoholic drinks to any extent, idiocy or insanity was very likely to ensue. No person could enjoy perfect good health who took any portion of alcoholic drinks. Dr. Latham had declared that there were great numbers of persons in London who were never sober from one year's end to the other. As to drunkards they so confounded their sensation by the constant use of strong drinks, that they could not say whether they were well or not: they were labouring under diseased action for months and years.—*Mr. Hicks, Surgeon.*

THE TRUE POSITION OF CHRISTIAN EXPEDIENCY, AS A RULE OF DUTY.

(From the *Bombay Temperance Advocate*.)

In several numbers of the *Christian Witness*, and the *Teetotal Times*, which we have received by the last mails from England, it appears that a warm controversy has arisen among the friends of teetotalism on the subject of "Christian Expediency." One party has warmly maintained, that expediency is the only unquestionable ground, the only ground that cannot be disputed, and, therefore, the only useful practical ground on which teetotalism can be best advocated. The other party has as warmly maintained, that "Expediency" is too low a motive, and that sacred claims of duty and moral obligation are the motives to be urged, if we wish to produce any powerful or permanent effect.

Now it appears that both parties in this dispute have stumbled upon the fallacy of "distinctio sine differentia," (a distinction without a difference,) for the whole controversy takes for granted that there is an essential difference between the obligation of "Christian Expediency," and that obligation of "moral right and wrong," which we term duty, and that the former is, in its own nature, a lower obligation, and a far inferior motive to the latter. Now this is a grievous fallacy, and an entire misunderstanding of the nature of Christian Expediency, and of the true position of the question.

The only difference between Christian Expediency and moral right and wrong, is that Expediency is an "accident" depending upon time, place, and circumstances, so that what is expedient in one age of the world, may be inexpedient in another; whereas moral right and wrong, being an "essential" and an inseparable quality, is immutably and eternally the same. But here all distinction ends as a practical rule of duty at once and for ever. For when once the question of "Expediency" is settled in any given case, settled in sincerity, (not what the world calls sincerity, but in real Christian sincerity), with the "single heart" and the "single eye," then it becomes a rule of duty, as deep, solemn, sacred, and binding, as any rule of duty between man and God. For what is it which renders a thing, or a course of action, inexpedient? Plainly the evil, moral and physical, which it is bringing upon mankind, and its consequent inconsistency with the glory of God. Now it is quite conceivable that a thing may be so murderously inexpedient, on account of the slaughter of human life, the wreck of human happiness, and the ruin of human souls that it occasions, that the use of it in defiance of such inexpediency as this, may be selfish, barbarous, and cruel, utterly contrary to the glory of God, and inconsistent with the command, Thou shalt love thy neighbour as thyself, and, therefore, wicked, extremely wicked.

But here we wish it to be distinctly understood "that we are only contending for the principle in the abstract, without applying to any particular case, whether the evils resulting from the use of intoxicating drinks in the present day, whether the deluge of human tears, the mass of human misery and crime, the ruin of millions, both for time and for eternity, resulting from the moderate and immoderate use of intoxicating drinks, constitute an amount sufficiently great to bring it under this category, is a question for the conscience of each individual to decide. We decline giving any opinion here on this particular question, because it will needlessly encumber the present argument that we should, as we are only contending for the "abstract principle," that the question of expediency may rise so high, on account of the fearful consequences that it involves, that the violation of that expediency may be in the very last degree cruel and wicked. If the utter ruin of a million of souls, for time and for eternity, be

not a sufficient amount of evil to render it so, then suppose it to ruin ten millions of souls; and if ten millions of ruined souls be not mischief enough to bring it under this condemnation, suppose it to ruin one hundred millions. There surely is a supposable amount of misery and mischief, at which expediency, as a moral rule of duty, may involve such awful consequences, that the violation of it shall be extremely wicked; and thus the obligation of Expediency, and the obligation of moral duty become the same, the motives of conduct in both cases the same, the awful sanction of God the same, and the fanciful distinction between them becomes "a distinction without a difference."

We have here supposed an extreme amount of crime and misery, to show the utter fallacy of this distinction, and to prove that the principle on which it is found is essentially false. For the truth or falsehood of any principle can only be detected by going the whole length of the principle, and following it out to its ultimate consequences. But the real Christian does not demand that the question of Expediency on any given case of conscience, shall rise to such a frightful magnitude as here supposed, in order that he may feel it to be a deep and solemn moral obligation, and his bounded rule of duty. For Christian Expediency is a high and holy standard, and in weighing the question of duty in any proposed case, a tender conscience holds the scales, that conscience which above all things God loves; while love, charity, and mercy argue the case, and heaven-born, self-denial for another's good, after the pattern of Christ, makes duty easy, and esteems all motives of personal ease or indulgence as lighter than the dust of the balance. Thus the holy, self-denying Paul, did not require the carnage of a world, or even the tenth thousandth part of the misery and crime, in the present day, resulting from intoxicating drinks, to constitute the question, one of bounden duty, and deep moral obligation. For he accounted a single soul so precious, that he declared that he would eat no meat while the world endured, and that it was good not to touch wine, provided by such means a single brother stumbled or was offended or was made weak.

Is it not evident, that in the bosom of the Apostle Paul, (and in every bosom filled by the constraining love of Christ,) Christian Expediency and moral duty, rest upon the same sanction, and are carried into practice from the same motives, and that when once the question of expediency in any given case is prayerfully decided, all further distinction is a "distinction without a difference."

From *Canada and the Canadians*, in 1846. By SIR RICHARD HENRY BONNYCASTLE.

"In the whole North American continent, Canada is only exceeded by the States of New Hampshire and Connecticut in the lists of insanity; and to show that intemperance, as well as climate, has something to do with this melancholy result, I shall only state, without entering into details, that a well-informed resident has calculated, that when the province contained the above number of inhabitants [506,505], the consumption of alcoholic liquors, chiefly whiskey, was, excluding children under fifteen years of age, five gallons a year for every inhabitant; whilst in 1843, in England and Wales, where the most accurate returns of the excise prove the fact, it is only 0.69 of a gallon; in Scotland, 2.16; in Ireland, 0.64; and the total consumed by each individual, not excluding those under fifteen, is only 0.82 per annum for the three kingdoms. If the children under fifteen in Canada are to be included, still the consumption of spirit is awful, being 2½ gallons for each; but it must be much higher, since the excise is not regulated as at home. That such excessive drinking prevails in Canada, may be attributed partly to the cheapness of a vile mixture called Ca-

nadian whiskey, and partly to climate, with a thermometer ranging to 120°, and with such rapid alternations. In Canada, also, man really conquers the earth by the sweat of his brow; for there is no harder labour than the preparation of timber, and the subduing of a primeval forest in a country of lakes and swamps. I have an instance of the effect of excessive drinking daily before my door, in the person of a man of respectable family, and of excellent talents, who, after habitually indulging himself with at least the moderate quantum of sixty glasses of spirits-and-water a-day, now roams the streets a confirmed idiot, but, strange to say, never touches the cause of his malady. Are therefore, not idiocy, madness, and, perhaps, two-thirds of the dreadful calamities to which human nature is subject here, owing to whiskey? I have seen an Irish labourer on the works, take off at a draught, a tumbler of raw whiskey, made from Indian corn or oats, to refresh himself: this would kill most men unaccustomed to it, but a corroded stomach it only stimulates. Canada is a fine place for drunkards—it is their paradise—'Get drunk for a penny; clean straw for nothing' there. Think, my dear reader, of whiskey at tenpence a gallon—cheaper than water from the New River in London. Father Mathew, your principles are much wanted on this side of Great Britain!"

Sir Richard says, the improved mental cultivation of the soldier is the only cure for this destructive vice. Describing a visit to the remote fort of Penetanguishere, he says:—

"I was agreeably surprised to find at this remote post that only one soldier drank anything stronger than beer or water; and of course very little of the former, owing to the expense of transport, was to be had. The soldier that did drink spirits did not drink to excess. How did all this happen in a place where drunkenness had been proverbial? The soldiers, who were of the 82nd regiment, had been selected for the station as married men. Their young commanding officer patronised gardening, cricketing, boating, and every manly amusement, but permitted no gambling. He formed a school for the soldiers and their families, and, in short, he knew how to manage them, and to keep their minds engaged; for they worked and played, read and reasoned; and so whiskey, which is as cheap as dirt there, was not a temptation which they could not resist. In winter, he had sleighing, snow-shoeing, and every exercise compatible with the severe weather, and the very deep snow incident to the station. I feel persuaded that, now government has provided such handsome garrison libraries of choice and well-selected books for the soldiers, if a ball-alley, or racket-court, and a cricket-ground were attached to every large barrack, there would not only be less drinking in the army, but that vice would ultimately be scorned, as it has been within the last twenty years by the officers. A hard-drinking officer will scarcely be tolerated in a regiment now, simply because excessive drinking is a low, mean vice, being the indulgence of self for unworthy motives, and beneath the character of a gentleman. To be brought to a court-martial for drunkenness, is now as disgraceful and injurious to the reputation of an officer, as it was to be tried for cowardice, and, therefore, seldom occurs in the British army. The vice of Canada is, however, drink; and temperance societies will not mend it. Their good is very equivocal, unless combined with religion, as there is only one Father Mathew in the world, nor is it probable that there will be another."

[It is a matter of great surprise, that a writer of considerable acuteness, and manifesting so general a knowledge of society, and in the face of what temperance societies have done in Canada, should hazard so bold an assertion as that contained in the conclusion of the above quotation. According to the *Canadian*

Economist, in enumerating the "leading arts in which we have made some progress," distilling and brewing come first. "Montreal alone produces about 4,000,000 gallons of whiskey annually, and as many more of table ale; and the quantity produced in the whole province may be judged of by these facts." That the mere inculcation of temperance principles will not do all that is required we are fully persuaded, but it must accompany the other means, if intemperance is ever to be banished effectually; without that all other reforms will be mere palliatives. It is, however, very satisfactory to find in the above work many passages on this vice of drunkenness. They will serve to call attention to the evil, which is of a frightful character in Canada.—ED. N.T.C.]

WORKING MEN'S DEMONSTRATION IN EXETER HALL.

On Monday evening Nov. 9th, Dr. Oxley, who had the honour of originating the movement, took the chair at a quarter past 6 o'clock, amidst the cheers of the audience. He said, he had often appeared before them to advocate the principle of total abstinence from strong drinks. His opinion, founded on extended practice and observation, from all he had seen and all he had read, was that intoxicating drinks were not suited to the frame and constitution of man; on the contrary, those drinks were calculated to destroy the health and vigour of the body, the improvement of the mind, and the seriousness of the soul in reference to eternal realities.—(Hear.) The instances in which they were needed as medicine were very few, and as beverages they were altogether unnecessary. But it was not necessary to dwell upon that point, when even brewers were giving up the doctrine of the nutritious qualities of ale and porter, and other drinks, and declaring that they could be made equally good from treacle and sugar.—(Hear.) He believed that Exeter Hall had never been so honoured as on the present occasion.—(Much cheering.) As to his own experience of the value of teetotalism, he could testify that he had been a teetotaler for nearly fifty years.—(Cheers.) He adopted the principle at the age of about eighteen, when he was accustomed to work in the hay and harvest field. Since then he had been in various climates, both hot and cold; he had gone nearly as far north as Captain Ross, and had not taken any beverage but cold water. During fifty or sixty years he had practised medicine, and had many opportunities of witnessing the evils resulting from the use of strong drinks, even when taken moderately. He had seen individuals and families ruined, valuable estates sold, persons dying before they arrived at maturity, and other serious evils, arising from the use of strong drink. The great majority died before they reached the age of twelve years, and that was to be attributed to the use of unnatural stimulants by themselves and by their parents. Let strong drinks be banished from the community, and there would be a healthy generation, requiring neither pills nor blisters, nor physic of any kind; a generation free from head-aches, heart-aches, and pocket-aches; a generation rejoicing in much happiness here, and acquiring a meanness for a happy eternity.—(Cheers.) He called upon those who were not teetotalers to say *why* they were not. "Come with us," said he in conclusion, "and we will do you good. We will feed you better—clothe you better—and improve your condition and your character in every respect. Turn your backs upon the public-house; adopt and recommend our principles; adhere to our practice, and the blessing of the Most High will rest upon you. Few people at seventy years of age will be found able to shout and to speak as I do; and if you would enjoy life, and be vigorous and active, see that from henceforth you use cold water."—(Much cheering.)

MR. RENDALL, one of the Secretaries, then read the following propositions, which he said were to be regarded as a *text*, or *topic*, on which the successive speakers would furnish an ample and instructive *comment* :—

"That the evils which result from the use of intoxicating beverages fall with peculiar weight upon the *labouring classes*, whom it injures physically, socially, and morally, weakening their bodily powers—checking the development of their intellectual faculties—depriving them of comforts which they might otherwise enjoy as the just fruit of their labour—placing insurmountable barriers in the way of their improvement, elevation and independence—and bringing many of them to poverty, degradation and misery. That these intoxicating beverages, are by *no means necessary* to promote health, strength, or vigour; and that the heaviest labours can be well performed without the use of any portion of them, as hundreds and thousands of mechanics and labouring men in every possible occupation are able and willing to testify.—And that the labouring portion of the great teetotal body can conscientiously and confidently *recommend* total abstinence from every intoxicating liquor, as a principle that is at once **PRACTICABLE, SALUTARY and BENEFICIAL.**"—(Cheers.)

MR. M'KECHNIE, a tailor, said, I have been balancing on the chances of destruction, ruin hovering in my track, hopeless, heartless. All the circumstances of my life have been unfortunate. I heard of teetotalism, I became a member of the teetotal society, and I have great reason to be proud of the name. Masses of our countrymen, rich and poor, learned and illiterate, despise our doctrines, and repudiate our principles. We are come to this hall to-day to endeavour to root out such error, to endeavour to remove a prejudice so fatal in its consequences. This is a proud day for the working men of England. Here, in the National Hall of his country's philanthropy, is his voice for the first time heard, and shall be echoed, through the lightnings of the "press," to the uttermost ends of the earth.

MR. JACKSON, gun-smith, said, I am one of those long despised class of men called gun-makers. I have seen in my teetotal career, since I have been elevated to the position of a man by the influence of teetotalism, that I was created for a nobler purpose than to be a grovelling creature below the brute, by indulging in those drinks which many of our fellow-countrymen and countrywomen indulge in; bringing themselves, like me, to desolation, woe, and misery. I was taught to drink, and my own parents especially taught me that strong drink was a strengthening beverage and would make me grow. So I partook of those drinks which at last nearly ruined me, both body and soul. When I became, through the influence of teetotalism, a member of that blessed society, I abandoned every other bad practice connected with the drinking-usages. I can read, and, by the bye, since I have become a teetotaler, I have learned to write, and as society carried me on, so I was in that society an ignorant man. I could not write a letter to my own parents; but since I have learned to write I have not confined my love and sympathy to one class of men. And I would say, men, don't be despised any longer! begin to think, let us unite that we may be happy and powerful, to pull down the strongholds of sin and drunkenness.

MR. ROE, gas-stoker, could tell them, from his own experience, that they would be better able to perform their labour without strong drink than with it.—(Cheers.) He was himself a proof. In consequence of his adoption of teetotalism, his wife, from having tears flowing down her cheeks, was brought to cheerfulness and to smiles; rejoiced in comfort, and almost in independence.—(Cheers.) He had been a teetotaler for seven or eight years, and had, for the greater part of

that period, advocated the principle. He was engaged in a profession, the duties of which, according to the editor of the *Dispatch*, could not possibly be performed without the aid of strong drink. He was exposed to great heat, which occasioned much thirst, and had to lift heavy weights which required much strength. But he found that he was well able to perform all his labour without any aid from those heating and unnatural stimulants.—(Cheers.) Besides this, teetotalism had taken away the stain from his character, which was upon it while he used strong drinks. His wife and children shamed in the good, and now, instead of cursing and blasphemy, there were heard the sounds of prayer and praise.—(Cheers.)

MR. J. DAVIES, house-carpenter, said, at the age of 21 he possessed an income of £100 a year, and a reversionary interest in £60 a year more. He had a good house, and paid about £16 a year for various parish rates; and in about seven years, through the use of strong drink,—such was the desperate facility of drunkenness,—he became an inmate of the very workhouse he had assisted to support. If he was now a master-builder, he owed it to teetotalism. While a drunkard, he never had a shilling to give to his poor mother; but since he had been a teetotaler he had sent her at various times about £40, to keep her out of the workhouse.—(Cheers.) Every way was he changed for the better by the practice of teetotalism.

MR. J. PALMER, excavator, said, that the question was, had intoxicating drinks been a blessing or a curse? If ever there was a period when more than another working men ought to join and support such a society as the present, it was now, when food was so dear, and when there was a scarcity, or the prospect of a scarcity.—(Hear.) Every drop of strong drink which was poured down the throat even of the moderate drinker, rendered food made from grain more dear than it otherwise would be. He would not then state what he once was; but he had felt that strong drink was an enemy to the working classes. He was taught to use strong drink when young, and was told that if he did not use it he would never be a man; but the truth had proved the awful reverse. Those who used it were injuring their bodily frames, were inflicting misery on their families, were setting a bad example. Many working men were spending six or seven shillings a week in drink while their wives were obliged to do slop-work at 9d. per day, some articles of which required 2611 stitches to be made for 2d., besides finding their own thread. If teetotalism were but extensively practised, thousands who now at the age of forty, had to labour hard, would have the means of comfortable subsistence, free from fatiguing labour.—(Cheers.)

MR. MORRIS, coal-whipper, said that it had been declared that coal-whippers, and men in similar occupations, could not perform their duties without strong drink. What hard-working men needed was good food, a good bed to rest upon, and plenty of cold water.—(Cheers.) Here, [pointing to a row of coal-porters in the gallery,] were living witnesses of the truth of that—(Long continued cheers.) Much was said about appeals to the legislature; he advised working men to have a house of commons in their own houses; to make their wives chancellors of the exchequer, and to manage the affairs of their own little state.—(Cheers.) Prayers were offered in churches and chapels because of the scarcity and dearness of food; but why not pray to God to induce men to stay the destruction of wholesome grain, occasioned by the manufacture of strong drinks?—(Hear.)

MR. J. REYNOLDS, bricklayers' labourer, had for some time been one of the "foolish" teetotalers. Before that, he was in rags and tatters; the toes peeped out from his shoes; his hair stuck out from his hat;

and in that state, he sat for hours in a public-house, with a pot of beer and a yard of clay before him. He inhabited a poor hovel, which was now converted into a pigeon-house, while he dwelt in a comfortable home.—(Cheers.) He had exchanged his hod and shovel for a neat cart and horse; and had become his own master.—(Hear.) Thanks to Father Mathew for having made a man of him.—(Cheers.) Drunkenness caused him to be turned out of the public-house and kicked down the three steps, head foremost, the person who did so exclaiming, "Tis high time you were a teetotaler." He had become one, and was now happy. He had a good home, good clothing, a good appetite, and good food to satisfy it.—(Cheers.) And what the system had done for him it would do for every working man.—(Cheers.)

Mr. D. WALTERS said, he was brought into the army by means of strong drink; that, it was thought, would cure him; but no, it caused him to be put into the black hole; still his appetite for drink raged, and it was gratified at any rate or risk. At length, he was discharged, and went to live in Rosemary Lane. There he indulged in drink, if possible, more than ever, so that he became a pest to the neighbourhood. He heard the cause of teetotalism advocated in the open air. At that time he had another man's shirt on, and a borrowed jacket. He determined to try the principle, for he was convinced that it was the only system that would meet his case. He signed the pledge for three months, at the end of which period he felt no disposition to go back to the Mariners' Church to have his name taken off the list.—(Cheers.) He thanked God that he had been the honoured instrument of great usefulness.—(Cheers.)

Mr. ROBINSON, paper-stainer, said, when lying on a sick-bed, he noticed his children at play. One of the boys played at being drunk, and imitated the reeling and staggering gait of a drunkard; his little girl said, "Ah, but father should not be a drunkard!" That saying cut him to the heart; conscience, his misery, all around him, said, "Fathers should not be drunkards!"—(Hear.) He made resolutions again and again, but in vain. He laboured for some time under *delirium tremens*; he was often cupped, and was brought to the very borders of the grave, with a deep sense of his guilt as a man, a husband, and a father. He prayed to God to enable him to adopt and keep the abstinence principle; he was restored to health; began to improve in bodily and mental vigour; took food that nourished his body; got clothing that kept out the cold; obtained books that instructed his mind; and rejoiced greatly with his wife and family. That was his practical experience.—(Cheering.)

Mr. BUTIEX, iron-moulder, said he was the first of his trade in London who adopted the principle; and he was able to testify that he could perform his very arduous labour without any aid derived from strong drinks.—(Cheers.) Hence he had numerous advantages over those who spent the proceeds of their labour on such drinks, to the misery of their wives and families. He wished to address himself to the sons of toil; he wished their freedom from strong drink and from the numerous miseries attendant on its use. Some spoke of the pleasures of the tap-room, and of the friendships cultivated there; but they were short-lived; let the money fail, and the friends would soon disappear.—(Hear.) How much greater would be their pleasure if they laid out their money in fuel, in food, in clothing, and in furniture.

Mr. MCBAIN, coal-porter, said he was advancing a principle that was in strict accordance with truth. He did not remember a period in which he had not serious impressions. In his youth he was a Sunday-school teacher; and those were happy days. When he awoke on the Sabbath, he repaired to the Sabbath-

school, and was never so happy as when he got the dear little children around him, and pointed them to Jesus. If at that period any one had told him that he should become a drunkard, he would not have believed it. But he began to use strong drinks, and he soon became a drunkard. And because of the prevalence of drinking-customs, even Sabbath-school children become drunkards, Sabbath-breakers, swearers, thieves, and all that was evil.—(Hear.) His occupation required him to work hard for his living, and he had thought it utterly impossible for a coal-heaver to do without two or three pots of porter per day. He used it, and went down the inclined plane; and he lived as a drunkard for eighteen years, forgetful of his high duties and destiny. When the principle of total abstinence was propounded to him, he treated it with derision as an impracticable thing. But then he had heard enough to induce him to ask what strong drink had done for him. He looked on his home, and saw a large bundle of pawnbrokers' duplicates, the pallid cheeks of his wife, the wretched appearance of all around him, and he determined to give the system a trial. He took the pledge, and prayed to God to give him strength to keep it. He had to labour among a great number who were all using strong drink, and who chaffed him finely because of his abstinence. But at the end of the week he went with them to receive his wages. Much was deducted from theirs for strong beer, but he received his full sum. Then he was able to say, "Friends, you have been chaffing me all the week, but you see that here is the corn."

Mr. APPEGATE, coal-whipper, observed that much had been said that evening about the ability of working men to do hard labour without the aid of strong drink. As to labour, he had been surrounded by clouds of dust in the summer's heat and in the winter's cold, and, in consequence of the oppression of covetous publicans, he had been obliged to trench upon the rest of night, when no man should work, and labour as a ballast-heaver on the Thames, in order to obtain support for his family. And under these trying circumstances, he was better able to discharge his duties without strong drinks than with their aid.—(Cheers.) He rejoiced that the cause was still going on, and believed that the day was at hand when the temperance pledge would find its way to the heart and the home of every labouring man.—(Hear.)

Mr. MCCURRIE, bricklayer, had suffered long and fearfully from intemperance. When he first heard the teetotal system propounded by Mr. Whitaker, he thought that half of what was said was lies, but listening afterwards to Mr. Grosjean, he began to think that it was truth, then that if it was truth, it was the thing for him. He was at that time in great poverty and wretchedness through his use of strong drink; but, by the blessing of God upon his labour, though he had suffered so deeply, few men enjoyed more than he had enjoyed since he had become a teetotaler.—(Cheers.) If any present were suffering from the use of strong drink, he could assure them that there was but one rational and efficient mode of cure, and that was by abandoning the use of the drink which caused that suffering.—(Hear.)

Mr. BOOTH, clock-maker, stated, that eight or nine years ago he was a poor degraded outcast, distressed beyond description in every possible way. He had proved the use of intoxicating drink to be his greatest barrier through life. After hearing of the principle of teetotalism, and considering the subject for a few minutes, he determined to bid farewell to all kinds of strong drink, whatever their name, or colour, or country.—(Cheers.) Through strong drink, he was on the tramp for eight and twenty years, though able to earn good wages, and was lost to his family, to the church, and to the country. He came up to London some

years ago with as good a set of tools as a man need work with; but tools, and clothes, and furniture, all went for strong drink, till he found himself in a poor room in the Seven Dials, cutting wood for a coal shed! Often had he wished that he had been anything but a rational and intelligent creature. But now, all was changed for the better. The bible was restored to its proper place. His home was a scene of comfort. His life was spent in usefulness.—(Cheers.) He concluded by expressing his belief that the man who, in any way, encouraged the use of strong drinks, was an enemy to his country and to his God.—(Cheers.)

MR. GREEN then read the following memorial, and moved its adoption:—

“To the Right Honourable Lord John Russell, first Lord of the Treasury, &c.

“The humble memorial of a large number of inhabitants of London and suburbs, assembled in Exeter Hall, November 9th, 1846.

“Sheweth.

“That your memorialists have heard with heart-felt sorrow of the great distress which prevails in various parts of the United Kingdom, in consequence of the general failure of the potato crops, and the scarcity and high price of wholesome grain; and that in some portions of the kingdom, especially in Ireland, breaches of the peace have occurred, the alleged reason being the prospect of absolute starvation.

“That your memorialists have ascertained that seven or eight millions of quarters of barley and other grain, are annually consumed in the United Kingdom, in the processes of malting, brewing, and distilling, and that the liquors manufactured by these processes are not only unnecessary and innutritious, but greatly productive of bodily disease, mental derangement, poverty, crime and wretchedness.

“Your memorialists can declare, further, that total abstinence from such liquors greatly conduces to the enjoyment of sound health, mental vigour, and individual and social comfort,—as the experience of nearly eight millions of total abstainers in the United Kingdom, including persons of various ranks and occupations, abundantly proves.

“Your memorialists have reason to believe, that the withholding barley, from breweries alone, would redeem from compulsory waste one million and a half of quarters of grain; a quantity which would suffice for a year's food for one million and a half of the people of this country.

“Your memorialists might enlarge on the impolicy and immorality of a traffic, by the success of which inconceivable mischief is done to the health, the morals, and the comfort of the community. But they now desire to direct the especial attention of your Lordship to the criminality of converting into injurious liquors those precious fruits of the earth, which were given by the wise and bountiful Creator for the nourishment and strength of his creature, man. Nor can your memorialists wonder, that the Almighty should see fit to withhold some measure of His bounties from a people so prone to convert those bounties into the means of frustrating his gracious purposes and designs.

“Your memorialists, therefore, humbly and fervently pray, that your Lordship may be pleased to recommend to the members of her most gracious Majesty's government, that wholesome and nutritious grain may no longer be allowed to be used in the processes of manufacturing any kind of intoxicating liquors

“Signed in behalf of the meeting,

“WILLIAM OXLEY, Chairman.

MR. RENDALL seconded the resolution. He said that the present assembly, many of them moving in humble life, would thus go to the foot of the throne, or to the adviser of the throne, and make known their feelings and opinions in reference to the use

of strong drinks made from the precious grain of the earth.—(Cheers.) He believed the great majority present to be teetotalers; the memorial, therefore, was a fair expression of their opinion. He could wish to be satisfied as to that fact, as some of his brethren entertained doubts. (About nineteen-twentieths of the whole audience immediately held up their hands; which was followed by considerable cheering.)

MR. BAYLISS signed the pledge of total abstinence about eight years ago, and confidently hoped that he should never act so cowardly a part as to go back from the pledge he then gave. Strong drink had not wrought those mischiefs upon him that it had upon many. But though he had not abused his wife, or injured his children, as many had done, he was a drunkard, and was on the high road to ruin. Since he had become a teetotaler, he had made it his aim to bring others to the enjoyment of the same good, and it was an unspeakable comfort to him to hear one and another say, “God bless you, Bayliss; you have brought more comfort to me in the last twelvemonths, since I have been a teetotaler, than I have enjoyed for twenty years before.—(Cheers.) The thought of having been thus useful had added greatly to his comfort.—(Cheers.)

MR. J. WATSON, baker, belonged to a class of men who, he really believed, were more degraded by the use of strong drink than any class beside; he referred to journeymen bakers. About eleven years ago, he thought it absolutely impossible that he could adopt that system; but he was at length induced to try it, though he had but little faith in its utility. He had, however, experienced from it the greatest benefit, even physically, and he now rejoiced to be able to proclaim its benefits to that vast assembly. At the time he used strong drink, he was often laid up with acute rheumatism, and was so bad at one time, that he was attended by five surgeons, for the purpose of considering whether the amputation of a limb was not necessary. To that he would not consent; that limb was now as strong and healthy as any other, and he could perform his very fatiguing labours with far less difficulty than formerly. He had been blessed in his occupation. He took a house which had been used as a beer-shop, and converted it into a baker's, and he had since taken a watchhouse for a similar purpose.—(Cheers.) He was carrying on a good trade, and that without any desecration of the Sabbath. He was able to give his men as good wages as any in the Metropolis, and yet allowed them the full liberty of the Sabbath.—(Cheers.) Time would fail if he were to attempt a relation of the benefits which had resulted to himself and to others, from the adoption of the total abstinence system. Hundreds then within those walls could, he was sure, bear similar testimony.—(Cheers.)

MR. MANN, a farrier, said that he felt much greater pleasure in being in Exeter Hall, than if he had been invited to Guildhall with the Lord Mayor and Aldermen of the City of London.—(Cheers.) The statements of that evening were statements of facts, and the reasonings were those of experience. His occupation was that of a farrier. On the principle of teetotalism he had shod horses in the metropolis for nearly ten years. For ten years he had enjoyed uninterrupted good health, a statement, he believed, which very few drunkards would be able to make. He was happy that he had been selected as one of the twenty, to bear his testimony to the great fact, that intoxicating drinks were wholly unnecessary to enable a man to perform manual labour.—(Cheering.)

MR. WOOD, stone-mason, as a stone-mason he had often had to labour hard, and to carry his heavy tools from place to place; but he was convinced that strong drink would not benefit a man under such circumstances.—(Hear.) Much had been said about the tyranny and oppression exercised towards the labouring classes, but he hesitated not to say that the greatest

tyrant under the sun was strong drink. Most of the large "strikes," some of which had proved so ruinous, held their meetings in public-houses. He knew of one large strike, in which, after the men had held out for a time against the masters, they submitted to a reduction of wages; and the reason was, that being lovers of strong drink, they had no funds, upon which to lean during the period they were out of employ.—(Hear.)

The CHAIRMAN concluded the meeting with a few congratulatory observations. He informed the audience that the committee for conducting that meeting had it in contemplation to obtain Covent Garden Theatre, if possible, for a meeting during the ensuing Christmas holidays, and that subscriptions had already been handed to him to the amount of ten pounds for that object; an announcement which was received with considerable cheering.

The meeting concluded a little before ten o'clock, and the company retired, expressing their satisfaction with the proceedings of the evening, and their hope that a similar meeting might soon be held.

EXTRACTS FROM THE REPORT OF THE SELECT COMMITTEE OF THE HOUSE OF COMMONS ON SHIPWRECKS.—That the number of ships and vessels belonging to the United Kingdom which have been wrecked and lost during 6 years past, amount to 2905. That, taking the number of vessels wrecked and lost at the assumed value, £5000 for each ship and cargo, the loss of property occasioned by these wrecks would amount to the sum of £14,525,000, being an average of £2,420,833 per annum. Number of vessels of which the entire crews were drowned during the 6 years, 130. Number of persons drowned in addition to the foregoing, which are distinctly known by the same return from Lloyd's books, during the 6 years, 3414. Among the principal causes of shipwreck, the Committee state, drunkenness and use of spirits. That drunkenness is a frequent cause of ships being wrecked, leading often to improper, and even contradictory orders, on the part of officers, sleeping on the look-out, or at the helm among the men, occasioning ships to run foul of each other at night, to being taken aback and overpowered by sudden squalls, sinking, upsetting, or getting dismasted for want of vigilance in preparing for the danger, or in steering wrong courses, so as to run upon dangers which might otherwise have been avoided. That the practice of taking large quantities of ardent spirits as part of the stores of ships, and the habitual use of such spirits in what is ordinarily considered the moderate quantity served to each man at sea, is itself a very frequent cause of the loss of ships and crews, ships frequently taking fire from the drawing off of spirits, which are always kept under hold, crews getting access to the spirit-casks, and becoming intoxicated, hence insubordination, insolence, disobedience of orders, and refusal to do duty, as well as confinements and punishments as connectives, both which must for the time greatly lessen the efficiency of the crews. Experiments in American vessels.—That the happiest effects have resulted from the experiments tried in the American navy and merchant service, to do without spirituous liquors as an article of daily use, there being more than 1000 sail of American vessels traversing all the seas of the world in every climate, without the use of spirits by either officers or crew, and being in consequence of this change in a so much greater state of efficiency and safety than other vessels, that the public insurance companies in America, make a return of 5 per cent. of the premium of

insurance on vessels completing their voyages without the use of spirits, while the example of British ships sailing from Liverpool on the same plan, have been productive of the greatest benefit to the shipowners, underwriters, merchants, officers, and crews.

A BIBLE TEETOTAL ANECDOTE.

In the large engineering establishment of Messrs. Fenton, Murray, and Co., of Leeds, an innovation was made on the drinking-customs. On the marriage of one of the workmen it is usual to exact "footings" to be spent in drink. The foreman, a teetotaler, suggested that it would be more reasonable for the "shop" to pay to the bridegroom than to exact from him, and proposed they should subscribe to purchase a Bible for him. This was done, and the "book of books" was presented by the foreman on behalf of the shop. We hope teetotalers will take the hint, and try to change the tyrannical customs so prevalent among workmen. How much better to evince friendship in this way than to extort money to be spent in that which frequently rends the bond of kindness.

It is now fully ascertained that the last session of Congress wound up with a general drunken spree, in which a great majority of the members participated. What blacker stain could disgrace any country's history.—*New York Organ.*

HULL.

The last number of the *Hull Temperance Pioneer* contains an excellent article on the low state of christianity in Hull, contrasted with what it should and might be; one of the chief causes of neutralizing the operations of its spirit, being strong drink.

We wish that every temperance society would set earnestly to work to prepare similar statements relative to their several localities. This article ought to be put into the hands of every professing christian in Hull.

"The object of the argument is to prove, that the various means of moral, intellectual and spiritual instruction, are, to a very great extent, neutralized by the drinking-customs of the country.

"The nightly parade in our streets of walking pestilences under a human form, furnishes frightful evidence of the degradation of a great portion of this borough. Prostitution and drink are ever associated. According to the Criminal Returns, there were in 1843, 144 houses in which prostitutes were kept; and 45 houses of accommodation and 549 prostitutes, 134 of whom were 15 years old and under 20. Again, the various ages of the criminals furnish matter of serious reflection. Of 2139 cases, 47 were under 10 years of age; 313, under 15; 423, under 20; 460, under 25; 313, under 30; 319, under 40; 163, under 50; 77, under 60; and 24, above 60 years of age. Here is contained a volume of instruction, but our limits oblige us to proceed to shew, that there is a cause for all this depravity, and that cause every man who supports by his example the drinking system, is involved in the responsibility of perpetuating. That the demonstration of the truth of our position may be unsuspected, we draw our data from public documents. Our object is to lay the proof before our fellow-townsmen, as much as possible independent of all teetotal evidence, and submit it to their unbiased judgment. We are persuaded, that the mind of every enlightened citizen and good man must derive benefit from the facts thus placed before his view.

"We affirm then, that one of the chief causes of this evil is in the drinking system. We do not say public-house; for this is the effect of the former. Banish the drinking system, and the downfall of the public-house system follows. The public-house system is the ultimate effect of the drinking system. But in the latter, we must look for the public development of the evils in order to behold its dreadful havoc upon the prosperity and happiness of the people. At present there are 296 licensed houses and 146 beer-shops in this borough, amounting to 442. The population is nearly 80,000, and reckoning one-third of them from the adult male population, it leaves 60 of them for each of these houses. Some of these houses have large rooms especially accommodated for the young, 12 and 14 years old, where it is no uncommon thing to find twenty or thirty carousing over their glass, and are furnished with all things that can attract and ensnare the unsuspecting youth. Many others have large musical saloons attached to their premises; and others are houses of infamous accommodation. Is not such a state of things a horrible cancer in our social system? The effects of the public-house system upon the social and pecuniary loss of the people, will be measured by the loss of money expended in its support. We have shown, that the houses are divided into two classes: licensed houses and beer-shops. Licensed houses include inns, public-houses and gin-palaces. It was publicly asserted by Alderman Thompson, some time ago, that some of these inns let off the tap in connexion with them for as much as £100 per annum. Many of these large houses keep a great number of servants, and all the houses one or more. When therefore, rent, taxes, support of the family, and profit are considered, it will be a low average to suppose, that the sum of £300 a year is expended in the support of each licensed house. Averaging the beer-shops at £150, we shall have spent in public-houses and beer-shops as follows:

296 Licensed houses at £300 . . .	£88,800
146 Beer-shops at £150 . . .	£21,900
	£110,700

This estimate cannot be above the real amount. The average amount per head spent in Great Britain and Ireland is about £2. 10s., which gives for Hull £200,000; but, in the above estimate, the brewer, the maltster and the wine merchant, together with that portion of the public who make their domestic purchases of intoxicating drinks of the brewer and wine merchant, are not taken into account. This calculation receives confirmation from the following considerations.

"Assuming one-third of the inhabitants to be adults, there will be 26,666. If each spends on an average 1s. 6d. weekly with the publican, it will amount to £103,997. 8s. Is it at all to be matter for surprise, that the mass of the inhabitants, who are generally well employed, when trade is not so brisk, should have made no provision, but are dependent on "strap" at the shopkeeper, and thus continually should pawn their prospective labour? There are working men in this town, who are poorer with 28s. per week than others in the same establishment, with 15s.: others spend all they get. The consequences are vice, barbarism and savage cruelty, neglect of their children both in morals and education.

"Take for instance, in reference to education, Salthouse-lane School, which admits children of all denominations, where at some £130 annual subscriptions, donations, &c. &c. &c., that large estab-

lishment is sustained, at only one shilling per quarter charge to the parent. The number in attendance on January 1st, 1842, was 430; the average time at school, 1 year, 3 months, 1 week, 6 days; and the average age, at the time of leaving school, 9 years, 4 months, when they are put generally to some employment. Now, if men were sober, would they not endeavour to keep their children at school, till these had received a good education? Instead of fifteen months, we should find that fifty months would be the average attendance. It is a principle implanted in the mind of an Englishman, notwithstanding all his faults, to educate his child. But in this case strong drink, as in other cases, reigns alone. Its blighting influence withers every noble feeling of the heart. It deadens, pauperizes, and then incapacitates. It contaminates the fountain of domestic virtue, emitting a miasma of corruption, which pollutes every vein in the moral character of the young. In this lies the great stagnation to intellectual and moral progress. As well might farmers attempt to grow corn in smouldering embers, as the minister or the moralist to raise from such abodes of depravity either a virtuous, an educated, or a happy people. Amongst them, religion becomes a despised sentimentality: therefore they reject it, and fly its approaches. According to the census of 1841, there were 3,464,007, of inhabited houses; the number of inhabitants 26,870,143. Taking the population of Hull to be 79,000 this ratio gives 10,184 inhabited houses in this town; and as there are 442 licensed houses and beer shops, it shews there is one public-house (deducting the 442 public-houses from 10,184) for every 22 houses. In the face of such indisputable evidence, is the extent of demoralization and crime at all matter for surprise?"

EXTRACT FROM A PAPER READ BY DR. GUY, BEFORE THE STATISTICAL SOCIETY OF LONDON.—The injurious effects of intemperance (says Dr. Guy,) are clearly shown by the comparisons instituted between classes who have more and less easy and constant access to the means of intemperance. Age from 30 to 40, licensed victuallers, deaths, 20; tradesmen, deaths, 16; pot-boys, deaths, 29; footmen, deaths, 18; draymen, deaths, 39; labourers, deaths, 18. The above comparison, however, displays but feebly the baneful influence of habits of intemperance: to show it in its fearful reality, it would be necessary to contrast the intemperate men belonging to the several employments, with the temperate men following the same occupations.—*Journal of Statistical Society*, vol. vi. p. 4.

EXTRACT OF A LETTER FROM CANADA.

Our house is altogether on the abstinence principle, and I attribute a considerable part of our health to that circumstance. I desire most devoutly to thank God that I saw the danger of strong drink so soon, for scores, if not hundreds, who bid as fair for life and credit as I did on my arrival here, are now either gone to the drunkard's grave or hastening to it. Scarcely a week passes that I do not hear of some one cut off by that terrible scourge: I do what I can to inspire my scholars with detestation of it, and I believe not in vain.

The following is so awful an instance of the effects of strong drink, that I think it ought to be made known as a warning to others. I know all the parties and vouch for the facts:—J. C. was born in Scotland, of poor but respectable parents, and had a good knowledge of the Holy Scriptures from his childhood. He

enlisted as a soldier at a very early age, and being remarkably tall, strong, and handsome, and possessed of excellent common sense, was a sergeant before he was 20 years old. He served all through the Peninsular war with great credit from his officers, and was looked upon as one of the most deserving men in the regiment. Having excited the anger of the sergeant-major, who usurped undue authority over him, he was tried by a court-martial, the result of which was, the degradation of the accuser, and putting the accused party in his place; I merely mention this to show how high his character must have stood. He married an Irishwoman, to whom he was much attached, she was of the Roman Catholic persuasion, and, unfortunately, fond of drink, of which he took his share, but in moderation. After a few years his wife became a confirmed drunkard, and his conduct towards her was marked with the greatest tenderness and forbearance, even in most provoking circumstances.

He was at length made quarter-master, and served in Canada with very great credit, being a man of most exemplary conduct as a soldier and an officer, and respected by all ranks. He continued many years in this responsible situation, filling its duties in such a way as enabled him to tell the plain truth to every one, for his conduct required no concealment. His judgment in matters of discipline was so much thought of, and his reason so clear, that he not unfrequently brought all the members of a court-martial over to his opinion. His wife still went on in her horrid career, being frequently dead drunk early in the morning, yet he was never known to give her a harsh word, nor was he ever seen the worse for drink, as it is called. At length he determined on leaving the army and entering into business, which he did, and finding his expectations disappointed, took to drinking as a remedy. The custom which he had kept under so many years, now prevailed against him, and he speedily became a complete drunkard! his remarkably handsome face became bloated and unsightly, and the top of his nose like a mulberry. At the same time, although advanced in life, (I suppose at least 55), he began to give loose to other bad passions, and used frequently to beat his poor wife, now almost an idiot from the effects of drink. He would frequently be unfit for business for days together, leaving his stores at the mercy of hirelings. He took an abandoned woman into his house, and kept her there in spite of her husband; but, at length, the latter being employed in the store and getting feed, allowed things to go on quietly. The store was at last shut up, and he retired to a private house, and then the husband demanded his wife, and took her away by the assistance of the police. She however returned, and the unhappy man came, after preparing himself with drink, and called on this once respectable and conscientious man to turn out his wife, swearing if he did not he would kill himself with a carving knife he had in his hand. The wretched drunkard only laughed at him, and the poor infuriated creature plunged the knife into his heart in the presence of his wife and her paramour! So desperately hardened is he by the effects of drink, that he seems to feel no kind of remorse or shame, though he is now spurred by those who once courted him; and he still keeps the vile creature under his roof, and commits such atrocities as would in England be punished under the vagrant act—such is the effect of this “*mockery*,” *strong drink*. The sentiments of religion inculcated in childhood, and cherished during the temptations of many campaigns, the experience acquired during many years’ service in the army, the respectability earned by a long course of upright conduct in an exposed situation, the sense that though uneducated, overthrew many a college-bred man,—all this undermined, and, at last, overthrown and swept away

by strong drink. I record it as a warning for my fellow-creatures, praying God that, it may not be without its effect. I was intimately acquainted with the subject of this fearful tragedy; and it is a satisfaction to me to reflect, that I did all I could to induce him to become a teetotaler.

SOLDIERS AND TEMPERANCE.

“Nor, could any one much lament, under the circumstances in which the brigade was placed, that not one drop of spirits remained in store. As an article of daily consumption, it is now universally acknowledged that ardent spirits tend only to weaken, not to invigorate, the human constitution. So long as English soldiers are encouraged to regard the habit of drinking spirits as a privilege, crime, as well as disease, will abound in the army. In Jellalabad, however, there were no spirits, nor could any of the places round about supply them; and the consequence was, that through the continuance of this siege there was no crime, no sickness; the highest courage, the very best honour, and a docility and quickness such as had never before been noticed. . . . The officers of the garrison had celebrated Christmas-day, first by reverently attending divine worship, and then by dining together, and remembering in their talk, the friends and relations whom they might never, perhaps, see again. Their beverage was only water, yet they drank it to the health of many far away; and were as happy, with a sobered joy, as they could expect to be apart from the society of those dearest to them. . . . Patience, good-humour, unwearied zeal, from the beginning to the end of the siege, characterized the behaviour of all classes, and rendered the garrison of Jellalabad, though few in number, invincible.—*Sale's Brigade in Affghanistan*, by the Rev. G. B. GLEIG, M.A.

TEMPERANCE SOCIETIES.

Of the Fifteenth and Sixteenth Centuries.

On the revival of literature after the dark ages, intemperance in drinking was exceedingly prevalent, but as men became enlightened they had recourse to measures calculated to prevent it; and it is a curious fact that in the fifteenth and sixteenth centuries *temperance societies* were formed by the most influential men, for the purpose of stopping intemperance in drinking. One was called the society of St. Christopher, others were called temperance societies; and the members of one took the name of the *Golden Band*. These societies were productive of great good; they augmented industry, and contributed to the improvement of manners, and the establishment of good order.—*Dr. Bingham on Mental Cultivation.*

PUBLIC POISONERS.

What I find culpable in this adulterator, this vender of intoxication, is not only his poisoning the people, but his debasing them. Man, fatigued with work, enters his shop with all confidence; he loves it as his house of liberty. Well, what does he find there? Shame! The spirituous liquor sold to him under the name of wine, has, as soon as drunk, an effect that a double or triple quantity of wine would not produce. It masters the brain, troubles the mind, the tongue, and the motions of the body. Drunk and penoiless, he is cast by the tradesman into the street. Who is not pierced to the heart in seeing sometimes, in winter, a poor old woman, who has partaken of this poison to warm herself, thrust out in this state, to be a butt for the barbarity of children? The rich man passes by and says: “Behold the people!”—*This is from “The People,” a new work of Michelet's, just published, translated by Cocks.*

National Temperance Society.

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Thomas Beggs.

NATIONAL TEMPERANCE SOCIETY.

The Committee have been anxiously engaged in preliminary labours to their movements for next year, and derive considerable encouragement from the fact, that their plan of operations has been well received in all quarters and the liveliest interest felt in its details. The symptoms are every where cheering, and promise for the temperance cause a much higher place in the public regards than it has ever yet occupied. A series of large meetings will commence with one in Sion Chapel, to be held about the time this Chronicle goes to Press, to be followed by one in Dr. Campbell's church, the first week in December. The Committee are prepared to work vigorously, the rest remains with the public. They have received the following promises of pecuniary support, and trust their friends will place at their disposal the necessary means to work efficiently:—

George W. Alexander, Esq., for the years 1847-8-9	£ 100
Joseph Sturge, Esq.,	100
Joseph Eaton, Esq.,	100
J. D. Bassett, Esq.,	100
J. J. Gurney, Esq., for the years 1847-8	100
A. A. for the years 1847-8-9	50
A. B.,	50
William Cash, Esq.,	50
William Janson, Esq., Jun.,	50
James Charlton, Esq.,	50
R. D. Alexander, Esq.,	45

W. D. Sims, Esq.,	£ 30
Robert Charlton, Esq.,	25
Mr. John Cassell	10
Mr. Charles Gilpin	10
Thomas Catchpool, Esq.,	5
Mr. F. J. Thompson,	5
Mr. Richard Barrett, Jun.,	5
W. C. Walters, Esq.	5

MISSION.

Per Mr. Meredith.	£	s.	d.
S. Sturge, Esq.	5	0	0
Anderton, Mission Box	0	7	7
Contributions to the Metropolitan Mission, by Dr. Ellis, Sudbrook-park.			
Mrs. Trevanion, Sudbrook-park	10	0	0
C. Cochrane, Esq., Devonshire-place	5	5	0
James Ellis, Esq. Sudbrook-park	1	0	0
Capt. Caldwell, 3, Audley-square	1	0	0
W. Prendergest, Esq.	1	0	0
C. Bayneard, Esq., Paris	1	0	0
R. E. Smith, Esq., Grays-inn	1	0	0
G. Canofari, Esq. Secretary to the Neapolitan Legation, 2, Old Cavendish-square	1	0	0
Miss Otway, 2, Hyde-park-gardens	1	0	0
Miss Caldwell, 3, Audley-square	1	0	0
Miss Bell, Alton, Hants	0	5	0
John Maynard, Sudbrook-park	0	5	0
Kotheime Spunist, 10, Alfred-place, Newington-causeway	0	5	0
John Brame, Sudbrook-park	0	2	6
Mary Maynard, Ditto	0	2	0
Amico	0	2	6
	£29	14	7

SUBSCRIPTIONS.

Mr. Cabell	£	s.	d.
Mr. Thomas Smith	a	1	1
J. Meredith, Esq., sundries collected	a	5	5
	0	16	11

SPECIAL FUND.

C. Bowly, Esq.	£ 25	0	0
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CHRONICLE.

Mr. J. Thomson	0	10	0
Mr. T. Clarke	0	10	0
J. Meredith, Esq.	0	12	5

WORKING MEN'S DEMONSTRATION—EXETER HALL.

In another part of this number will be found a report of a meeting at Exeter Hall. We attended this gathering of working men with some expectation, and left it with unalloyed satisfaction. It is an era in the history of our country, when a meeting of such magnitude can be convened and conducted by working men. It speaks of hope and promise for the downcast millions of our country, and raises our confidence in the ultimate triumph and universal adoption of that principle, which has rescued these men from degradation, and placed them in so proud an attitude on this memorable occasion. We regret we cannot give a full report; nor can we convey by any language the effect produced. The words uttered might be

given, but the fervency and power with which their statements were poured forth, will be lost to all but those who heard them. Hall, platform, and gallery, were all full of delighted people, almost wholly working men and women. Great credit is due to all parties concerned—those engaged in the preliminaries—those who spoke on the evening—and the crowded and intensely excited audience, whose good order and attention showed that the labouring classes of our country are progressing to a higher intellectual and social position. Twenty years ago, the bare idea of such a meeting would have been ridiculed. We hail it as the forerunner of great and glorious results. Dr. Oxley, who originated the proposal, and who presided, deserves our warmest thanks. Sure are we, he was well paid for his trouble and anxiety, by the magnificent sight before him.

It will be seen, that in Bristol a large meeting was held of a similar description, addressed by reformed drunkards. Let the country follow so excellent an example. We should be glad to hear of such meetings in every town in Great Britain.

MR. INWARDS' LECTURES.

The committee feeling the importance of calling public attention to the waste of grain in the manufacture of intoxicating drink, have engaged Mr. Jabez Inwards, to give a series of Lectures, in London and its neighbourhood. Some report of these Lectures will be found in another part of this number. The accounts from the various meetings have been highly satisfactory and complimentary to the talents of the Lecturer, and there is every reason to believe his labours have been very useful. It is impossible to insert all the letters received, and, we trust our friends will be satisfied with this general acknowledgment.

TRACTS FOR THE YOUNG.

We have received copies of several tracts issued by Mr. Alexander of Ipswich, adapted for the young. They are beautifully got up, and will supply a desideratum long wanted. Now that attention is so strongly turned to the rising generation, this series will be of great value, we refer to the advertisement in this *Chronicle* for further particulars.

TEETOTAL TIMES' PRIZE ESSAYS

At the Convention no point was more strongly enforced than the importance of improving our temperance literature. Numerous and valuable as our publications are, there is great need of improvement, and room for others of a superior stamp. And we rejoice to see that the proprietor of *The Teetotal Times*, has hit upon a plan so excellent, and is carrying it out with so much vigour. The Teetotal Essayist, is a happy thought, and as, no doubt, the plan pursued will bring out great talent and the articles be of a superior kind, we

are certain that he will be encouraged to still greater efforts. The present one is deserving the greatest possible support; and, we hope, that he will be able to send 100,000 of each of these Essays through the country. The plan he has marked out will enable societies and individuals to spread information in a most effective and economical way. We notice, also, the announcement of the republication of the *Idolatry of Britain*, at a price which will enable our friends to circulate this valuable work by thousands. The public spirit and enterprize which has marked the conduct of the proprietor of the *Teetotal Times*, is worthy of all praise.

The Life of Gough, published in Glasgow, at an astonishing cheap rate, is worthy of full encouragement and support; and we beg our readers to procure the cheap issue from the press of W. J. Paterson.

“It is a curious and important fact, that, during the periods when distilleries were stopped in 1796 and 1797, although bread and every necessary of life was considerably higher than during the preceding year, the poor, in that quarter of the town, where the chief part reside, were, apparently, *more comfortable, paid their rents more regularly, and were better fed than at any period for some years before*; even although they had not the benefit of the extensive charities which were distributed in 1795. This can only be accounted for by their being denied the indulgence of gin, which had become in a great measure inaccessible, from its very high price. It may fairly be concluded, that the money formerly spent in this imprudent manner, had been applied to the purchase of provisions and other necessaries, to the amount of some hundred thousand pounds. The effect of their being deprived of this baneful liquor was, also, evident in their more orderly conduct. Quarrels and assaults were less frequent, and they resorted seldom to the pawnbrokers' shops, and yet during the chief part of this period, *bread was fifteen-pence the quarter loaf, and meat higher than the preceding year, particularly pork, which arose from the stoppage of the distilleries, but chiefly from the scarcity of grain.*”—*Colquhoun on the Police of the Metropolis*, page 326.

MALICIOUS BURNING OF WHEAT.—On Sunday night (says the *Tipperary Constitution*), about the hour of eight o'clock, two sacks of wheat, the property of Mr. Michael Tobin, were maliciously set fire to, at Clerihan, by seven incendiaries, and were it not for the exertions of the police, and Mr. Tobin's neighbours, two other stacks would have shared the same fate. There is a police station within 600 yards of the scene of this outrage. What reckless ruffians must those be who thus destroyed one of the principal necessities of life in these days of misery and distress.

[What indignation is excited in our newspaper writers, at a misguided and desperate man, who fires a stack of grain. It is, we admit, a flagrant outrage, and excites our abhorrence. But how is it that this writer cannot see any wrong in taking the grain and converting it into poison? Does the magnitude of the destruction lessen the evil or the sin; or is it not rather as many of our other sins, winked at, because public opinion sanctions the manufacture of whiskey, and condemns the burning of a single stack of grain. The poor incendiary merely destroys it; the distiller and brewer convert it into a potent agent of crime and death.—ED, N.T.C.]

Foreign Intelligence.

CANADA.

EPISCOPAL METHODISTS—BAY OF QUINTE CONFERENCE.

The report on temperance which follows, was not designed by the committee for publication, but merely an expression of opinion upon this great moral movement. It was, however, ordered for publication, and will show that the temperance cause is one of vital importance in the estimation of the conference:—

"The committee, to whom was referred the subject of temperance, beg leave to report, that from their own personal knowledge, together with all the information they have obtained relative to the progress of temperance, or total abstinence from intoxicating drinks, throughout this province, believe the time has come when the efforts made by many of its professed friends, and by those who profess a true spirit of philanthropy, should be put in practice with more zeal and energy, and with a settled determination never to give up the contest until victory is complete.

"Your committee are fully aware of the great good done, and victory already gained in many places over the demoralizing and soul-withering influence of the foul serpent, intemperance, by those who have so much desired the peace and happiness of their fellow-men. Should, however, every minister of the gospel, together with all the lovers of truth, put their shoulder to the wheel of the temperance reformation, the conquest would soon be gained, and we would not be so much behind our neighbours in the United States in so noble and praiseworthy an enterprise.

"Your committee, in view of the whole, do earnestly recommend, that the members of this conference, both by precept and example, do all they can to suppress in their congregation, and the people generally among whom they are called to labour, an evil, that has been the cause of so much misery and wretchedness in our land, and throughout the world. All of which is respectfully submitted.

"WILLIAM BIRD.

"ROBERT EARL.

"JOHN H. ANDREWS."

—Canada Christian Advocate.

TEMPERANCE IN HONOLULU, SANDWICH ISLES.

All ships of war visiting this port, will bear witness to the general hospitality that prevails, so far as the means of the inhabitants will allow, and even further. This virtue extends to the missionary families, to whose quiet, orderly tea-parties, all strangers are welcome, who show any desire to cultivate their acquaintance. There are few towns of the same extent, where religious feeling more prevails, and certainly, none where more decency and order are preserved on the Sabbath. Another virtue peculiarly pervades the society of Honolulu, and that is TEMPERANCE; during eight months that I have been here, I have not seen one native intoxicated, and not one beggar.—*Simmons' Colonial Magazine.*

TEMPERANCE ABROAD.—A correspondent writes from Christiania that the Temperance Society has great influence over the sailors of the navy of Sweden and Norway. Out of the 444 men forming the crews of the Norwegian frigate the *Freca*, and the Swedish sloop the *Nordsternen*, which have just left Christiania for the Mediterranean, 302, that is more than two-thirds of them, have desired to receive rations of tea or coffee instead of brandy.

THE CAUSE IN VAN DIEMEN'S LAND.
HOBART TOWN.

(From the *New South Wales and Van Diemen's Land Temperance Herald.*)

March 3.—The usual meeting was held this evening in the Temperance Hall; Mr. Bonwick in the chair. The room was well filled with attentive listeners.

Mr. HODGSON said, there was expended in Van Diemen's Land, for colonial beer alone, £50,000 per annum. This amount might be made available for the purchase of 300,000 bushels of wheat, and would provide every man, woman, and child in Hobart Town, with 500 loaves. He then stated the number of public-houses in Hobart Town to be 160, their receipts being at least £120,000 per annum; so that, including the amount paid by families who purchased direct from merchants, or imported, it might be calculated that at least £150,000 per annum was spent for alcoholic drinks in Hobart Town alone, "and where (asked the speaker) are the results of this large expenditure seen? where, but in our hospitals and gaols?" Mr. Hodgson then exposed the fallacy of the arguments that the farmer benefited by the manufacture of alcoholic drinks; and showed that out of eight-pence spent for beer only two-pence went to the corn-grower; while out of eight-pence spent for bread, the corn-grower received sixpence: so that it might be truly said of the expenditure for strong drinks, that the few gain while the many suffer.

Mr. CROUCH then addressed the meeting, dwelling particularly upon some recent serious cases tried in the Supreme Court, arising mostly from intemperance. He also alluded to the important advancement of the noble band of Rechabites, whose numbers had now increased to 300,000.

Mr. JORDAN followed Mr. Crouch, and spoke with much feeling and effect. He referred with intense anxiety to the temptations to which the young teetotaler was exposed, and to the active means constantly resorted to by those by whom he was surrounded, to hurry him again into the vortex from which he had but just emerged.

The interest of the meeting appeared well sustained throughout the evening, and the audience separated highly pleased with the proceedings.

April 3.—A party of about thirty of the 11th regiment, who have recently attached themselves to the Total Abstinence Society, held a social tea-meeting at their temporary barracks, Old Wharf, on Wednesday evening last, to which Messrs. Jordan and Dickenson, and other friends of temperance, had been previously invited.

NEW ZEALAND.

From the *New York Organ.*

We are glad to find that in the new settlement of New Zealand the cause is progressing. The Wellington Total Abstinence Society lately held their annual festival in the Wesleyan chapel in that place. We have not received any details of the proceedings, but in the *Wellington Spectator* we have this notice of the meeting:—"The proceedings of the meeting were harmonious, and the members of the association appear determined to wage war against the frightful evil of intemperance. We wish success to everything that can in any way benefit our species. The Rev. Messrs. Watkiss and Inglis, and Messrs. Bradshaw, Harding, Hartley, and others, assisted in conducting the meeting. One of the chief attractions was the music and singing: there were several instrumentalists present, and their performances were excellent.

Home Intelligence.

WASTE OF FOOD, MR. INWARDS' LECTURES.

The first meeting in this series was held in the School Room, Harp Alley, Farringdon Street, on Tuesday evening, the 10th instant. G. W. Atwood, Esq., presided. It was a fearful thought that the liquors produced from grain, went to fill up poor houses and prisons, hospitals and lunatic asylums. And this, too, at a period when hundreds and thousands, especially in the neighbouring country Ireland, were actually famishing with hunger. If all classes felt duly for human woe and misery, what a change would come over their purposes and resolutions, and the whole of their conduct! A memorial had been resolved upon at the great meeting held in Exeter Hall, to be presented to the Prime Minister of this country; what answer was likely to be returned to that Memorial? Would he say that the Government had no right to control the people as to the use they should make of grain? Then, he would reply, The Government have no right to Excise laws, no right to grant licenses for the sale of the drinks made from that grain. He trusted, however, that a satisfactory answer would be returned to the Memorial. The Government certainly should make it their business to control all public nuisances.

Mr. INWARDS then delivered his address. He said that his particular object was to consider the subject in connexion with the corn question. God had given grain to men for food, and man was responsible for the use he made of it. If men had it in their power to improve any thing, they were bound to do so, but if they injured or destroyed that which was good or valuable, they would have to render a strict account to their Creator. Next to wheat, barley was the most nutritious grain grown in this country. Excellent bread might be made from it. But every change made in it by the process of malting, distilling or brewing, not only rendered it far less nutritious, but absolutely converted it into poison. In the hands of the farmer, barley was a means of life;—in the hands of the brewer, beer was a means of disease and death. Every tree was known by its fruits. The fruits of barley were good, all over the world; the fruits of malt liquors were evil, wherever used; disease, crime, want and misery were the results of their use according to the proportion in which they are used.

Mr. Inwards then proceeded, in a familiar and interesting manner, to detail the process through which it had to pass if it were converted into ale. He supposed two persons one a teetotaler, the other a beer-drinker, to have each 30 pounds of barley; the one intending to apply it to its legitimate uses, the other wishing only for beer. By expenses incurred in the processes of manufacturing and preparing for sale a gallon of ale, including the duties paid to government, and the profits required by the manufacturers and venders, the beer-drinker would have his 30 pounds of barley reduced to one pound and a quarter; while the teetotaler would retain his full quantity, and by making it into bread, or feeding pigs upon it, and so converting it into flesh meat, would greatly improve it and increase its value. The teetotaler would have the whole of his two shillings-worth, the beer-drinker would have the small—the very small—quantity contained in a gallon of two shilling ale. The teetotaler would have his free from tax; the beer-drinker would have his heavily taxed. The teetotaler would use the barley for the purpose for which it was sent, and be innocent and happy; the beer-drinker would pervert it, and expose himself to

guilt and danger.—Again;—it was computed that, at least, seven million quarters of barley were consumed in the processes of malting and brewing. Seven million quarters of barley would cost fourteen millions pounds sterling; and that quantity would supply seven millions of people with bread for one year. But if that quantity of barley were converted into strong drink, it would cost seventy millions pounds sterling. Let it be used as barley should be used, and no harm would be done to any one, but much comfort would be diffused; let it be used as beer and how many bodies would it sustain? Not one; it was deprived of its nutritious properties; it became a source of disease. 50,000 persons were annually slain, thousands of professing christians became backsliders; thousands of mothers were made to weep, and thousands of children to suffer deeply. However plentiful grain might be, it would be wicked thus to employ it; but how was that wickedness increased, when by that perversion thousands were deprived of wholesome food? The failure to such an extent of the potato crop was deeply to be lamented; but it ought not to be forgotten that at the same time, thousands were destroying that grain which was still more valuable as food for the people. But for the large portions of grain destroyed in the manufacture of strong drinks, it would not be necessary to send to other countries for one single grain of corn. It could be proved that we in this country had never imported more than about two million and a quarter quarters of grain, while not less than seven million quarters were consumed in making strong drink! Enough grain was grown in this country for the supply of the population with bread, if it were only properly used. If the malt-houses and distilleries and breweries were closed, there would be plenty of food. Amidst all the scarcity, teetotalers could console themselves with the reflection that they had not assisted to render grain scarce by any perversion of it from its legitimate uses. They would account it wrong to make strong drink out of the nettles of the field! much more to destroy by its manufacture such large portions of wholesome food. Mr. Inwards concluded a very powerful address, by an earnest appeal to all present, beseeching them, for their own sake, and for the sake of others, to abstain altogether from the use of beverages which were so injurious, and which involved such a wholesale destruction of the precious gifts of Providence.

On Wednesday evening, Mr. Inwards delivered a similar address in the Temperance Rooms, Prince's Place, Westminster, when J. MEREDITH, Esq. presided. On Thursday evening, in the Hall, Henry Street, Portland Town, Mr. J. CASSELL, in the Chair.—On Friday evening, at the Welch Chapel, Aldersgate Street.—BENJAMIN ROTCH, Esq., in the Chair. On Saturday evening, Mr. Inwards lectured in the Hall, Fox's Lane, Shadwell, when the chair was occupied by T. B. SCUTT, Esq.

HAMPSHIRE.

Mr. James Balfour has been labouring in this district with considerable success. He has visited Branshott, Alton, Ryde, Newport, Cowes, Southampton, Romsey, Fordingbridge, Blandford, Wareham, Swanage, Bridport, Dorchester, Weymouth, Portland, Poole, Ringwood, Basingstock, Winchester and Andover during this last month. He has visited several workshops, in addition to his evening lectures, and has drawn attention to the compulsory drinking-usages. We have not space for the whole of his interesting journal, but give the following extracts:—

Oct. 1st. — Attended a harvest-supper at Alton, Hants, on the property of William Holmes, Esq. The hall was decorated with flowers and evergreens in vari-

ous tasteful devices. A plentiful supper was spread, which 110 persons did ample justice to. The greater part of the company were farm-labourers and their families. The sight of the clean white smock frocks and rosy faces of the rustic guests was most delightful. The greater number of them were teetotalers of from 1 to 3 years' standing, and their appearance as regarded health and respectability, was highly creditable to the cause, and furnished a forcible contrast to most of the ale-drinking labouring men, in this famous ale-drinking and ale-brewing place. After supper the company adjourned to the Town Hall, which was densely crowded. The chair was taken by William Holmes, Esq. Several working men spoke with good effect, after which, my lecture concluded the business of the evening. Several signatures were obtained. The society in this place seems in a prosperous condition.

Oct. 8th.—Lectured at Southampton, in the Primitive Methodist chapel, kindly granted by the Rev. Mr. Hartly, who with his wife, are zealous friends of our good cause. The meeting was well attended. The teachers of the Sabbath-school met the children, previous to the meeting, to converse with them on total abstinence principles. The cause is going on well.

LEEDS TEMPERANCE SOCIETY.

The first monthly meeting of this society was held in South Parade (Baptist) chapel, last Tuesday evening. The chapel was comfortably filled, and the attention from first to last was well kept up, the audience testifying their approbation with enthusiastic applause. Alderman Carbutt was called to the chair, and opened the meeting in a neat and appropriate address, dwelling on the importance of the subject, and soliciting a patient and unprejudiced hearing to the various advocates who were to address them. Mr. Jervis Crake, agent and town missionary to the society, and Mr. W. Nelson, a reformed drunkard, severally addressed the meeting, in speeches of great power and pathos, the latter detailing a portion of his experience in a very affecting and telling manner, and also demonstrated how much may be accomplished by persevering individual exertion, by the fact that above 1600 individuals had signed the pledge through his instrumentality, whose names he kept in a book of his own.—W. Gordon, Esq., M.D., F.L.S., President of the Hull Temperance Society, gave a lucid exposition of the physiological effects of alcohol on the human system, and made what would otherwise have been a somewhat dry and abstruse subject, at once interesting and instructive. The following are a few extracts:—"Extraordinary exertions may be made by taking opium, and similar are the effects of alcohol. Does the fever give the patient strength? that strength depends upon the morbid state of the system; which is precisely the case with alcohol. Permanent strength depends upon the muscles; whatever increases the muscles, increases also the strength. Alcohol cannot enlarge the muscles, and cannot nourish or impart strength. It is after muscular exercise that recourse is had to these drinks. During exercise the nervous tissues undergo considerable waste, which alcohol is incapable of furnishing. Nitrogen does not enter the composition of this alcohol." Referring to different sensations we at times experience, Dr. Gordon observed—"Besides the sensation of fatigue, we have others such as hunger. If we take food, that will satisfy;—news of a startling and unexpected character will take away appetite, but does that nourish?" In reference to water and its benefits—"You cannot live without it. Steam is not more necessary for a locomotive than water is necessary for the animal system."—The Rev. Newman Hall, B.A., Independent minister, of Hull, congratulated the Leeds Temperance Society on the renewed efforts they were about to make on

this important question, and testified his increasing conviction and attachment to the great principles of teetotalism, stating that as education is progressing—as monopoly was thrown down in regard to our trade and commerce—as peace principles were making rapid progress—as the gospel is spreading, there was no cause more likely to promote all these good works than temperance, and none hindering them so much as intemperance. Mr. Hall's very able and interesting address occupied above an hour in delivery, and was most rapturously applauded.—Mr. J. G. Thornton moved a vote of thanks to the deputation and the deacons of the chapel, remarking that this commencement of the proposed series of meetings was an exceedingly auspicious one, and trusted that they would prove efficient instruments in accelerating a cause calculated to elevate mankind, to glorify God, and to bless the world.

GREENWICH.

A large and influential meeting was held in the Hall of the Greenwich Literary and Scientific Institution, on the evening of Thursday, November 9th, to form a temperance association for that borough. B. Rotch, Esq., occupied the chair, and gave a very lengthy and powerful speech, occupying above an hour and a half in its delivery. This address made a great impression on the audience. After which Mr. Henry Cole read the Rules. S. C. Hall, Esq., then gave a very interesting and instructive address, containing some pleasing particulars about Ireland. The meeting concluded by a few observations from Mr. Beggs. Several signatures were obtained—and the new association was launched under the most encouraging auspices.

SHEERNESS.

On Monday evening, November 9th, a social teaparty was held in Bethel School Room, Mile Town, when upwards of 50 sat down to tea and cake, a sober man's repast; after which Mr. G. Morgan, Sec., T. Apsey, S. Wickham Lee, and Thomas Lee, severally addressed the meeting on the importance of individual exertion and support, after which the Rev. T. Denniss, Bible Christian Minister, gave an address on the blessings of total abstinence from all intoxicating drinks. The secretary stated that a letter had been received from a member in the *East Indies*, stating that he had got one of his shipmates to sign the pledge, and another had promised to sign: (he was happy and comfortable).

G. STUBBINGS, Secretary.

DEPTFORD.

The annual festival and public meeting of the Deptford Total Abstinence Society, was held on Monday, (November 2nd,) at the Infant School, New Street, Flagon Row; about one hundred persons sat down to a plentiful supply of tea, plum-cake, and bread and butter, and appeared highly to enjoy the treat. At the evening meeting, presided over by William Oxley, Esq., of Hackney, the secretary, Mr. Paine, read a report of the Society's prospects and progress, which report had the unusual feature of versification, and appeared highly gratifying to the audience; the pointed allusions, and animated style of the poetical document, eliciting their earnest applause. The different resolutions were supported by Messrs. English of Greenwich, Nelson of Woolwich, Johnstone of Peckham, Green of London, and other gentlemen. The crowded state of the meeting, and the general tone of feeling which prevailed, must have been highly gratifying to the friends of the Society in Deptford.—*West Kent Guardian*.

DOWN, FARNBOROUGH, KENT.

On Tuesday evening, November 3rd, 1846, a public meeting was held in the Calvinistic Chapel in the village of Down, near Farnborough, Kent, to introduce the principle of total abstinence from all intoxicating drinks, at the request of Miss Wedgwood, a lady of influence living in the village, and a warm and long tried friend of the cause. The National Temperance Society sent W. Claridge from the Office to give an address; he was well received, and listened to with attention by a crowded audience, amongst whom was the respected minister of the chapel, (who is practising the principle,) with nearly the whole of the members of his church and congregation, much interest was excited, and a good feeling evinced, which, if attended to and cultivated, will no doubt issue in a flourishing society, a Mr. Hemings, living in the family of Miss W. being an indefatigable and zealous labourer in the cause.

BRISTOL.—On Monday evening, November 16th, a large and enthusiastic meeting was held in the public-room, Broadmead, which was filled to overflowing, Robert Charlton, Esq., in the chair; when Messrs. J. Cox, J. Wheeler, N. Bailey, W. Parkinson, J. Grant, and J. Chapman, all reformed drunkards, related in brief terms, their sufferings and degradation, through intemperance, and their comfort, happiness, and enjoyments, through the instrumentality of teetotalism. Afterwards Henry Clapp, Jun. Esq., of Lynn, Massachusetts, delivered an interesting and stirring address on the origin, progress, and present position of the Washingtonian movement in America, together with some other features of the temperance reformation in that country, and concluded his most eloquent speech in appeals which we conceive will not soon be forgotten. Mr. Russom, having made some suitable observations, proposed a vote of thanks to Mr. Clapp, which was unanimously passed, and at the close of the Washingtonian meeting several individuals signed the pledge.

CHEDDAR, SOMERSET.

The tenth anniversary of the Cheddar Temperance Association was held in the British School-room, October 8th, 1846. The tea-party was well attended, and from the statements made at the public meeting which followed, by the Rev. E. Webb, the chairman, secretary to the Association, and by Mr. William Tanner, the treasurer, it appeared that the present state of the cause in this neighbourhood is very encouraging. Nearly £100 has been paid by the members of the Deposit Club connected with the Association, and a considerable increase in the number of associations for membership in the ensuing year has taken place. There have been very few, if any, instances of forfeiture arising from the breaking of the pledge in the last twelve months.

A distinct club for juveniles has now been formed. A large issue of tracts has taken place during the year, including the whole of the Ipswich, and many of the Bristol series.

Several other speakers addressed the meeting, and amongst them, Mr. Russell of Wedmore, a medical gentleman from Bristol, Mr. John Mason, surgeon to the General Hospital: though not a member of the Society he has totally abstained from alcoholic drinks for four years; and he bears a striking testimony to the belief which his personal experience and observation have induced as to the uselessness of such beverages, and as to the great benefit which would arise to the country from their entire disuse, as articles of diet.

Mr. Williams, agent to the Association, made a powerful appeal to the company, in support of total abstinence principles,

OPENING THE PORTS.

A meeting of the inhabitants of Bolton, convened by the Mayor, was held in the Temperance Hall, on Tuesday. The Mayor in the chair. After the adoption of the following resolution:—

“Resolved that the present state of the country in reference to its supply of food, is such as to require the immediate attention of her Majesty’s Government, and that it is desirable, therefore, to memorialize the Queen in council, praying that the ports of the United Kingdom may be forthwith opened for the free importation of all kinds of food.”

And a memorial to her Majesty’s Government founded upon it.

Mr. MATTHEW STEVENSON addressed the meeting. He alluded to another evil, which he considered as bad as the using of flour and rye for manufactured goods; and a remedy for which might easily be applied, without the aid of government. He would have them put a stop to the destruction of grain by making intoxicating fluids.—(Much applause.) And he contended this might be done without any sacrifice. The amount of grain used for this purpose was perfectly astonishing. Let them do this and endeavour to get the ports open also. But were it to be considered a sacrifice to give up intoxicating drinks, surely it was such a one as ought to be made by every one who wished to do good to his fellow-man, since his fellow was dying for want of food.

Mr. JAMES VICKERS, who was in the gallery, said the amount of grain annually consumed for the purpose named by Mr. Stevenson would supply 2,000,000 persons each with 2lb. of bread per day, for twelve months.

Mr. JAMES RAPER spoke in support of the arguments of Mr. Stevenson. He referred to the amount of grain used in the preparation of intoxicating drinks, he thought they were in a similar position to the waggons in the fable, who was commanded to do what he could himself towards extricating his waggon from the hole into which it had got, before he called on Jupiter for help. Mr. Raper then moved “That the members of this meeting feel it their duty to discontinue the use of liquors made from grain and potatoes, in consequence of the present scarcity of food.”

Mr. BRIDSON said he was called upon to second it,—(applause, which continued for some time)—and if Mr. Raper would put instead of the words, “their duty,” that it was “desirable,” he had no objection to do so. He had all along, hitherto, subscribed to the temperance movement. He was not yet a teetotaler; how soon he might become one he really did not know.—(Applause.) But he was quite sure it was now desirable that all parties should discontinue the use of the liquors in question.

Mr. RAPER considering expediency or “desirable” to be the next door to “duty,” and acting on the advice of friends around him, he should consent to alter the resolution as required.

Mr. SUTTLE opposed the motion, and made an amendment, that the motion be not put to the meeting.—(Laughter.)

The motion was put and carried, there being a considerable number of hands held up for it, and none that we could perceive against it.

The marriage of Miss Hannah Dickenson, the amiable daughter of Bernard Dickenson, Esq., of Coalbrookdale, to Joseph Sturge, Esq., of Birmingham, was celebrated at Coalbrookdale, on Wednesday, the 14th of October, when thirty-six of their friends sat down to dinner, and enjoyed the festivities of the day without the use of one particle of intoxicating liquor.—*Bristol Temperance Herald.*

CORNWALL.

(To the Editor of the *National Temperance Chronicle*.)

Believing the readers of the *Chronicle* to be interested in the success of the advocacy of total abstinence principles by James Teare, I venture to inform them, through the columns of the *Chronicle*, he is now labouring, and with considerable success, in this county. During the last week, I have attended seven meetings held by him, in each of which, he must have spoken near two hours, to well attended, and mostly to crowded meetings; and it is worthy of being recorded, the people listened most attentively, and were apparently well satisfied with the advocacy of thoroughgoing teetotalism, he feared not to tell the truth, and the people at the close assented to its being no more than the truth. The meetings held by him last week are, first, on the 12th, at Liskeard, a crowded meeting; 13th, at Looe, a fair meeting; 14th, at Liskeard, the Temperance Hall well filled, at the close 14 signatures; 15th, at Trevelnana, a capital meeting; 16th, at West Caradon Mine, in the middle of the day, to about 500 miners, forty-eight of whom signed the pledge, and many more were fully convinced the money they earn by the sweat of their brow ought not to be spent in intoxicating drink; in the evening, at St. Cleer, three miles distant, a full meeting, followed by eighteen signatures; the 17th, at West Mary Mine, to near three hundred miners, 18 signed the pledge. The result of these meetings have been, that more than 100 persons have signed the pledge. The cause which had been in a low state is again revived, the principle again brought before the people and faithfully explained, and we are hoping a fresh and a sound impetus is given that will not soon be effaced.

Liskeard, Cornwall.

J. C. ISAAC.

(To the Editor of the *Temperance Chronicle and Recorder*.)

RESPECTED FRIEND.—I sit down to give a notice of our temperance movements in this town; our experience convinces us we are not to be governed in our views by the signatures we may obtain to the pledge, these are always fluctuating and uncertain. We are more encouraged by perceiving the influences of our movements operating in various ways amongst the population generally, and amongst the upper class of society, through the influence of our highly esteemed President, Edward Hornor, to a great extent, who are now in many cases, ready to peruse our publications, admitting the soundness of our maxims, and in some cases frankly acknowledging that the love of their little drop is the only reason they can urge against adopting the principle; surely, if we persevere, we can ultimately induce such as these to value the interests of their fellow-creatures as of far more importance than the flavour of their glass of wine.

Trusting we shall all feel encouraged by each others exertions and the cheering results thus following, I subscribe myself your well-wishing friend though feeble co-adjutor.

B. SMITH, Treasurer.

Halstead, 11 Mo. 16, 1846.

DRINKING CUSTOMS AT FUNERALS.—DUNFERMLINE.—Some time ago, the Provost, magistrates, and ministers of Dunfermline, having taken into consideration, the prevailing custom of presenting liquors at funerals, appealed to the community, and recommended the abandonment of this useless and pernicious custom. In August last, the recommendation was made from the pulpits, and published in the local journals, and since that time the alteration has been effected without the least symptom of dissatisfaction from any party.—*Scotsman*.

THE EFFECTS OF ALCOHOL ON THE ANIMAL FRAME.

When alcohol is introduced into the circulation, its elements combine with the oxygen of arterial blood; and the globules becoming thereby deprived of this vivifying principle, no longer assume a florid red colour. The animal becomes asphyxiated; and if the quantity of alcohol be large, it dies as speedily as if it had been plunged into an atmosphere deprived of oxygen. Carnivorous animals, as the dog, which has a large stomach compared with the rest of the alimentary canal, are very easily affected by alcohol and may be destroyed by a moderate dose; for the liquid is rapidly absorbed, and is not carried beyond the duodenum. Herbivorous rodentia, as rabbits, are, in like manner, easily killed by small quantities of alcohol. Absorption takes place rapidly in the stomach, and alcohol is not found in the intestines. Granivorous birds, such as chickens, will bear comparatively larger doses of alcohol. The inner cavity of their stomachs is of limited extent, and the organ itself is formed of powerful muscles. When alcohol is injected, it is soon expelled from this cavity, and is found in the intestines; it is thence carried to the liver by the vena porta, and only reaches the great mass of the circulation slowly. Fish will live at a temperature of 41 degrees in water, which contains one half-hundredth part of alcohol.—*Dublin Medical Press*, from the *Comptes Rendus*.

INFANT MORTALITY.

"How pitiful is the condition of many thousands of children born in this world. Here, in the most advanced nation of Europe—in one of the largest towns in England—in the midst of a population unmatched for its energy, industry, manufacturing skill—in Manchester, the centre of a victorious agitation for commercial freedom—aspiring to literary culture—where Percival wrote and Dalton lived—thirteen thousand three hundred and sixty-two children perished in seven years over and above the mortality natural to mankind. These 'little children,' brought up in unclean dwellings, and impure streets—were left alone long days by their mothers, to breathe the subtle, sickly vapours—soothed by opium, a more 'cursed' distillation than 'hebenon'—and when assailed by mortal diseases, their stomachs torn, their bodies convulsed, their brains bewildered, left to die without medical aid,—which, like Hope, should 'come to all';—the skilled medical man never being called in at all, or to be summoned to witness the death, and sanction the funeral."—*From the Registrar-General's last Report, just published*.

[There is no reference here to the intemperance, which is the main producing cause of the numerous evils so very strongly put, and yet its close and intimate connection with the wretchedness of which it is in so many instances the parent, must be obvious to the most casual observer. The fact that the lower in degradation the population are sunk, the more numerous are the gin and beer shops, is in itself enough to excite attention. Ed. N. T. C.]

DISTILLERIES STOPPED IN IRELAND.

In Ireland this evil has been frequently felt. During the half century preceding the "Union," her parliament frequently "suspended" the distilleries in times of scarcity; and the interference of Great Britain in favour of some distilleries, which the king wished to be excepted from the general rule, was one of those causes which, acting upon the feelings of Irishmen, led to the achievement of legislative independence in '82.

Considered merely as regards the vast amount of food which it destroys, intemperance is, indeed, a very great evil.

BREWERS, DISTILLERS, &c., INIMICAL TO SOCIETY—FAMINE IN ENGLAND, 1316.

That the trade exercised by brewers, distillers, and other makers and venders of intoxicating drinks, is (independent of its immorality) inimical to the welfare of society, may be demonstrated by reference to history as well as to political economy. The following, from Lingard, vol iii, page 312, may be taken as a case in point:—

“A. D. 1316.—For three years the people (of England) groaned under the two most direful scourges that can afflict the human race—pestilence and famine. The deficiency of the harvest in 1314 had created an alarm, and the merchants of Newcastle, and probably those of the other ports, obtained the royal license to purchase corn in France and import it into England; but the supply was so scanty, that the king, at the request of parliament, which assembled in February, fixed a maximum on the price of provisions. This measure was of no avail. In defiance of the statute, the price of every article still advanced—wheat, peas, and beans, sold at 20s. the quarter; and even the king's family found it difficult on some occasions to provide bread for the table. Unfortunately, the following season was preternaturally wet and stormy, so that the more early crops were damaged by the rain; the others never ripened at all, and before Christmas the scarcity of the preceding year had been doubled. To add to this calamity, a pestilential disease raged among the cattle, and the want of nourishment, and the insalubrity of the food, produced dysenteries and other epidemic diseases among the people. The parliament, convinced by experience, repealed the maximum, and the king, at the suggestion of the citizens of London, suspended the breweries as a measure without which not only the indigent but the middle classes must have perished for want of food.”

He that will not apply new remedies, must expect new evils; for time is the greatest innovator.—*Bacon.*

FUNERAL OF RICHARD TURNER, OF PRESTON.—

In our obituary of the present week we have recorded the death of this noted individual, who, it is generally known, was the first to use the word “teetotal,” in reference to abstinence from all intoxicating liquors. His mortal remains were consigned to their last resting place on Sunday last, in St. Peter's Churchyard, Preston. The Rechabite band led up the procession, which was of great length, followed by Mr. Thomas Swindlehurst, Mr. William Howarth, Mr. Joseph Dearden, and other veterans in the cause of temperance belonging to that town. There were also a number of teetotalers from Blackburn, Bolton, Wigan, and the surrounding country, who were present to pay their last tribute of respect to one whose name will ever be identified with the teetotal movement. It was the misfortune of Richard Turner to be not only poor, but illiterate; yet by the mere accident of applying a vulgarism of his native county to a principle destined to lead the way in all substantial moral and social reforms: his memory will be revered, and a blessing pronounced upon it, when victorious warriors and ambitious statesmen, who have been popular in their day, are remembered but with disdain and abhorrence. To the last moment of his earthly pilgrimage he maintained his teetotal pledge inviolate, and as for several years he had been a consistent member of a christian church, his friends have the consoling assurance that he is now beyond the reach of temptation, in the land of “the pure in heart,” where he will for ever drink of the “pure river of the water of life.” He was interred in a new grave, purchased expressly for him by the donations of a few friends.—*Correspondent of the Bolton Free Press.*

Miscellaneous.

Providence has gifted man with reason; to his reason, therefore, is left the choice of food and drink, and not to instinct, as among the lower animals. It thus becomes his duty to apply his reason to that object; to shun excess in quantity, and what is noxious in quality; to adhere, in short, to the simple and the natural, among which the bounty of his Maker has afforded him an ample selection, and beyond which, if he deviates sooner or later, he will suffer the penalty.—*Dr. Prout.*

There exists at present in Great Britain, not less than 300,000 Sunday school teachers, and the number of the rising generation having no other instruction is two millions, making only about one out of ten who attend schools on a Sabbath day. (How important to influence such a large mass of teachers.)

PRIZE YOUR INTELLECTS.—The intellectual faculties are impaired by alcohol. Even moderate drinking weakens the intellect, blunts the power of discriminating perceptions, and, if it does not, as is often the case, make a man dishonest, renders him more liable to be deceived, and to make mistakes.

A second fertile source of pauperism, as already hinted, is the gin-shop. Our unwashed population have learned to carry their scanty means to the nearest dram-drinking shop, to enable them to destroy the *ennui* induced by discomfort. In cases where abundance of wholesome food is partaken, dram-drinking but slightly affects the constitution; but on the starved dwellers of our lanes, the effects of drinking are immediate, and fearfully fatal in destroying at once body and mind. Medical reports supply terrible evidence of the enfeebling, corroding effects of intoxicating drinks on the ill-fed part of the city. Every one who seeks the good of the community, is bound to encourage rational means for putting a stop to the fearful ravages intoxicating drinks are daily making. The temperance reformation has unquestionably been the means of effecting much good, though it is to be regretted, that its efforts have scarcely yet reached the class most in need. Like other and older institutions, its efforts have not yet been directed to the plagues and pests of society, though members of various societies have advocated that cause as they attended to the interests of Christian Instruction Societies and Sabbath Schools, &c. The industrial classes have chiefly derived the benefits of the movement, while the poor outcasts of our lanes have found no one to care for them. The difficulty of reaching such is, no doubt, great; but we trust that means will soon be adopted to make these the object of its solicitude.—*Pauperism and Crime in Glasgow.*

THE NATION'S CURSE.—Public houses are the curse of Scotland. I never see a sign, “Licensed to sell spirits,” without thinking that it is a license to ruin souls. They are the yawning avenues to rags and poverty in this life, and, as another has said, the “short cut to hell.” Is it to be tamely borne in this land of light and reformation, that these pest houses and dens of iniquity—these man-traps for precious souls—shall be open on the Sabbath—nay, that they shall be enriched and kept afloat by this unholy traffic—many of them declaring that they could not keep up their shop if it were not for the Sabbath market-day? Surely we may well say—“Cursed is the gain made on that day!” Poor wretched men! Do you not know that every penny that rings upon your counter on that day, will eat your flesh as if it were fire—that every drop of liquid poison swallowed in your gas-lit palaces, will only serve to kindle up the flame of a fire that is not quenched?—*Rev. R. M. M'Cheyne.*

It has been said, that "one half of the world little knows how the other half lives." This was forcibly brought to my mind a short time ago. I had heard of the great misery which exists in many parts of our famed metropolis; I had read of the almost heathen ignorance in which many are sunk; and being acquainted with one who esteems it a privilege to rise early and spend many an hour in dark abodes of wretchedness, there to speak of the gospel of a crucified Saviour, I determined to be an eye-witness of several cases, which had been named to me. I sallied forth one bright and joyous May morning with the above individual and after walking for a short distance, we turned into a small court, leading into a dark passage, we then mounted a steep and broken staircase, and entered a small and unfurnished room; and here a scene of poverty and woe presented itself. A poor woman, seated on part of an old box, was endeavouring to feed a dying infant. By her side stood her husband, a respectable carpenter, but who confessed that he had taken to drinking, had lost his employment, pawned his very tools, and was in a state of the deepest distress. I spoke to him of the hardmaster he was serving, whose only wages was sorrow and death, and of the blessed Master who gives eternal life, to those who serve him. Mark! the steps by which sin draws down its victims, and flee from the beginning of temptation.—*Churchman's Penny Mag.* September.

TONICS.—This word, derived from the Greek, signifies to give elasticity, and is employed by medical men to describe an elasticity of muscular fibre. That ardent spirits are not capable of giving this elasticity is well known. Anything which should give additional excitability to the brain, and increase the sensitiveness of the nerves, would be known to act diametrically opposite to tonic. The slight tanning principle in port wine may give it the character of a tonic, whilst the alcohol acting as an irritant impairs its value; and other tonics, such as bark, quinine, rhatany, columba, gentian, camomile, &c., may be applied with better effect, in infusions extracted by boiling water, or in making tea, or the dilute nitric or sulphuric acid, besides many preparations of iron. But for a moment we will suppose the wines to be tonic—if so, how long will a tonic medicine be beneficial? Every medical man knows that after a few weeks—say four at the most, generally at the end of half that time—a tonic becomes useless, and he has occasion to vary it and give another: but he will in the case of wine order it six months, and the patient will continue it for six years. Again, who ever heard, prescribing a tonic medicine to be taken on a full stomach? If a dose of any bitter infusion, or of acid, or of iron, is ordered, it is directed to be taken fasting; before breakfast, an hour before dinner, or at such times after dinner as that the stomach shall be unburdened; but in the case of wine, it is ordered at dinner-time, or generally after a full meal. Oh! the inconsistency and delusion of habit and custom, even upon scientific minds!

"When do you intend, Mr. B., to leave off selling intoxicating liquors?" said a by-stander to a publican, who replied, "When respectable people leave off buying."—*New York Paper.*

The wine of the wealthy, and the beer of the poor, are similar in kind and effect, and tend to evil. Habits of intemperance are progressively formed—the way is a precipice, and the first step over it—unless there be almost miraculous prevention—is enough. Our primeval parents who ate once of the forbidden fruit, ruined themselves.—*F. A. Cox, D. D.*

There is no zeal, no faithfulness, no pity, if we can see the wicked die, and refuse to save them. If a man were placed among a spirit-drinking population, where he saw thousands hurried down to death by that vice it would be his plain, undeniable duty to abstain. And if he lived among a population where it was not spirits, nor wine, but beer which was hurrying people to misery in time and eternity, it would clearly be his duty, according to the apostolic example, totally to abstain from beer. If we, as the disciples of Christ, are really anxious to convey blessings to the degraded, we must, we are absolutely bound to set them an example in this matter.—*B. W. Noel, M. A.*

HAS ALL BEEN DONE THAT CAN BE DONE?

When we look around us and see the general apathy that pervades the public mind on the great and momentous cause which we advocate, we are constrained to ask the friends of humanity if they think they have no more labour to perform? Has the world of speculation so engrossed the minds of men—even philanthropists—that they cannot see and also lend a *hand* in this great work, viz.: the salvation of men from the deepest degradation of intemperance, and show them the right way which they have perverted? If men were rightly affected by the sin with which they are surrounded, we think their whole souls would be enlisted for the good and ultimate salvation of the fallen ones by whom they are surrounded. Take them by the *hand*—teach them their *remedy*, which is a plain one; but it must be kept before the *wind*.

Let every believer in the revealed word of God, reflect, every time he sees the poor *victim* of intemperance stagger by him, that no drunkard can inherit the kingdom of HEAVEN. Then *remember* he can be *saved*; all that is necessary is proper effort, and I am God's minister for good, and the work belongs to me, I am individually responsible. If all professedly good men, or all who are *truly* good, would commence to reason in this matter, and act from their reasoning, how long, think you would you see men and women staggering in the *streets*? We venture to say not one *day*. O that such a spirit would come over the people. The Washingtonians have demonstrated to the world, that none are so deep in misery but that they may be raised to the highest enjoyment of God's creatures on *earth*. Then why doubt your *power* to do the work? If you will not work by crushing the tempter, will you lay hold and snatch the victim from his cruel *grasp*? We would urge these principles upon our readers by saying—SEE TO IT—SEE TO IT—SEE TO IT—and avoid the great responsibility.

Where are our Western Delavans, or have we *none*? if not, may the Lord send us some speedily. We plead not for ourselves, but for the cause of mankind, and we confidently hope and expect to see a great revival on this great subject. We are glad to know that measures have been taken to prosecute and bring to justice those in the city who tempt to sin; but, at the same time we would *recommend* that committees be appointed to go about and pick up those who have fallen by their swift arrows, and are at this moment struggling for life. This should be done, or they will perish from the wounds already *received*. It may *well* be said, in these latter days, THE HARVEST IS TRULY GREAT AND LABOURERS FEW.—*Buffalo Cataract.*

Poetry.

LUXURY AND WAR.

(By BISHOP PORTEUS.)

Yet say, should tyrants learn at last to feel,
 And the loud din of battle cease to bray—
 Should dove-eyed peace o'er all the earth extend
 Her olive-branch, and give the world repose.
 Would death be foiled? Would health, and strength,
 and youth,
 Defy his power? Has he no acts in store—
 No other shafts save those of war? Alas!
 Ev'n in the smile of peace—that smile which sheds
 A heavenly sunshine on the soul—*there* basks
 That serpent—Luxury. War its thousands slays—
 Peace its ten thousands. On the embattled plain
 Though death exults and claps his raven wings,
 Yet reigns he not ev'n there so absolute,
 So merciless, as in yon frantic scenes
 Of midnight revel and tumultuous mirth,
Where in the intoxicating draught concealed,
 Or couched beneath the glance of lawless love,
 He snares the simple youth, who nought suspecting
 Means to be blest, but finds himself undone!"

Notices.

The People's Temperance Library or Miscellany of Philanthropic Literature.

A beautiful little volume. The design is excellent, to collect from the ephemeral publications of the last ten years, and put in a permanent form the most deserving productions of our various temperance writers. We have often regretted that many meritorious articles worthy of preservation, were from the very nature of the works in which they appeared, short lived in their influence. The compiler of this volume will render a service quite as important as many of more ambitious pretensions. Much of the contents we are glad to see. Some few we should have been quite as well pleased to let remain in their obscurity. The book is cheap and excellent.

A Sermon delivered in the Lecture Room, London Lane, Hackney, on the occasion of the death of Mr. Wm. Biscombe. By J. W. GREEN.

We should rejoice to see this little tract obtain an extensive circulation, both on account of the charitable object, as its proceeds go for the benefit of the widow of Mr. Biscombe, and its own merits. Mr. Green has been one of our most useful temperance writers and known for a number of years as a labourer in the cause. His productions are always characterized by a good sense and a thorough knowledge of his subject. This tract will well repay perusal.

The History of J. B. Gough.—A reprint of this powerful production has just been published by Mr. Paterson, at the office of the *Scottish Temperance Journal*, in a new and popular shape, at one-eighth of its former price; thus bringing it within the reach of all, and will enable many to circulate it gratuitously. No plan they could adopt, seems more likely to show the effect of strong drink on the mind and character, than this striking piece of biography; and we hope that those who can employ means to that purpose, will assist in giving an universal circulation to the work in its present shape.

TO CORRESPONDENTS.

We must beg of our correspondents to favour us with their articles a little earlier in the month. No article should reach us later than the 15th; and articles of intelligence not later than the 18th. The latter should always be accredited by the name of the party sending, which need not be given to the public.

"A Teetotaler" will see that our November No. had noticed the matter to which he refers.

G. F. will see that his article is anticipated.

A. L. The matter to which he calls our attention, is solely of a personal nature, and we therefore decline his article; hoping that he will see with us the great importance of keeping out personal discussions from our pages.

Advertisements.

WANTED, ONE HUNDRED THOUSAND SUBSCRIBERS.

On 1st January, 1847, will be published, No. 1. of

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OR,

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This Magazine will be published on the first day of each month, and will consist of TWENTY-FOUR PAGES Demy Octavo. During the year, FOUR Supplements, of Twelve Pages each, will be given without extra charge to Subscribers of Twelve Months. These Supplements will contain a complete and authenticated history of the present state of the Temperance Cause all over the world. The number for MARCH will contain a HISTORY of the CAUSE as it at present exists in ENGLAND. Arrangements are being entered into with many of the most Eminent Literary Characters of the present day, for regular contributions on the various branches of the subject, namely,—the Church—the Government—the People—the Young, and an Original Song, with music, in each Number, and occasional Portraits of distinguished Advocates; and the services of the faithful Advocate, Lecturer, Secretary, and Agent, will be sought and secured, to render this work one of reference. Every Original Article inserted or made use of will be paid for according to a scale of the utmost liberality.

Robert Lofts: C. Zeigler, Edinburgh; Houlston and Stoneman, London; George Gallie, Glasgow.

Just Published.

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THE REPORT OF THE

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In announcing the formation of this Association, the committee feel that little introduction from them is necessary to ensure from the public their hearty concurrence and support, seeing the benefit which would accrue to all classes of the community from the realisation of the object they have in view.

It has long been the conviction of philanthropists, that the obtaining for the poor, at a moderate price, a beverage so wholesome as Tea, would be an inestimable boon, not merely on account of its comfort as an article of daily use, but especially on account of its tendency to promote social feeling and temperance, with all the domestic and orderly habits consequent thereupon.

Ample experience has also convinced the merchants engaged in the trade with China, as well as those engaged in the Tea trade at home, that our export trade with the Chinese is in danger, and that to preserve it, *there is the most urgent necessity for a large reduction of the present high duty on Tea.*

The committee earnestly request attention to the following considerations on this important subject:—

That the present duty on Tea is exorbitant, being 2s. 2½d. per lb., or nearly 200 per cent. on the average value, and from 300 to 400 per cent. on the lower qualities, a much higher duty than that imposed on any other necessary of life.

That pressing, as this duty does, most heavily on the lower kinds, it prevents the use of Tea amongst the most numerous class of our countrymen.

That the original cost of Tea is very moderate, the bulk of the qualities generally consumed varying from 8d. to 2s. per lb., and that its consumption is restricted by no indisposition on the part of the public to purchase it, but by its high price, caused solely by the present oppressive duty.

That there is scarcely a limit to the capacity or disposition of the Chinese to purchase our manufactures.

That while, as already stated, our duty on Tea ranges from 200 to 400 per cent., the Chinese admit our imports at an *ad valorem* duty of five per cent.

That this impolitic duty materially limits our exports to China, and seriously interferes with the employment of labour.

The committee feel confident that a similar increase to that which has taken place in the consumption of coffee, by the material reduction of the duty, may be anticipated from a proportionate reduction of the duty on Tea.

That thereby the consumption of Tea would be greatly augmented, and the revenue correspondingly benefited.

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FIFTY POUNDS has been offered by the Proprietor of the *Teetotal Times* for the five best Essays, upon as many subjects connected with the principle of total abstinence from strong drinks. The subjects selected are the following.—“The Importance of the Temperance Reformation, as a Means of Elevating the Working Classes, Physically, Socially, morally, and religiously;”—“In its Relation to Trade and Commerce;”—“In its Influence upon Females in the several relations of life;”—“In its Connexion with the Maintenance and Spread of Christianity;”—“A Discussion of the Question, Is it right or wrong for Persons, especially for the followers of Christ, to Use, or to Countenance the Use of Alcoholic Beverages?”

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THE TEETOTAL ESSAYIST; OR, MONTHLY TEMPERANCE STANDARD

to form a companion to the *Teetotal Times*, which it will resemble in size and appearance. This number will be followed, as the title imports, monthly, by the Essays already named, which, in their turn, will be succeeded by other Essays, from the pens of the most able writers in the Temperance Body.

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It is the anxious wish of the Proprietor to forward copies of these Essays *gratuitously* to ministers, magistrates, medical practitioners, members of parliament, and other influential individuals. The great good likely to result from such a circulation will, it is hoped, induce every friend to the cause to assist the Proprietor to carry out this part of his plan most extensively by contributions for that purpose. As a guarantee for the due appropriation of such fund. JOHN DUNLOP, Esq., G. W. ATWOOD, Esq., and the Rev. W. R. BAKER, have kindly consented to act as a committee.

INTEMPERANCE THE IDOLATRY OF BRITAIN.

This Volume, written by Rev. W. R. BAKER, author of *Intemperance the Curse of Britain*, has long been esteemed one of the most ingenious, interesting, and impressive, which has been published during the temperance movement. Two editions have already been exhausted, at 2s. 6d. per copy, and the work is still in demand. The Proprietor of the *Teetotal Times*, anxious that this most instructive volume should have a *very extensive* circulation, has purchased the copyright, with the intention of publishing a neat edition, complete, at **THREEPENCE!** It is obvious that a very large edition must be sold, merely to cover the expenses of print and paper. But this he confidently anticipates. As teetotalers are anxious to enlist the *religious portion* of the community in their cause, and as this volume contains the most powerful appeals to that class, its extensive circulation may prove the means of large accessions to their numbers. The Book will be ready by JANUARY 1st, 1847; but orders should be sent some time before that day.

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TEMPERANCE PROVIDENT INSTITUTION,

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ESTABLISHED 31 DECEMBER, 1840.

FOR MUTUAL LIFE ASSURANCE, ANNUITIES, &c.

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THEODORE COMPTON, Secretary.

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* * The NATIONAL TEMPERANCE CHRONICLE and TEMPERANCE RECORDER is published on the first day of each month, at HOULSTON & STONEMAN, the Depot of the National Temperance Society, 65, Paternoster-row, and will be sent *post-free* for one year on receipt of 2s. 6d. postage labels. Annual Subscriptions received at the Society's office, 11, Tokenhouse Yard, London, and subscriptions and donations for the general purposes of the Society, by the Treasurer, G. W. ALEXANDER, 40, Lombard Street; by any Member of the Committee; and at the office as above.

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THE
NATIONAL TEMPERANCE CHRONICLE
 AND
TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

No. 13, JOINT SERIES.]

JANUARY, 1847.

[PRICE 1d., STAMPED 2d.]

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JUVENILE DELINQUENCY.

At the last Middlesex Sessions Mr. Serjeant Adams drew the attention of the Grand Jury to the fact, that there were no less than 24 of the offenders on his list whose ages did not exceed 12 years. Since the abolition of summary conviction, our juvenile delinquents having been transferred from the police office to a higher court, the amount of youthful depravity and crime has been brought more prominently before the public eye. The same high authority informs us, "that in one year there had been 1600 cases, where summary convictions had taken place, of children between the ages of 7 and 15." The *Morning Chronicle*, in an article on this subject, gives an instance, where a child only seven years old, and as the report stated, only two feet ten inches in height, was found guilty of picking pockets. The writer records the observations of the commiserating judge. "What can be done with this little child? It would be ruin to send him to prison. These scenes are positively heart-rending. Am I to pass over the cases of these children as though the fact of their being brought here was a mere matter of course? Am I to change my nature, and steel my feelings against the claims and helpless condition of so small a creature as that brought before the court? What can be done with this little child?" The writer proceeds,—“Aye, my lord, a serious question for you in your judicial, and vastly more so for society in its collective capacity. There are hundreds of thousands of children in this country in the like condition of neglect and ignorance to that ‘small creature’ of seven years old, who stood for justice and mercy at the bar of your lordship’s court; whom justice pronounced guilty, and mercy

sentenced to one hour’s imprisonment, restoring him at the expiration of that term, to the charge of his unhappy parents.”

The writer goes on to give what he calls “a brief epitome of the entire physiology of crime,”—describes the way by which boys are allured to petty frauds and thefts, by older accomplices, and spend the money in gingerbread, often in “gin and cigars” and other flash luxuries, for which the precocious delinquent has acquired a taste; and after stating that some 1600 are caught, and probably some ten or twenty times that number are continuing an undetected course of crime, the writer concludes by recommending instruction, and very justly says, that the “state is lavishing on gaols and gaolers, and police; on culprits and convicts, and on law expenses, many times the amount that would secure to every child in the land, the blessings of a good education.”

True, society has always wasted in its blundering attempts to cure, ten times the amount of labour and means, which would have been needed to secure efficient measures of prevention. However expert the writer in the *Morning Chronicle* may be in dissecting the causes of crime, there is some fear that he has much to learn in the physiology of society. He has mentioned the love of gin as one of the temptations supposed to influence the youth in his pursuit of theft or fraud; but why has he not inquired, whether the love of intoxicating drink in the parent, may not have been the first cause in the life of crime, that is ultimately to terminate at the penal settlements? Juvenile immorality must be sought not only in the want of education, but in the degeneracy of morals found among the very base of society—fed and fostered by strong drink. All reforms will be mere pallia-

tives, that are not associated with an entire abolition of the drinking habits. Immensely important as education is, it would be ineffectual so long as parents are themselves slaves to the most selfish of all vices. Only a few months ago, the *Morning Chronicle* gave an account of a poor child, 9 years of age—brought before the magistrates—and it was proved, in evidence, that his mother, a drunken washerwoman, had sent him into the streets to steal. Is it not notorious to all who have paid the least attention to the subject, that thousands of these poor children are trained systematically to crime, whilst others who have the benefit of Sabbath-school instruction, and kind and indulgent parents, take their first lesson in dissipation at the tavern, where music and dancing are allowed, nay, actually licensed by law. Skilled as our contemporary is in the anatomy of crime and accustomed to the monotonous records of our police and criminal courts; it would be well if he could show us how education is to effect the desired change? how it is to operate in removing this hideous evil—an evil that sickens as we think of it. We are friends of education. But there is an education besides that of the schoolmaster—the education of the home: and it is desirable that writers on our social maladies, should penetrate into our darkened abodes, where vice broods in every form, and from which dens of filth, drunkenness, and riot, thousands of children are trained up, without any knowledge of religion, or any cultivation of their mental and moral powers, except, that which makes them adepts in fraud. One hour's active visitation in these neighbourhoods where squalor and gin-shops are found in equal proportions, from whose population, the fever-hospital, the poor-house and the gaol are tenanted, would do much to correct the theories of men, who philosophise on the state of society at a distance, and would fain adapt its wants to their own theories, instead of adapting their reforms to meet its wants. The government may offer facilities for education, and establish schools, but it has licensed and encouraged a traffic that will, so long as it exists, create a far larger amount of evil than seminaries for instruction can in the very nature of things counteract. It is true, that the higher and middle-classes know little of the actual state of our poorer population, and are as little able to legislate for them, as if they were devising means of improvement for the people of China and Peru. But writers like those who furnish the articles to our leading journals, and thus give a tone to public sentiment, have opportunities to judge practically of our social condition. How is it, that their eyes are blinded to the evil of our drinking-system? Judges, magistrates, governors of prisons, &c., have all spoken out as to its effect upon morality and crime, and yet, to our amazement, the press takes it up only as a matter of course, and in treating a subject of overwhelming

importance, like the present one, that has startled some of the greatest minds of the present day, it does not condescend even to inquire into the nature or extent of our drinking-habits, or whether they are proximate or remote causes of that juvenile delinquency, which the writer so eloquently deploras.

Is it true, that to supply the parents' love of drink, children are deprived of home and education, and sent to labour at an early age, reared up decrepit and ignorant, to follow the pernicious example set them? Is it true, that a vast number of our Sunday-scholars are destroyed by the snares connected with our drinking-customs? Is it true, that the majority of cases of children brought before our judges and magistrates, have debauched parents, or are entrapped by adults of dissipated habits? and that drunken mothers are living upon the wages of sin of their poor unhappy daughters? All these things are capable of proof by facts; not solitary or isolated ones, but such as will remove all doubt and scepticism. On a recent investigation of some parts of the metropolis, out of 885 persons, who entered one large gin-shop, in the space of an hour and a quarter, 339 were women, 28 were women with infants at their breasts, and 49 were children, apparently under 12 years of age. In the same parish, almost entirely filled with poor inhabitants, out of nearly 3000 children, of a suitable age for instruction, only 513 were attending regularly Sabbath-schools. What were the reasons assigned by superintendents and school-masters? 1st, Intemperance of parents. 2nd, Poverty. But we shall make these and some other facts the subject of another article, and conclude this, by calling attention to the second article in our present number, in which some extracts are made from the important report lately published by the Rochdale Total Abstinence Society.

TEETOTALISM AND SUNDAY-SCHOOLS.

(From the *London Teetotaler*.)

We rejoice to find that the attention of SABBATH-SCHOOL TEACHERS, in various parts of the kingdom, is directed to the great importance of connecting the inculcation of strict sobriety with their other efforts; and of bringing the children under their care more fully within the influence of temperance, by forming societies expressly for the teachers and their pupils. The necessity of this measure has been forced upon them by frightful cases of juvenile delinquency which are almost continually coming to their knowledge. In the REPORT OF THE ROCHDALE Total Abstinence SOCIETY, just published, considerable stress is laid upon this point. After quoting largely from DR. CAMPBELL'S article on the subject, which appeared a few months ago in the *Christian Witness*, they refer to "the great number of elder scholars, who are dragged from our schools by the drinking system. Some cases are then cited. The first is that of a school near London, the account of which appeared in the first volume of the *Temperance Intelligencer*, where "out of one hundred boys taken from the School Register, ninety-one were known to be open drunkards. A

similar investigation took place in Launceston, and the result proved that "in a well-conducted Sabbath-School, one hundred names of boys were taken as they stood on the register, and out of that hundred, twenty-six had left the neighbourhood, and were unknown; of the remaining seventy-four, forty had been overcome by drunkenness.

May we not rationally conclude, that the principle of temperance was not duly inculcated, *by precept and example*, even in this "well-conducted" School? And may not the following cases, from the Rochdale report, be cited in proof?—"A few months ago, a member of Committee visited one of the *singing saloons* in Rochdale, and on Saturday evening about eleven o'clock, he observed sixteen boys and girls seated at a table in front of the stage; several of the lads had long pipes, each with a glass or jug containing intoxicating liquors, and no less than fourteen of the number were members of Bible classes in our different Sunday Schools. There they sat, listening to the most obscene songs, witnessing scenes of the most immoral kind, and spending the interval in swallowing liquid fire." It is added, "These sinks of iniquity are thronged with old Sunday-scholars, especially on Sabbath evenings, and not infrequently until twelve o'clock. One of the landlords lately appeared before the magistrates, and sneeringly stated to the gentlemen on the bench, that his saloon was open until twelve o'clock, and that in his opinion, they were very appropriately closing the Sabbath, by singing 'Praise God from whom all blessings flow,' to the tune of the Old Hundredth."

Again:—"In 1840, an interesting lad was a member of a bible-class in one of the schools in this town: (Rochdale) but commenced to frequent a public-house on Saturday and Sunday evenings; and shortly after left the school, and in consequence of irregular habits was turned out of employment. He continued to plunge deeper and deeper into wickedness, until one day in 1841, he went home rather intoxicated, and demanded half-a-crown of his widowed mother. 'I have no half-crown to give thee,' she said. 'I must have it,' he replied, and seizing a large knife, he threatened to take his mother's life. The neighbours became alarmed, and called in the police, and on his way to the prison, one of his pot companions whispered that a pint of ale would be handed into him about nine o'clock. At the hour referred to, the youth inquired eagerly for the beer, but it was not forthcoming, and at ten, the prison was locked up for the night. The turnkey ascertained early next morning, that the lad had taken off his shoes and stockings, then fastened the ends of the latter together, put them around his neck, and fixed them on a large nail in the wall, and there the turnkey found the old bible Sunday-scholar hanging dead by the neck! When inquiring of the keeper of the prison, how he left the lad on the previous evening? he replied, 'Why, sir, he was raging for that pint of ale!'"

Still further:—"The appalling results of the drinking system are not wholly confined to the children in our schools; many a promising teacher has fallen a victim. A warm friend of Sunday-schools and the temperance cause, stated sometime ago, as a solemn fact, that in a certain town in Lancashire, no less than four 'unfortunate females' were seen together in the street, every one of whom had been once a teacher in a Sabbath-school."

Is it not, then, high time that this subject should be urged on the attention of Sabbath-school teachers, and of all who feel an interest in the success which has attended efforts of this kind? In several places in the North of England the question has been discussed with very satisfactory results. "About twelve months ago, an adjourned quarterly meeting of the

Sunday School Union of Manchester, was held at the Roby Rooms, for the purpose of discussing the question,—'Have the promoters of the temperance movement any special claims to the sympathy and co-operation of Sunday-school teachers at the present time?' There were nearly a thousand individuals in the spacious room, and after a keen but friendly discussion, the following resolution was, with the exception of two or three, unanimously adopted, viz:—"That superintendents and promoters of Sabbath-schools be recommended to form, in connexion with their several schools, Juvenile Temperance Associations.—A number of societies have already been established in connexion with schools in Manchester, and hundreds of the scholars, and many of the teachers, too, have adopted the principle. There are upwards of 300 connected with the Rev. William M'Kerrow's school; and a short time since, the teachers of the Roby schools—where there are eleven hundred children, under the ministry of the Rev. Richard Fletcher,—established a society, and upwards of a hundred and fifty have already joined, and about four hundred attend their weekly meetings on Tuesday evening."

These are encouraging beginnings: we trust they will be consistently followed up, and that similar movements will be made in every part of the kingdom. Such a movement has long been talked about for the Metropolis: it must not longer be delayed. Nor must the movement be confined to Sabbath-schools; an attempt must be made to introduce the subject into day-schools also. Familiar lectures, with a few pictorial illustrations, would deeply interest and impress the minds of the children; it would furnish them with something to talk about to their parents and friends; and, especially, if in addition to these addresses they were furnished with a few suitable tracts to take home, seed would be sown which might result in an abundant harvest.

In reference to the importance of this subject in connexion with Sunday-schools, we feel that we cannot do better than repeat the words of DR. CAMPBELL:—"Our hope is in the rising race; hence the necessity and importance of sowing broad-cast the seeds of the system in the youthful mind. It is well worthy the deepest study, by what means the question may be most successfully brought before the minds of the Sunday-school teachers in England—a noble band, comprising some two hundred thousand young people of both sexes—the flower of British society. It is impossible to express adequately our sense of the importance which attaches to their services among the juvenile population, but, incomparable, vast, immeasurable, religiously considered, as those services are, their value would be enhanced unutterably, if the temperance principle could be universally incorporated with their religious instruction. Now, this is a consummation which, we think, ultimately attainable. These teachers are at a time of life, and in a state of mind highly favourable to the entertainment of the question as a subject of inquiry; and we feel confident that, with the bulk of them, that inquiry, wisely prosecuted, would infallibly issue in the adoption of the temperance principle. When we reflect, then, that these two hundred thousand youthful and generous spirits are not only now the teachers of some two million of scholars, but are at an early age to become, not only heads of families, but many of them christian pastors, officers of churches, and missionaries to foreign climes, it will at once appear that no degree of care and labour to conciliate their opinions, engage their hearts, and enlist their services in the cause of truth and righteousness, piety, and patriotism, can be deemed too high a price at which to purchase such a result."

OPENING OF THE TEMPERANCE HALL,
AT CIRENCESTER.

SPLENDID ACT OF MUNIFICENCE.

On Tuesday last, the Temperance Hall erected at the sole expense of Christopher Bowly, Esq., and presented by him to trustees for the use and enjoyment of the public, was formally opened by a series of interesting and impressive meetings. Mr. Bowly is an aged, highly respected, and affluent member of the Society of Friends, is uncle to Mr. Samuel Bowly of Gloucester, and has been a member of the Temperance Society for several years, and has freely opened his purse to the spread of those principles—on many occasions previously to this noble act of munificence.

The Temperance Hall is from a plan by Mr. Dankes, architect—which Mr. Bowly decided upon after personal inspection of other similar halls in various parts of the country. It is a very beautiful building, well adapted for meetings, lectures, and other public and instructional purposes, and highly ornamental to the town. The object has been to combine architectural beauty and proportion, with capability of endurance—and the gothic of all styles has been found most satisfactory to the eye, and most fitted to withstand the ravages of time. Fronting the street, the Hall rises to a point between 40 and 50 feet high, and is embellished with a very elegant arched window with its usual and handsome gothic tracery. Inside the hall, which has a capacious and well proportioned area, is fitted up with a rostrum for speakers and lecturers, commodious seats with backs, and a gallery, and is arranged to seat in the whole an audience of about 400 individuals; the seats, moreover, being so constructed with shifting backs, that every alternate row can be converted into tea-tables. Gas fittings for lighting, and two handsome stoves have been introduced for warming. The rostrum is admirably adapted for the exhibition of scientific and philosophical experiments, as well as speaking. The speakers and hearers find it well suited for carrying the human voice; adjoining the hall is a cottage—the residence of the hall-keeper—a kitchen for the manufacture of tea—a large and convenient committee-room—and various other necessary and useful appurtenances, all tastefully and substantially built of stone like the hall. The whole has cost Mr. Bowly from £1400 to £1500, notwithstanding which, he has generously offered the building to trustees, to be held in perpetuity for the good of the inhabitants of his native town, and for any other object of an intellectual and moral nature, which does not infringe upon controversial theology or politics. It is also right to mention, that in addition to this noble act of generosity he has built, and has been for some time maintaining, a number of almshouses, in which several decayed and aged inhabitants find a refuge for their declining years. It is a curious incident that it is built on the ruins of a defunct brewery, and the flooring of the hall is mainly composed of the staves of demolished beer barrels.

On Tuesday morning the proceedings opened with a public meeting, at which the Rev. W. J. Turner, vicar of Banwell presided; the other gentlemen on the platform being Christopher Bowly, Esq. of Cirencester; Samuel Bowly, Esq. of Gloucester; Rev. Jabez Burns, Baptist Minister of London; Henry Clapp, jun. Esq. of Lynn, Massachusetts, United States; Mr. Newman, the secretary, &c. &c.

The Rev. CHAIRMAN, proposed that before proceeding with the business of the day, a small portion of time should be given to the members of that peculiar profession, to whose liberality they were indebted for the hall, and that afterwards, those who were accustomed to worship God in the same manner as himself, should join with him in a brief prayer for the divine

blessing on the undertaking in which they were engaged.

The CHAIRMAN again remarked that in the church to which he belonged, before dedicating a building to God, it was a rule to call upon the founder to state the grounds upon which he made his bequest. He should like to follow that example upon the present occasion; and would, therefore call upon Mr. Christopher Bowly to explain the terms upon which he gave that room to the public.

C. BOWLY, Esq., who was received with much applause, said,—It has afforded me great pleasure and satisfaction to have had it in my power to erect this hall, which I wish to be devoted primarily to the advancement of the temperance cause.—(Hear.) But also to the promotion of all benevolent and philanthropic objects unconnected with sectarian or political party—(hear)—to the spread of useful knowledge by literary and scientific lecturers, and indeed to any purpose which is calculated to increase the welfare and happiness of my fellow-man.—(Cheers.) I intend, by the appointment of proper trustees, to secure the use of the hall for these purposes, free of any charge, excepting the necessary expense of lighting, heating and cleaning.—(Cheers.) I have not only endeavoured to make the building as convenient as possible for the purposes for which it is intended, but have done my best, by adopting a substantial and durable style of architecture, to secure its advantages to posterity—(cheers)—and have every reason to hope it will stand for the benefit of the inhabitants of my native town for generations to come.—(Much applause.) I consider it incumbent on me to do all in my power to promote and encourage the principle of total abstinence, from having derived so much advantage from it myself, and from having often observed the great and permanent benefits it has conferred upon others who have adopted it, in every class and condition of society.—(Hear, hear.) Since I have refrained from the use of alcoholic stimulants, which is now nearly six years, I have felt myself in better health, and more capable of exertion.—(Hear.) I have travelled 2000 miles on the continent last summer, at the rate of 100 miles a-day, for several weeks, without taking one drop of spirit, wine, or other fermented liquor, and with little or no fatigue.—(Hear.) But as there are several able advocates of the cause present, I will not detain you, but only add, that I am fully convinced that the more we endeavour to advance the temperance and other benevolent societies, the more we shall promote our own real happiness and the consummation of that beautiful anthem which we have adopted as a motto—"Peace on earth and good will to men."—(Much cheering.)

The CHAIRMAN next addressed the meeting in a long and very able speech. As an individual anxious for the welfare of the temperance cause, and desirous that those principles which he had himself long held should be universally diffused over the land, he need not say that he was peculiarly gratified and highly delighted by the sight of that splendid room; for when he saw what progress temperance doctrines had made under the very inefficient means which they possessed of making their principles known, he must say that the room in which they were met, was indeed a splendid room,—splendid not less for its architectural beauty than for the splendour of that munificence which had so liberally founded it. After expatiating on the value of the temperance cause, he justified himself, as a minister of the Established Church, for joining in so good a work with those who were opposed to him in religious views, and he concluded a forcible and convincing speech amidst general applause.

Mr. HENRY CLAPP, an American literary gentleman, and an advocate of total abstinence, next ad-

ressed the meeting; and concluded a very eloquent address in the following manner:—The great command of christianity was "love one another;" and he that conformed to that law could not fail to love and honour the God who made all mankind. This sentiment had been beautifully conveyed in the lines of a poet, who, though born and living in England, was yet known and appreciated in America; and it was not one of the least blessings which the two countries enjoyed, that they possessed a common language and a common literature, a fact of itself which ought to link them together in the bonds of intellectual amity and brotherhood. With the lines to which he alluded, he would beg to conclude his address:—

ABON BEN ADHEM.

Abon Ben Adhem—may his tribe increase!—
Awoke one night from a deep dream of peace,
And saw within the moonlight of his room,
Making it rich, and like a lily in its bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold;
And to the presence in the room he said,
"What writest thou?" The vision raised its head,
And with a look made of all sweet accord,
Answered,—"*The names of those that love the Lord.*"
"And is mine one?" said Adhem. "Nay, not so,"
Replied the angel. Adhem spake more low,
But cheerly still, and said, "I pray you, then,
Write me as one who loves his fellow-men."
The angel wrote and vanished: but next night
Appeared again, with great awakening light,
And showed the names which love of God had blest;
And lo! Ben Adhem's name led all the rest!

The appropriateness of the quotation, and the manner in which it was delivered, called forth much applause, and the meeting then adjourned.

In the evening of the same day, another meeting was held; Rev. W. H. Turner in the chair.

The Rev. Mr. WHITE, Baptist minister of Cirencester, next addressed the meeting. He said,—My christian friends and neighbours, I rise not to make a speech, but to propose a resolution from this meeting, which I am sure will need no comment nor anything I can say to commend it both to your judgment and your feelings. I am sure it will find a seconder, and if it does not, that it will be carried by your unanimous acclamation. The resolution which I have great pleasure in proposing is this—that the cordial thanks of this meeting be given to Mr. Christopher Bowly, for the munificent liberality he has manifested in the erection of this beautiful room, and for the liberality he has also manifested in putting it upon a basis at once so generous and so consistent with everything philanthropic and everything calculated to promote the interest and well-being of his native town.—(Great cheers.) And to this resolution, thus imperfectly expressed, I wish also to add, that this meeting expresses its sincere hope that he may live long to see extensive good result to his native town from the operation and use of this beautiful edifice.—(Much applause.)

Mr. PARSONS, a publican of Cirencester, seconded the resolution, which was put to the meeting, and carried with the warmest acclamation.

Mr. C. BOWLY said he did not court applause; but it was exceedingly gratifying to him to witness such unanimity and so much kindness.—(Applause)

The Rev. JABEZ BURNS, D. D., then addressed the meeting in a speech of great ability; after which Samuel Bowly, Esq., spoke at some length and with much effect.

The proceedings of this interesting occasion wound up on Wednesday evening by a public tea meeting, which was addressed by H. Clapp, Esq., Rev. B. Parsons, and Mr. S. Bowly, and thus terminated a series

of meetings, all of them of the most interesting and impressive character; and more especially memorable for the extraordinary but honourable act of individual benevolence which they were held to commemorate.

TEMPERANCE MEETING IN THE TABERNACLE CITY ROAD.

A public meeting, preparatory to the formation of a Total Abstinence Society in connexion with the congregation assembling in the above place of worship, was held on Thursday evening, December 17th, under the direction of the Committee of the *National Temperance Society*. The REV. JOHN CAMPBELL, D. D., the pastor of the congregation, presided. After a suitable hymn had been given out by Mr. J. W. Green, prayer for the Divine blessing was implored by the REV. JABEZ BURNS, D. D.

The Rev. CHAIRMAN then said, we have been praying for light: let light prevail, and our principles will succeed. Let light be diffused as to our principles through the nation, and intemperance will be banished. I would that you were "altogether such as I am." Yes, I wish sincerely that all my congregation were as I am. The more I think on the subject, the more I am attached to the principle, the more I am struck with the importance of the movement. I find no one but objects to intemperance; and most admit that ours is a good system, only they hesitate to adopt it, from the fear that it is not consistent with the enjoyment of health. That, certainly, is a reasonable objection, if it can be shown to be true. But I am certain that, as to the great mass of the population, it is not so. The use of strong drink is opposed to health, and is detrimental to it. I have myself made the experiment of total abstinence for a considerable time, and I feel that I have sustained no loss. I feel assured that its adoption would do you good,—good to yourselves, and good to your families, while no mischief could possibly result. But who can speak aright of the mischiefs which result from the use of strong drink? Melancholy instances are continually coming to our knowledge. We have three missionaries in connexion with this congregation, and they, as well as myself, are all teetotalers; and I hope they will prove the means of enlarging the congregation and the church. The use of strong drink, as I have said, is injuring, and impoverishing and ruining many, and it is our duty to do all we possibly can to remedy the evil. I rejoice to find myself surrounded by so many good men—the friends of education and religion—of man and of God. In whatever point of view I regard the principle which they have come to advocate, I see nothing in it but good, nothing but what warrants its recommendation.

Dr. LOVELL, who was introduced as a member of the Rev. J. Sherman's church, stated that he had been a teetotaler nearly eleven years, and a medical practitioner for nearly forty years. He had no hesitation whatever in declaring, that no portion of intoxicating drink was necessary or useful for persons in health, and that they were very, very seldom necessary or useful in cases of disease. During the last ten years he had never prescribed any such drinks to his patients, nor had he felt the need of it for any of them, either in health or sickness. He believed that if *post mortem* examination were more frequently to take place, and the hearts of those who died were examined, it would be found that most of the cases which were deemed cases of apoplexy, would prove to be cases of diseases of the heart, occasioned by the use of strong drinks. By the use of those drinks the heart was enlarged, and its valves were hardened, and then came disease and danger, and death often ensued. It was his firm conviction that three-fourths of all the diseases

with which medical men had to contend, were brought on by the use of intoxicating drinks.

Mr. M'BAIN, member of a Wesleyan church said, teetotalism had raised him from a state of great degradation, to the honour of addressing the present large and respectable assembly. When young, he was a Sunday School teacher, then he was accustomed to think that strong drink was necessary to preserve him in health, and to qualify him for his arduous labours; but while using that moderate portion, he slid insensibly down the inclined plane of intemperance, and he became a drunkard. For twenty years he lived a life of wretchedness; and often was he afraid to close his eyes, lest he should open them in a miserable eternity! At length, he heard the principle of total abstinence expounded; he adopted it, and had ever since been able to perform his labour with cheerfulness and comfort. Since then, too, he had ever been endeavouring, in various ways, to cultivate his mind.

The Rev. Dr. BURNS was exceedingly happy to find that temperance had got into the Tabernacle; that a theological Doctor was President of the Assembly; and that a christian witness bore testimony to the excellence of the principle. About twenty years ago, the temperance principle was first introduced in America; it was afterwards promulgated in Scotland, Ireland, Yorkshire, and other parts of England. There were now temperance societies in every part of the world; and a large number of temperance periodicals were diffusing important information on the subject. Still, however, intemperance was the curse of Britain. Important principles, however, were established. It was proved that the drunkard, however debased and degraded, could be reclaimed, could be restored to sobriety and comfort, could be elevated in society, could become altogether a new creature; a member of the kingdom of Christ upon earth, and the heir of a glorious immortality. Dr. Burns furnished a striking instance of this in the case of a person named *Plato*, residing at Chesham, who was once renowned as "the king of the Buckinghamshire drunkards," but who, by the instrumentality of teetotalism, had become a respectable and useful member of society, after having for many years lived a most debased and degraded life. Dr. Burns then declared his opinion that it was *unsafe* for any person to use strong drink. A case was here related of a person in Scotland, who was for many years a respectable and useful member of a Christian church. On one occasion, he went with a commercial traveller to an inn, to transact some business; took some strong drink, and returned home in a state of intoxication; murdered his aged wife, was tried, condemned, and executed, at the age of three-score years and ten, within sight of the place of worship where he had attended for years! (The recital of this case appeared to produce a deep impression on the audience.) He trusted sincerely that the respectable assembly he had the honour of addressing, would go away under a teetotal influence; and if they employed that influence in a right direction, he and his friends near him would have abundant reason to bless God.

The CHAIRMAN said, "Are these things so? Are the statements which have been made true, or are they fictions? If they be true, they are dreadful to think upon. Madness is dreadful, considered as a malady; how much more dreadful is this voluntary madness! What if madness seized a number of individuals in any place! What if it spread over a village, over a town, over a country! It has been said that but one in five hundred is thus afflicted; but look at the drunken madness! And what shall be done to stop it? Who will refuse his aid? I hope that all who hear those statements will adopt the salutary principle of abstinence. I adopted it myself entirely on public grounds. I had no occasion for it whatever upon personal

grounds. Indeed, I felt a sort of objection to the teetotal pledge: I regarded it as a kind of bondage; but I find that it is not so; and I find an advantage in it in many respects; and when I find a man who has signed the pledge, or is willing to do so, I rejoice. Two speakers have been introduced to us this evening as "members of Mr. Sherman's;" this is very good, but it must not long continue so; we must have friends and members "from the Tabernacle." If the spirits of the blessed in heaven, rejoice in the movements made upon earth, I sincerely believe that the spirit of WHITFIELD would rejoice in this movement, for he was eminently the friend of the masses. Men may laugh at this system, and for a time they may oppose it; but they cannot long withstand the truth." Dr. Campbell here referred to a pleasing circumstance which had taken place a few days before, in connection with the settlement of the Rev. Mr. Kennedy, from Scotland, over the congregation at Stepney, formerly under the pastoral care of the late Dr. Fletcher, who, on the very first occasion on which he had been called to preside at a public entertainment, exerted his discretionary power to protest against the practice of drinking toasts. That was a thing worthy of notice. It was something to see Surrey Chapel filled to listen to a sermon on total abstinence; and it was next to something to see a goodly number assembled in the Tabernacle at a total abstinence meeting.

Mr. BAILEY, formerly a coal-porter, but now a coal merchant, said that he appeared before the audience as a reclaimed drunkard, and as a monument of God's mercy. He firmly believed that but for teetotalism, he should long ago have filled a drunkard's grave. Nine years ago he signed, and he had been a member at Surrey Chapel upwards of eight years. As soon as he became a teetotaler, he felt that he ought to aim at doing something for the good of others.

Mr. T. WHITAKER said that no man living was more indebted to the temperance principle than himself; and no one was called upon more imperatively to advocate the principle wherever he went. He appeared there as the friend of the drunkard, though as a foe to drunkenness. He believed that the drunkard had been but too much neglected. Some said that they would not place a *straw* in the way of the progress of teetotalism; but while they continued to use strong drink, they placed a *great stone* in the way. There were two systems—the system of drinking and the system of teetotalism, and every person who adopted the system of drinking, was, in fact, opposing the system of teetotalism.

R. HICKS, Esq., Surgeon, began by explaining the motives which induced him to sign the teetotal pledge. When he first came to the Metropolis, an Undertaker and himself had, unknown to each other, been keeping an account of the number of deaths which had ensued, together with their causes; and upon comparing notes, though the Undertaker was not a teetotaler, he had ascertained that they both found that *four-fifths* of the deaths which had occurred were traceable to the use of alcoholic drinks; though many of the persons had used those drinks moderately. He firmly believed that the majority of persons would reach the ages of seventy or eighty, but for the use of alcoholic drinks. In reference to the opinion of medical men upon that subject, he said that the advocates of teetotalism were teaching them valuable lessons. They could not but feel that if teetotalism prevailed, their profession would be greatly injured, and yet he believed that they were too honourable and too humane to withhold the truth when they became fully convinced. He had lately introduced patients of his to Sir Benjamin Brodie, and to Dr. Chambers, both of whom had enjoined abstinence from strong drinks, as the only conditions of a hope of cure.

J. MEREDITH, Esq., then moved a resolution of thanks to Dr. Campbell, and to the managers of that place, for their kindness in granting the use of it for that meeting, and to the Chairman for his further kindness in presiding. This was seconded by G. W. Atwood, Esq., and carried unanimously.

The Chairman said, The obligation is quite on the other side. We are very glad that you came. We are quite sure that you have done great good. I regard this audience as a sort of jury. You have had amiable, modest, honest men in the capacity of witnesses, and you have also had advocacy of a very superior character; and now, you are to give the verdict. How say you? Are we right or are we wrong? Many present have signed the pledge, but many have not. And if not, why not now? Or if not this night, why not at a very early period? Do so, my friends; you will find your account in it. As to the managers of this place, to whom you have voted thanks, I can say that they feel it a comfort and an honour to have you here. This is but the first meeting of the kind; about a month hence we shall have a meeting in the School, (Cowper Street,) and I hope that the event will prove an era in the history of many families, and tell powerfully upon the best interests of the locality.

The meeting, which was one of deep interest, was then concluded by singing the *Gloria Patri*. Several persons signed the pledge in the room adjoining.

EDINBURGH.

TENTH REPORT OF THE EDINBURGH TOTAL ABSTINENCE SOCIETY.

This is a valuable document. It contains several important testimonies from eminent medical men and others, to the fact, that intemperance is not only a cause of disease but of crime, and an impediment to the spread of the gospel. Such testimonies procured by every temperance society and appended to their annual reports, would serve a great and good end.

The following is a statement received from Dr. Tait, Surgeon to the Edinburgh Police Establishment, in answer to a letter sent to him by your Committee:—

Edinburgh Police Chambers, 4th September, 1846.

“DEAR SIR,—I beg to acknowledge receipt of your letter of this date, containing the following queries, and requesting that I should answer them. The answers which I have appended to these questions, with the exception of that referring to suicides, are not derived from accurate statistical data, but from general impressions produced on my mind. They may, however, be considered very near the truth:—

“1st. What proportion of the accidents, which come under your observation as Surgeon of Police, are attributable to intemperance. Ans. *Nearly one-half.*

“2nd. What proportion of the assaults, to which you are professionally called, originate in the use of intoxicating drinks. Ans. *Fully Four-fifths.*

“What is the proportion of suicides, or attempted suicides, within the bounds of the Edinburgh Police, which owe their origin to intoxicating liquors. Ans. *During the last year, exactly seventy-three per cent.*

“Hoping this reply will serve your purpose—

“I am dear Sir, yours faithfully.

WILLIAM TAIT, M.D.

“J. H., Secretary.”

From these answers, it is evident that the vice against which we are set is by far the greatest cause of the many cases of suffering and breaches of the peace with which our newspapers continually abound. Through the influence of strong drink, men are not only led to neglect that precaution which is necessary to the safety of their own lives, but also to infringe the rights of others, by assaulting their fellow-citizens to whom they owe the duty

of protection; and is too often the case, after they have lost the respect of friends, and become degraded in their own estimation, they are led to attempt that awful and revolting crime of self-destruction.

It has sometimes been stated by individuals who have minutely examined the effects of drunkenness, that it is the parent of nearly all the destitution which exists in society. This statement is confirmed by the annexed letters received from the committees of two benevolent institutions in Edinburgh, in answer to the following query:—Is it your belief that a great many of the persons who apply to your society for assistance have been brought to poverty through intemperance?

Edinburgh, 28th August, 1846.

“DEAR SIR,—I received yours of the 14th instant on the 18th, and have laid your communication before the Committee.

“The Committee desire me to state, in reply to your question, that judging from all the cases applying for relief from the Society, it is their belief that *intemperance is the cause of poverty in the vast majority of cases.* The Committee are, however, very particular in granting relief, not giving any assistance when they expect that it will be spent on intoxicating liquors: and where there is a doubt, they guard against the funds of the society being improperly bestowed, by giving applicants tickets for meal and other articles of food, and passes by steamboats and other conveyances to their own homes.

I am, &c., RICHARD BLADWORTH,
“Secretary, Benevolent and Strangers’ Friend Society.”

“J. H. Secretary.”

Edinburgh, 8th September, 1846.

“DEAR SIR,—In reply to the query submitted by you to the Committee of the Society for Relief of the Destitute Sick, I am instructed to say that the Committee, after thinking over the scenes of poverty and wretchedness with which they are unhappily familiar, have no hesitation in believing that *a very great majority of them are the result of intemperance.*—I am, &c.,

“J. H. Secretary.”

“ANDREW JACK.”

ORIGIN OF WINE.

The Persians relate the following anecdote in reference to the invention of wine. It is extracted from Moullah Ackber’s MSS.; and is quoted by Sir John Malcolm, in his History of Persia.

“Jem Sheed, the founder of Persepolis, was very fond of grapes, and, with the view to preserve some, placed them in vessels which were lodged in vaults for future use. When the vessels were opened it was found that the grapes (or rather the liquor which had issued from them) had fermented. The juice in this state was so acid that the king believed it to be poisonous. A label, with the word ‘*poison*,’ was accordingly placed upon each of the vessels. One of the favourite ladies of the Court was afflicted with most distressing attacks of nervous headache in a paroxysm of which she resolved to put an end to her existence. By accident she found one of the vessels with the word ‘*poison*’ written on it, and, intent on her purpose, swallowed its contents. Stupefaction, as might be expected, followed this act, and strange to say, unlike similar indulgence in modern times, her headache was gone. Charmed with the remedy, the lady was induced often to repeat the experiment, until the monarch’s poison was all drunk. The theft was soon discovered, and the fair culprit confessed the deed. A quantity of wine was again made, and Jem Sheed and all his court partook of the newly-discovered beverage. This circumstance gave rise to a name by which inebriating wine is known in Persia in the present day—Zaher-e-Koos-hon—“*The delightful poison.*”

National Temperance Society.

OFFICE 11, TOKENHOUSE YARD.

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PROSPECTS OF 1847.

The year 1846, with its bustle and excitement, is now gone—and we naturally look back to its eventful days, to find grounds of encouragement for the labours of the year 1847. The main topic for reflection is, the famine which is desolating the sister kingdom. However calamitous it may appear, although the heart sickens at the distress and suffering it produces, yet it is one of those events which controlled by infinite wisdom, are meant to teach lessons to nations. This will force upon our people and our government, the consideration of that question, which has been treated with so much indifference; and, probably, they may learn in the school of calamity, what they have refused to receive at the hands of science and reason, that it is a great national crime, whilst thousands are starving, to waste in the manufacture of an intoxicating beverage, the food of five or six millions of people. This is an appropriate time for Temperance Reformers to press home this powerful argument.

We hear loud cries of reform in every direction. The friends of sanitary measures are full of activity. Various schemes of education are discussed, and in every walk of life, men are discussing their social grievances, and proposing their favourite schemes of improvement. The main question then for us to consider is, not what is our duty—that is plain enough—but what amount of effort and energy can we bring to bear upon the drinking system, and how can we best employ the means at our disposal. We rejoice that in the temperance world there are signs of activity also, and we believe a greater spirit of unity than we have had for many years.

The British Association occupying a most important field of usefulness, in the north of England, has issued a circular inviting attention to the subject of statistics. As the diffusion of sound knowledge is absolutely essential to the advancement of this principle, it is a valuable first step. They are

also entering upon another session of agitation on the Sunday Traffic, and whatever may be the difference of opinion on this question, every one must approve the plan they have taken, of procuring, by a prize; well written Essays, to be published as tracts, thus awakening inquiry and thought.

Our neighbours in Scotland are working diligently. They have commenced a systematic attack upon the drinking usages. The Financial Committee of the Scottish Temperance League are busy in raising a fund of £20,000, and we are informed, nearly £2000 of this is already raised. They expect to announce the first volume of the Uniform Temperance Library, in a few weeks. An important effort is making in Edinburgh, called the Children's Movement. They have seven weekly meetings of youth, all numerously attended. They instruct the children in the principles of total abstinence, and enliven the meetings by teaching them to sing temperance songs, &c. Branches are opened in various parts of Scotland, and they propose to unite them in one goodly band, to be called "The British League of Juvenile Abstainers." In addition to what is doing by the Scottish Temperance League, a body that has done incalculable good since its commencement; we see that another society has been formed, calling itself the BRITISH LEAGUE, and is about to publish a new temperance periodical of unparalleled cheapness, the first Number of which appears on the 1st of January, graced by a portrait of John Dunlop, Esq., the originator of the movement in Scotland.

In the West of England, the societies are still going on with their agents, and our old friend, the *Bristol Temperance Herald*, is announced to come out in January in a new and improved shape. This has been one of the steadiest and most consistent advocates of the cause, and it deserves that every encouragement should be given to its spirited proprietor.

We hear cheering accounts of Cornwall. An improved and enlarged publication is announced for January; and the labours of Mr. Teare, Mr. Gawthorp, and others, have been attended with great success.

Mr. Kenrick, in the Midland Counties, is still labouring by his publication, the *Temperance Gazette*, and his band of agents, and spreading the good seeds of temperance. The *Temperance Gazette* is a very meritorious periodical, which we shall more fully notice in another number. On all hands we see signs of progress, and hope that the reviving spirit, now animating our temperance brethren will prepare the path for great triumphs, and make the year 1847, the most successful in the history of our cause.

It will be seen by the present number that our efforts in London have begun by a highly successful meeting in London; other societies are at work, among the fruits of which will be another Working Men's Demonstration in Exeter Hall, early in the year.

NATIONAL TEMPERANCE SOCIETY. FUND FOR 1847-8-9.

THE Committee have much pleasure in stating that they continue to receive expressions of approbation relative to their plan of operations for the next three years. As yet they have not realized the £1500, which they are pledged to have promised before they call in any of that sum. The time for effort is now drawing on, and their plans all arranged, and they most respectfully urge the desirableness of their friends throughout the country coming promptly to their assistance.

Without this the efforts of the Committee must be paralyzed. The following sums have been promised.

George W. Alexander, Esq., for the years 1847-8-9	£	100
Joseph Sturge, Esq.	100	
Joseph Eaton, Esq.	100	
J. D. Bassett, Esq.	100	
J. J. Gurney, Esq., for the years 1847-8	100	
A. A., for the years 1847-8-9	50	
A. B.	50	
William Cash, Esq.	50	
William Janson, Esq., Jun.	50	
James Charlton, Esq.	50	
R. D. Alexander, Esq.	45	
W. D. Sims, Esq.	30	
Robert Charlton, Esq.	25	
Richard Barrett, Esq., Sen.	25	
Rev. P. Penson Durham	15	
Mr. John Cassell	10	
George W. Atwood, Esq.	10	
Richard Hicks, Esq.	5	
Mr. Charles Gilpin	5	
Thomas Catchpool, Esq.	5	
Mr. F. J. Thompson	5	
Mr. Richard Barrett, Jun.	5	
W. C. Walters, Esq.	5	

SUBSCRIPTIONS RECEIVED.

R. J. Shafto, Esq.	10
W. Wilson, Esq., Torquay	5
Mr. John Locke	10s.

SUBSCRIPTIONS.

	£	s.	d.
Mr. E. Spoug	a	0	5 0
Mr. T. Perran	a	1	1 0
Mr. T. Candler	a	0	10 0
Messrs. R. Benson & Son	a	1	1 0
Rev. P. Penson	a	1	1 0
Mr. F. J. Thompson	a	1	1 0
Mr. Thomas Morland	a	1	1 0
Mr. J. Backhouse	a	2	0 0
Miss E. Barclay	a	3	0 0
Mr. W. F. Nicholson	a	1	1 0
W. Wilson, Esq., Torquay	a	1	1 0
Mr. George Peile	a	1	1 0
Mr. Roberts, Chester	a	1	0 0
E. Beck, Esq., Isleworth	a	1	0 0
Miss Aldam	a	1	1 0
Miss Grange		0	10 0
W. Slade, Esq.		1	0 0
E. Bicknell, Esq.		1	0 0
Mrs. Atkinson		0	10 6
Mr. W. Field		0	5 0
Mr. S. Carter		0	5 0
Mr. J. Heath		0	10 0
Mr. J. Smith		0	10 0
Mr. J. Corduroy		0	10 0
Mr. Doulton		0	10 0
Mr. F. Doulton		0	10 0
Mr. Nash		0	10 0
Mr. R. Nash		0	5 0
Mr. Watts		0	10 0
Mr. Filmer		0	10 0
J. H. Capper, Esq.		0	10 0
T. Grissell, Esq.		1	1 0
R. Brookes, Esq.		1	0 0
Mr. Olney		0	10 0
Mr. Cleare		0	5 0
G. Pilcher, Esq.		0	10 0
Mr. Sharp		0	5 0
J. Field, Esq.		1	0 0
J. Edger, Esq.		1	1 0
Susan Smith		0	2 2

CHRONICLE.

James Haughton, Esq.	£1	0	0
John Locke, Esq.	0	5	0

TEETOTAL TIMES PRIZE ESSAYS.

The first of these Essays is now announced for publication. "The importance of the Temperance Reformation, as a means of elevating the working classes, physically, socially, morally, and religiously," by Mr. D. G. PAINE of Deptford. The plan proposed by the spirited proprietor will enable societies to carry 1000 of these addresses to the homes of the people, and thus furnish them with valuable lectures from the principal temperance writers, at a less cost than the expense of one lecture, under ordinary circumstances. We hope that the public will appreciate this praiseworthy effort.

WORLD'S TEMPERANCE CONVENTION.

The Committee wish to present to every Delegate, and also to every Subscriber to the Convention Fund, a copy of the Report just published. As it is too large for transmission by post, they will be greatly obliged by any Delegate or Subscriber, who has not received a printed circular, stating whether it can be forwarded through any bookseller's parcel, or any other means by which it can be enclosed; or whether they can get any friend in London, to call for it at the Office of the Society.

NATIONAL TEMPERANCE CHRONICLE AND RECORDER.

The Chronicle this month appears in a reduced size, and at the charge of One Penny. The Committee have been looking over its accounts, and found, that in consequence of a large gratuitous circulation, they were expending upon it a much larger sum of money than they feel warranted in devoting to that object. They found also, that some inconveniences were attached to the price, and they have resolved to lower it, making it 16 pages. As this publication has for a length of time been circulated over this country very extensively, as well as in the United States; and as it will from this time contain reports of the movements the National Temperance Society is now originating, they hope that by the liberality of the temperance public, they will be enabled to continue an extended gratuitous circulation.

TRACTS FOR THE YOUNG.

Mr. Alexander of Ipswich, is now engaged in getting up a series of Tracts for the Young. Since our last notice we have received several others. They are beautifully got up, and their literary matter is excellent. They come forth most opportunely. We urge our readers to make an acquaintance with these charming and useful little books. They will find a packet of them a most acceptable present to their children, and a most excellent reward for Sunday Schools.

TEARE TESTIMONIAL.

We notice with great pleasure that a local Committee has been formed to promote this object. They have announced that the subscription will close on the 7th of February. We wish it all the success it deserves, and hope that it will be worthy the high desert of the man.

Home Intelligence.

LEEDS TEMPERANCE SOCIETY

The second monthly meeting of the above society was held on Tuesday evening, December 1st., in the Music Hall.

The Rev. WALTER SCOTT, President of Aire-dale College, Bradford, was called to the chair, and commenced his address by observing, that he esteemed it a very great honour to be invited to preside at one of the monthly meetings which the Leeds Temperance Society had commenced. He felt some degree of surprise that such a cause was not more generally supported by the wise and good. There could be no loss of enjoyment if all intoxicating liquors were banished at once and for ever. But suppose that any serious loss should accrue, when the misery that results from their use was duly considered, and how many christian churches would be saved from some of the most painful cases that ever came before them; when the amount of good was contemplated that would inevitably be the result of abstinence from this curse of our country; when the loss, if any, and the good, certain to follow, were put into the scale, the latter would be as heavy as gold, and the former like feathers or chaff. He had read, that, in a missionary station, nineteen out of twenty of the missionaries had become teetotalers, because spirituous liquors had been introduced into their churches, and they adopted the principle in pure self-defence. Mr. Scott also delivered a very strong and powerful philippic against smoking and snuffing.

The Rev. JOHN VICTOR from natural laws exhibited the injurious effects of all alcoholic liquors on the human body. He distinguished between the animal and the organic organs, showing how vital and admirably protected were the latter; the exalted pleasure arising from their right appropriation, and the exquisite pain from their subversion. He glanced at the economy of *feeling*, through the medium of the nerves, as our guardian angel in the human system, warning us of exterior and interior exposure, and, in its relation to alcohol, demonstrated the assertion of Dr. Trall, that "there never was a man or animal that did not find alcoholic drinks disgusting in every shape, and abhorrent to every sense, unless his or its nature had become changed from its pure and pristine condition." He alluded to the effects of the alcoholic fluid on the stomach, brain, liver, blood vessels, blood secretions, and nerves, showing it incompatible with every function of the human economy, and every vital process of every living thing.

The Rev. J. TUNNICLIFFE said he held in his hand a pamphlet lately published, and addressed to the Wesleyan Conference, by Mr. Eli Walker of Hull, which contained matter for a thousand speeches. First, as the great waste of food which the drinking of intoxicating liquors occasioned—"We have a national waste of barley for the purpose of malting, besides a considerable quantity of oats, rye, carrots, potatoes, and even wheat, used in the distillation of gin, whiskey, and English rum, to the amount of between forty and fifty millions of bushels annually, which would supply three millions of persons, or one-tenth of the nation, with food for one year. Here is a perversion of heaven's bounties!" And then as to the ravages which these liquors occasion to the Church of Christ, he would again quote from the same pamphlet, which contained a very awful calcula-

tion, if true. It was—"that no less than *thirty thousand* members are annually expelled from the Christian Church for drunkenness." The venerable Rev. Wm. Jay, of Bath, had stated "that where he had known *one* individual rescued from intemperance by the preaching of the gospel, a *hundred* have been reformed by total abstinence societies"—(cheers)—and again, the same authority stated, that "next to the glorious gospel, God could not bless the human race so much as by the abolition of intoxicating spirits."—(Applause.)

The Rev. JOHN PETERS, Wesleyan Association Minister said, that whether the number was literally correct or not, this he knew, that there were hundreds and thousands of soakers and tipplers now in the church who ought to be excluded, who were an injury rather than a benefit to the cause of Christ, and who also would be better off for their own sakes, as such persons were more likely to be reclaimed if they were separated from such an unnatural connexion.

The SECRETARY stated, that the next monthly meeting would be held on the 5th of January, and the Rev. W. H. Turner, M.A., Vicar, of Banwell, and Mr. Henry Clapp, jun., of Massachusetts, United States, would be the speakers.

BRADFORD.

OPENING OF THE HALL OF THE BRADFORD LONG PLEDGED TEETOTAL ASSOCIATION.

On Wednesday, December 9th, this Hall was publicly opened and dedicated to the object for which it was erected. The platform was ornamented with banners belonging the order of Rechabites, and tables were placed for thirty trays. The attendance was not so good as had been expected, which is accounted for by the depression in trade, and the attractions of the Fair.

After tea, a public meeting was held, John Priestman, Esq., presiding, who, after some introductory remarks, introduced Mr. George Halliday, the secretary of the society, who read letters of sympathy with the cause and apologies of absence from Messrs. James Brownledge, G. T. Anderson, and Elihu Burritt; the Rev. William Morgan, B.A., and William Band, Esq. The report of the society was read, by which it appears that the building would cost more than £600. The sum of £287 had been received from various sources, leaving a debt of about £324.

Mr. Rowntree of White Abbey, Mr. George Spencer, Mr. F. Hopwood of York, Mr. John Shan of Leeds, and Mr. G. E. Lomax, agent of the British Association, severally addressed the meeting with much effect.

Another meeting was held on Thursday, when a numerous party sat down to tea, the chair was taken by Mr. Joseph Banen. The speakers on the occasion, were Messrs. Parker of Leeds, Fleming of Liverpool, W. Walton and G. E. Lomax.

On Friday evening, another meeting was held, at which the Rev. R. Ingham presided. The speakers were, besides the chairman, Mr. J. Walmsley, Rev. G. Dawson, Mr. Rowntree, Mr. Halliday and Mr. Lomax. On this occasion, a gold watch was presented to Mr. Halliday, who returned thanks in a feeling and appropriate speech.

On Saturday evening, a meeting of an interesting kind was held—a Washingtonian meeting, the speakers being exclusively reformed drunkards, Mr. William Stubley of Bristol, presided, and the meeting was addressed by 24 reformed drunkards.

On Sunday, a sermon was preached from I Cor. vi. 10, the hall was crowded.

On Monday evening, Dr. F. R. Lees of Leeds, delivered a lecture "On the accordance of teetotalism with the arrangements of nature." The audience was not so large as had been anticipated. The lecturer entered into a scientific and philosophical discussion of the question of teetotalism, and shewed that God had fixed those laws, by which our own frames were to be governed as well as the physical laws of the universe, and the world in which we are placed, and remarked upon the loss and injury sustained by the processes of maling, &c.; and then considered the loss sustained by the community, in their annual expenditure of £75,000,000, in taxes alone, in imbibing intoxicating drinks.

This ended this interesting series of meetings.

YORK.—WORKING MEN'S TEMPERANCE DEMONSTRATION.

One of the largest and most interesting meetings of the working-classes that has ever been held in the York Lecture Hall, took place on Monday night. The meeting was in imitation of the great demonstration recently held in Exeter Hall. The speakers were twelve working men, and their healthy appearance did no discredit to the cause which they espoused.

Mr. F. Hopwood occupied the chair, and called upon JOHN BERRY, foundry whitesmith: had been a teetotaler for nine months, and worked in a shop where 10 smiths' fires are constantly going on through the heat of summer, and enjoys better health than he did when he drank intoxicating liquors.

JOHN MORGAN, glass-house fireman: teetotalism was recommended to me, and I tried it. I was then in rags and tatters; but now I have a good suit of clothes. I can assure you that my occupation as a fireman at the glass-house is a trying one, but I can stand my work longer than many who drink ale and beer.

ROBERT BUCK, coachmaker's labourer: I have been for seven years in a coachmaker's shop, and have had all kinds of work. During this time, I have been a teetotaler, and I am now as strong as ever I was in my life. I feel great comfort, as a professor of religion, in being a total abstainer.

JONATHAN WHITEY, coachman: I am thankful that I can tell you of the advantage of drinking cold water for seven years and twenty days; it has wrought a blessed change. I have proved it, and therefore hold it fast.

JOHN BEATTIE, stone-mason: I was never accounted a drunkard, but for seven years drank intoxicating liquors in moderation. Masons' work is not easy, we have to bear extreme heat and extreme cold, but I can get through my work as well as any of my comrades. I am not a teetotaler from expediency. The money I formerly spent in ale, I now expend in books and periodicals, and I have now quite a nice travelling library, which I should like you all to see. Men must be got to read and think if we would elevate them in society.

BENJAMIN STUBBS, glass-house fireman: it is ten years last September since I became a teetotaler. For the last eighteen months I have had to work over hot fires in the York Glass-house; my drink has been water, and I have found that I can work as well as any of the men that get beer.

JAMES WARRILOW, railway-porter: I am thankful that ever I became a teetotaler, I have every reason to hate strong drink, for it turned me out of my home at nine years of age, and threw me upon the wide world. It has always done me harm. I am strong and healthy, and can do my work equal to any who use intoxicating drinks.

THOMAS HARTLEY, sawyer: I have been a teetotaler

five years, and have tested the system in hot and cold weather, and at both out-door and in-door work. I am in all respects better—better in health and pocket. If you want to rise to the standard of men, come and sign our pledge.

ANDREW BULMER, brickmaker: it is seven years since I dropt these drinks. It's just seven years since I was in quod, and t' magistrates got seven shillings of my money for giving me my liberty, but they haven't got sevenpence from me since I signed the pledge. Teetotalism has bettered my condition. I haven't now a workhouse in view, as I once had, but I can put something by for a rainy day.

HENRY BARSTOW, pipe-maker: last year I was a drunkard and an infidel, but now I'm a teetotaler and a believer in Christ. My trade, although not a very labourious one, is yet a trying one, from the fumes of sulphur and smoke which we have to bear.

WILLIAM EYRE, soap-boiler: when I saw what drink was doing around me, I felt it to be my duty to sign the pledge. I get through my work well, without any of those drinks that have ruined so many precious souls.

EDWARD ROOKE, carpenter: my experience is different from some of the speakers, for I believe that I was never drunk in my life. It is two years since I signed, and I never felt better in my life than I do now, and I can do my work with comfort. I did not sign so much for my own sake, as for that of my fellow-workmen, for I have seen such sad effects from drinking amongst them, that has made my blood run cold. We have trials and conflicts to bear, but the temperance cause is a good one for working men, and I am therefore not ashamed of it.

A few remarks were then offered by the CHAIRMAN. The meeting retained its interest to the last, and did not break up until nearly eleven o'clock.—*Yorkshire-man.*

DOVER.

(To the Editor of the *Temperance Chronicle and Recorder.*)

21st Eleventh Month, 1846.

DEAR FRIEND.—The temperance cause is making steady progress in Dover, and although it may be, judging from an increase of beer-shops, that there has been an increased consumption of malt-liquor, yet there is a considerable increase of total abstainers from all alcoholic beverages. The increase of beer-shops may be accounted for by the improved circumstances of our artizans, mechanics and labourers, together with an increased population in this town and neighbourhood, but it affords no proof that teetotalism is on the decline. It has, within the last few weeks, been very delightful to witness the ready, cheerful and earnest desire of the youth, of both sexes, to attach their names to the pledge and to take cards of membership, these now amount to 330, from 6 years old to 14 or 15; this has not been done under excitement, but deliberately, and pursued during the last 3 months. On the 16th instant, a festival was given to about 200 of the boys, none being admitted who did not produce their card of membership and pay twopence. This was a day not to be soon forgotten by the youthful teetotalers; they were especially addressed by our highly respected friend of the cause, Theophilus Pugh, superintendent Wesleyan minister and others, in kind, encouraging and appropriate language. After the repast, which consisted of bread and butter, milk and water, and plum-cake, and about a quarter of a pound of almonds and raisins, neatly enclosed in paper-bags pasted down, to each boy, the doors were thrown

open to the public. The boys evinced great attention to the observations and pleadings of the several speakers. Thus the good seed of temperance has been sown in the minds of a numerous body of the rising generation of the town, which, it is only fair to conclude, will rise in after life, bud and bring forth good fruits. Very many having scarcely ever tasted the poisonous cup, and have expressed the most determined resolution never to do so; two or three instances have occurred, wherein the children have broken the pledge at the instigation of their parents, but many others have encouraged or enjoined the children to adopt and keep it. Cards of membership were supplied to the young teetotalers gratuitously, and a great number of them have purchased temperance medals, with which they have been supplied at twopence each. This, of all the efforts hitherto made to promote and extend the principle of total abstinence in this locality, is, perhaps, the most important movement, and is likely to produce the most permanent and substantial good. To encourage others to go and do likewise, I send this imperfect sketch of the proceedings.

Thine truly,

W. HORNSNAILL.

NINTH ANNIVERSARY OF THE CHATHAM, BROMPTON, &c., TEMPERANCE SOCIETY.

This interesting event took place on Tuesday the 8th instant, at Mr. Higgin's spacious School-room, High Street, Chatham, on which occasion, about 240 persons partook of an excellent tea, cake, &c., which was gratuitously provided by the ladies of Chatham and Brompton: it was truly interesting to observe amongst the company, upwards of forty persons who through the instrumentality of this Society had been reclaimed from the paths of drunkenness, poverty, and degradation, now respectably and comfortably clothed, with their happy wives and smiling children, enjoying real and heartfelt pleasure on this occasion.

The chair was ably occupied by the Rev. P. Thompson, A.M., who after supplicating the Divine blessing, delivered a powerful and eloquent speech. The report stated that lectures had been given by the Rev. H. Prior, Rev. Theophilus Pugh, Messrs Thomas Hudson, J. Williamson, Thomas Whittaker, Thomas A. Smith, J. Buckle, and others, and that 217 had been added to the list of pledged teetotalers during the year.

Resolutions were moved and seconded by the Rev. T. Rix, the Rev. R. Kinsman, Mr. F. Wheeler, Mr. Thomas Beggs, secretary of the National Temperance Society; the Rev. A. Jones, and other gentlemen. It would be quite out of my power to do justice to the powerful and argumentative addresses which were delivered by those gentlemen, particularly those of the Rev. P. Thompson, and Mr. T. Beggs. The Rev. J. Stock, Baptist minister, was likewise present and had a resolution to move, but owing to the crowded state of the room, was obliged to leave early. The meeting separated shortly before ten o'clock, highly gratified with the proceedings of the evening, which was enlivened by a teetotal choir, singing several temperance hymns, &c.

It is truly cheering to the Committee to find so warm an interest manifested toward the temperance movement. The meeting was attended by ministers and influential members of most of the christian churches; the various school-rooms and chapels are always readily lent for the purpose of holding public meetings, &c.; and through the kind liberality of the ladies, the debt which was bequeathed us from the Old Moderation Society, has been extinguished. "Onward" is the watchword of the Committee, and they humbly trust that through Divine assistance, the glorious cause of

temperance will continue its triumphant progress, pervading the minds of all classes of the community.

I remain, Sir,

Yours obediently,

ROBERT DRAKE, Secretary.

DORSET AND HANTS.

(To the Editor of the *National Chronicle and Recorder*.)

25, Canon Street, Winchester, 1846

DEAR SIR.—The cause of teetotalism is progressing in Dorset and Hants, particularly since the formation of our district association, in working which your agent Mr. Balfour, has been indefatigable. To the formation and subsequent arrangements connected with the organization of this union, I have given my constant attention, from a conviction that, by so doing, I was serving the interests of the temperance cause and fulfilling the mission entrusted to me by the National Temperance Society. I might mention several instances of societies, all but *extinct*, being revived and put into good working-order as the result of united effort. But as Mr. Balfour will forward you his journal, I need not enlarge upon this branch of our operations.

I continue to devote a considerable portion of my time to domiciliary visitation, and lecturing in those places where an opening presents itself. Some of the meetings have been more numerous attended than on former occasions, and pleasing instances of success have not been wanting.

At Amport, four miles from Andover, I attended a meeting about a month ago. The chapel was crowded, T. Tasker, Esq., presided; Rev. Mr. Hartley of Southampton, Mr. Williamson and myself addressed the audience. At the close, a young man rose, and acknowledged he had long been a drunkard, but added, he was determined to become a teetotaler. He signed the pledge, an example which was followed by several others. The chairman drew the attention of the meeting to a man well known in the neighbourhood as having been for years a notorious drunkard. This person, it appears, is an iron-founder, in the employ of Mr. Tasker, and although a good workman, he was discharged because of his intemperate habits. After this, he was again employed by the same master at a *considerable reduction of wages*. He subsequently signed the pledge, and since becoming a teetotaler, has been respected by all who know him. His employer has borne testimony to the advantages of sobriety, by *again raising his wages*. Many such instances could be easily adduced.

At the village of Winterslow, about 8 miles from Salisbury, I gave a lecture in the Baptist chapel, to a large audience, who appeared anxious to learn all they could about this (to them) strange scheme. During the course of my address, a person interrupted me by saying, it was a *worldly* subject, and ought not to be advocated in such a *sacred place*. Supposing the objector to be a mistaken but religious man, I endeavoured to disabuse his mind on the subject, he, however, abruptly left the meeting. Judge of my surprise, upon learning at the close of my lecture, that this man was the keeper of a *beer-shop* in the village.

In addition to the above, I have attended meetings at Crowhill, Gosport, Andover, and other places. A grant of tracts would be very acceptable. It is a long time since I made a similar application, having obtained a supply from my friends in the country.

Yours sincerely,

A. W. HERITAGE.

WEST CORNWALL

Extracts from the Journal of W. GAWTHORP, Agent.

MY six months' engagements in this association will soon expire, and as I have been actively occupied publicly, by holding meetings, and privately, by planning, suggesting, and organizing the societies. I have pleasure in stating, that I have, on several occasions, been most ably and efficiently assisted, at public meetings, by ministers of the following denominations:—Primitive Methodists, Bible Christians, Wesleyan Association, and Teetotal Wesleyans, by one Independent minister, the Rev. Edward Lokdale of Penzance, whose chapel has always been at my disposal; and by one Episcopalian, the Rev. H. C. Graham, rector of Ludgvan and a county magistrate, *who has been an abstainer all his life*, and he has kindly lent the National School-room for the meetings, and invariably presided, and most willingly promoted the cause, by vigorously and eloquently advocating our principles. We have had no support from the Wesleyan Connexion; this is the more to be regretted, as this denomination is a sort of "establishment" in Cornwall, and consequently possesses vast influence. Who can account for this strange position? If they were instrumental in saving drunkards in any other way, it might account for their not taking a part with the great mass of temperance reformers, but I have not heard, during my sojourn in this district, of one solitary drunkard becoming religious, and joining this section of the church, except he first became a teetotaler.

Our principles have taken deep root in the minds of the Cornish people. James Teare was the honoured instrument employed in their introduction to Cornwall, and highly esteemed and greatly beloved is he by its inhabitants in consequence. I have no statistics by which to give an accurate statement of the number of teetotalers in this association. At any rate, I may say there are thousands, and great numbers of reclaimed drunkards; that a new connexion of Wesleyan Methodists has been formed, called the "Wesleyan Teetotal Methodists;" they have built several chapels, have five or six ministers, a considerable number of local preachers, and 1000 members, and abstinence is part and parcel of their discipline.

A very interesting monthly temperance periodical, published at Hayle, and under the able management of Mr. F. Harvey of the same place, is amongst the means employed in promoting our cause. There is also a tract depôt, at the same place, for the same object. Last, is the organization of individuals into an association, for the purpose of employing lecturers, and using other means for advancing the principle.

SAFFRON WALDEN.

Mr. F. Collins has, during the last month, visited and lectured in the following towns, viz.:—Debden, Hallstead, Braintree, Colchester, Earls Colne, Brightlingsea, Kelvedon, Coggeshall, Witham, Walden, Rotchford, Chelmsford, Roxwell, Brentwood, Dunmow, Enfield, Hoddesdon, Cambridge, Great Chesterford, and Saffron Walden.

He reports, that in all those places, the cause is in a hopeful and promising state, many of the meetings are numerously attended, and throughout the whole, the most pleasing and marked attention was given to the lectures, and in several places, a wish to have other visits from the agent, who says the state of things throughout the union was highly encouraging.

At Colchester, the anniversary of the society was celebrated by a tea and public meeting. About 150 sat down to tea, which was admirably prepared by the ladies of the society. Thomas Catchpool, Esq., jun., was called to preside. Among other pleasing matters, the report stated, that during the last year's opera-

tions, a juvenile society has been organized in connexion with the parent society. The meeting was addressed by two gentlemen of Colchester, one of whom rose to give in his name to the society as a member, Mr. J. Inwards and Mr. F. Collins. The audience, which was highly respectable, appeared delighted and satisfied with the evening's entertainment. At the close some signatures were taken to the pledge.

ROCHDALE.

TEMPERANCE ANNIVERSARY.—On Tuesday evening, the 24th ult., a crowded meeting in connexion with the eleventh anniversary of Rochdale Total Abstinence Society, was held in the Public Hall. Jacob Bright, jun., Esq., occupied the chair. Mr. Joseph Petrie, read an interesting report, the adoption of which was moved by the Rev. George Hallott, and seconded in a few appropriate observations by Mr. John T. Pagan. The chairman, after making a few pointed remarks on the necessity and duty of the religious portion of the community taking a more active part in the temperance question, called upon Mr. R. Smith of London, the Rev. Joseph Townend and Frederick Douglass, who respectively addressed the people on various important aspects of the abstinence movement. Each of the speakers, but especially Mr. Douglass, were listened to with great attention; and at the close a number of respectable individuals purchased schedules, preparatory to joining the Society. Mr. William Logan proposed, and Mr. Oliver Ormerod seconded, a vote of thanks to the chairman and the gentlemen who had taken part in the proceedings of the evening, and then one of the most interesting temperance meetings ever held in Rochdale, quietly separated.

TEMPERANCE AND SUNDAY SCHOOLS.—On Thursday evening, 3rd December, Mr. John Cassell, of London, delivered a lecture in the Temperance Hall, Rochdale. Mr. Thomas Booth, president, in the chair. Subject:—"The claims of total abstinence on the teachers, scholars, and friends of Sabbath Schools." Mr. Cassell treated the question in a lucid, forcible manner, and was listened to with marked attention by the audience. Although this is Mr. C.'s first visit to Rochdale, it will be long remembered by the friends of Sunday Schools here. W. L.

WALTHAMSTOW.

On Tuesday evening, December 7th, by consent of the Committee of the National Temperance Society, Mr. Jabez Inwards attended at the Lecture Room, Walthamstow, and delivered an interesting and instructive lecture on Food and Famine, to a numerous and most attentive audience, R. L. Pinching, Esq., in the chair. Throughout the lecture the interest of the audience was well sustained. At the close, a vote of thanks was given to Mr. Inwards, who afterwards met the members of the Committee, and threw out several practical suggestions for the more efficiently carrying out the principles of total abstinence from intoxicating liquors.

GATESHEAD.

The temperance movement has been most ably advocated, throughout a course of nine lectures, and the cause of peace in two additional lectures, by Mr. Edwin Paxton Hood, in the Lecture-room, Nelson-street, Newcastle. These lectures have produced quite a sensation in the town. On the first and second evenings, the lectures were but thinly attended; but

the interest began to awaken—the popular merits of the advocate began to be appreciated—and the meetings presented a more stirring aspect, and increased from scores to hundreds—until at length neither seat-room nor standing-room could be obtained in the spacious arena of the lecture-room. The lectures were useful in their subjects, as well as popular in their character, and admirably calculated to interest and instruct a general assembly.

CENTRAL ASSOCIATION.

From a report sent us by Passmore Edwards, it appears that that gentleman "has been lecturing in the Midland counties including Gloucestershire, Oxfordshire, Warwickshire, Worcestershire, Shropshire, Staffordshire, Derbyshire, Cheshire and Lancashire. He has visited many of the most important towns and places in these counties. Some of these meetings have been very large, and others have been rather small and cold." Besides the general meetings which Mr. Edwards has attended at Worcester, Banbury, Leamington and other places, he has spoken to large numbers of children, some of whom have been brought together for the purpose, and others have been visited and spoken to by him at their usual day and Sunday-schools.

MR. H. CLAPP'S LABOURS IN THE WEST.

HENRY CLAPP, jun., of Lynn, Massachusetts, the delegate to the World's Temperance Convention from the Washingtonians, during the last week has been delivering exceedingly interesting lectures at Gillingham, on Friday October 30th; at Lyme Regis, on Monday November 2nd; at Bridport, on the 3rd; at Yeovil, on the 4th; and at a tea-party at Glastonbury, on the 6th. I had the pleasure of attending all the above lectures, except the one at Lyme Regis, and believe I never attended a series of lectures more likely to advance the good cause. At Gillingham, there was a good attendance in the commodious and comfortable Temperance Hall, enlivened by their unequalled Teetotal Band, consisting of ten or twelve musicians, all of whom are Rechabites. H. Clapp, spoke about an hour and a half, and gave us a very full account of the present state of the temperance cause, the origin and progress of the Washingtonian movement, and, what was most especially interesting, the mode adopted by the Washingtonians of Lynn, in visiting drunkards:—They invite themselves, with his consent, as a social party to his house, and there they talk to him kindly, never reproachfully, telling him home truths nevertheless, and being accompanied by individuals who had formerly been in a worse state than himself, they generally succeed in making a teetotaler of him, being always careful to say nothing likely to offend him, or to arouse his opposition. In the same manner they invite themselves to hold meetings in the houses of the spirit-sellers—taking with them reformed men who had been made drunkards in these very houses—telling the clearest truths, but never abusing the rum-seller, pointing out perhaps the graves in the church-yard filled by drunkards of his making, but in such a way as to arouse his conscience, if he have any, but not to offend him. In America, the houses of liquor-sellers are always apart from their place of business, and women never attend to them; the owners showing their good sense in keeping their families at a distance from the abominations connected with the traffic. H. Clapp drew a thrilling comparison, of the eagerness to extinguish the burning barn of the farmer—the almost reckless indifference to danger in the endeavour to extinguish the flames—and on the other hand, the almost total indifference when the farmer himself was

on fire, and perishing by fire that not only consumed the body but destroyed the soul. He would rather hear that his father or mother had suffered the most cruel of deaths, than hear that they had died of *delirium tremens*. At Lyme, the meeting was held in the Town Hall, and was densely filled; the respected Baptist minister of the town, Mr. Wayland, came forward at the close, and publicly signed the pledge. At Bridport we had a large and crowded meeting; Mr. Bowden, a commercial traveller from Bristol, was the first speaker, and having worked in a glass house, gave valuable testimony as to the power of enduring severe labour without the aid of strong drink; his looks speaking eloquently the good he was deriving from teetotalism,—his speech was very humorous and effective, and will long be remembered. H. Clapp followed, and for about an hour and a half, was listened to with much attention, and at the conclusion, considerably after ten o'clock, the people seemed in no haste to leave. At Yeovil, we had a good meeting, Alfred Gillett in the chair, and a most telling speech from H. Clapp; some "navies" signed the pledge at the conclusion. At Glastonbury a tea-party was got up; the meeting was first addressed by Mr. Timbury, Primitive Methodist minister; Frederick Gale, Esq., then gave a valuable medical testimony, and H. Clapp occupied, with great effect, the remainder of the evening.

JAMES CLARK.

Bristol Temperance Herald.

TO CORRESPONDENTS.

We have several communications in type, but which we are compelled by the amount of intelligence to postpone. We must urge upon our correspondents the necessity of condensation, and the importance of having their articles not later than the 18th.

We are in receipt of a circular announcing a new publication, under the management of William Howitt. We understand that the Temperance question is to be one of the features of this new work.

J., inadmissible.

Advertisements.

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POSTPONEMENT.

The Committee of the Association having deemed it desirable to postpone the time for receiving the manuscripts of the above tracts *one month*, viz., to the 1st of February, 1847; parties who may have forwarded their manuscripts previously to seeing this notice may have them returned for alteration or improvement, on applying to the Secretary, Mr. F. Hopwood, 3, Low Ousegate, York.

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THE
NATIONAL TEMPERANCE CHRONICLE
 AND
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It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

No. 14, JOINT SERIES.]

FEBRUARY, 1847.

[PRICE 1d., STAMPED 2d.]

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FAMINE IN IRELAND.

The horrors of famine are thickening in Ireland, notwithstanding large public grants have been made, and private charity has been drained off in enormous sums, to mitigate this fearful visitation. It is now the engrossing subject of the day. The press teems with accounts, each more alarming than the past; and along with the sounds of wailing are heard the murmurs of discontent, the clank of arms, and all those ominous signs of insecurity to life and property which famine invariably produces. Anarchy and pestilence, demoralization and crime, have ever dogged the steps of want. Already we hear of agrarian outrage and open assassination once more prevailing in a country, from which they were just departing, before the mild and pacific influence of its great apostle of temperance. The bonds of confusion seem broken, and it is difficult to foresee the end.

The condition of Ireland was, very properly, made the leading point of the Speech from the Throne, and formed a prominent feature of the debate which took place on the address. A state of things that baffles the speculations of the political economist, was admitted to exist; and the obvious remedy of opening the ports, as well as the expedient one of permitting the use of molasses and sugar in brewing and distillation, were topics dwelt upon by several speakers in both houses. These point to the measures of Ministers, and indicate the nature of the remedy they will be likely to prescribe for the distress. To the former, we can offer no objection—it is a measure of just and humane policy in this emergency—and the substitution of molasses for grain, if the manufacture of drink must continue, may be a proper course. But is it not a fitting time for the temperance public to exert its moral influence, and press upon the Government and the country the mon-

strous evil of that drinking system which is converting into a pernicious drink the food of the people, and call upon the piety and intelligence of the age to apply the practical cure.

Lord George Bentinck stated some alarming facts: he had a letter from the Protestant clergyman of Skibbereen, in which it was stated, that between the 1st of September and the 1st of January there had been 140 deaths in the Skibbereen workhouse. On the Sunday previous, there were in the same parish 14 funerals waiting in the churchyard while the first was being completed. In the next parish, there were 9 funerals in the churchyard at one time; and in another, 6. The writer stated, that the barony of Skibbereen, the population of which comprised 100,000 men, had been desolated, and that 10,000 persons had perished by the 6th of January. Other gentlemen gave descriptions perfectly heart-rending, by which it appeared that the people were dying by hundreds.

Many of these gentlemen have their own peculiar remedies, but none of them seem to pay any attention to the waste of food in manufacturing what some of them confess to be only a luxury. When many of our law-makers and leading country gentlemen are endeavouring to indoctrinate the public mind with the notion that malt liquor is a necessary of life, we cannot expect any very clear or comprehensive views on a subject so novel, vulgar, and fanatical, as that of entire abstinence from strong liquors. But this is a fit time for those who have been engaged in this unfashionable movement for many years, to bring the fruit of their experience before the understanding of these gentlemen, and show them that thousands of their hard-working countrymen are improved in health and circumstances by its disuse; that these drinks are the perpetual fountains of crime, pauperism, and disease, and that, independently of their evil effects, they are consuming

8,000,000 quarters of good grain, for which the people of Ireland are famishing; and that the sum expended in these drinks is equal to the total annual amount of property assessed to the poor-rate in England and Wales—which, in 1841, amounted to about £62,540,000.

Whilst this want of food is felt so severely amongst us, what do we find on the other side of the Atlantic? Europe, in its scarcity, looks to that great continent as the granary of the world; and its almost inexhaustible resources encourage us to hope, that the proper cultivation of friendly relations with the United States, will protect us in the future from evils like that which presses upon us now. It was stated in the House of Commons, that Indian corn was selling at New York for 3s. a bushel, while at Liverpool and in Ireland, the price was 9s.: wheat was 40s. at one place and 80s. at the other. An enlightened agriculturist from Massachusetts informed us lately, that they had thousands of barrels of flour for which they could not find warehouse room. This superabundance in one country, with positive destitution in another, is a strange anomaly in this day of advanced civilization. But America owes this, not only to her immense extent of territory and natural advantages, but to the fact, that in many states she has stopped her distilleries, and declared against the sin of wasting the fruits of the earth. This powerful example ought to point us to effort. It is well known, that large brewers, knowing the scarcity of grain, have been making unprecedented purchases. Are not these things sufficient to arouse the lethargic energies of our people. At all times the waste of food is an evil that admits of no palliation, no excuse; but now it is aggravated by the cries of perishing thousands, who are driven to an extremity of misery, and threaten in their desperation the public safety.

In this emergency, the abstainers of the kingdom ought to come out. Meetings in every town should be held, and a simple petition adopted to the government, or memorial to the crown to stop the distilleries. These documents should be declaratory of the settled conviction of the Temperance public, that it is wrong to convert food, under any circumstances, and at all times, into a drink, which the highest scientific authorities have declared to be unnecessary, and all experience has proved to be pernicious, but that there are special reasons why it should be taken into consideration at the present alarming crisis.

Not only should the government be addressed, but the morality of our people should be aroused. The people of America achieved their triumphs over the drinking system by the voice of public opinion. It is the duty of every man to examine his individual responsibility in this matter. All who drink assist in maintaining the drinking system, and help to perpetuate the mischievous consequences inseparable from it.

TO MANUFACTURERS, VENDORS, AND CONSUMERS OF INTOXICATING DRINKS.

“Resolved, that, in view of all the information given to this Convention, our conviction of the immorality of the manufacture, sale and use of intoxicating drinks, as a common beverage, is deepened and strengthened, and we desire loudly to enunciate to the world this strong conviction. Whether men may or may not be prepared to receive this great truth, this Convention is not able to determine, neither are they anxious on that point. They desire faithfully to do their duty, and to impress on the consciences of all men who are engaged in the demoralizing practices referred to, that it is their bounden duty to renounce them at once and for ever.”

35, Eccles Street, 23rd October, 1846.

GENTLEMEN,—Truth is not made any more true by being adopted and proclaimed by many, yet it is, nevertheless, brought to bear with greater force on most minds when it comes before them sanctioned by the voice of the wise and the good, assembled in large numbers to give their opinions and their convictions to the world. With a view of giving the sanction of such authority to my own feelings, I have placed at the head of this letter the deliberate and solemn conviction of as intelligent and influential a body of men as could be collected together—of men who are, in various and widely and distant parts of the earth, operating steadily and surely on the public opinion of the world,—sowing those seeds of virtue and morality, which will assuredly take root, germinate, and grow to maturity.

“Truth crushed to earth will rise again,
The eternal years of God are hers,
But error wounded writhes in pain,
And dies amid its worshippers.”

It is God's truth that the drinking-customs of society are a curse to the world, and that they must be overthrown before man can be virtuous or happy.

The body of men I refer to, are those who composed the Temperance Convention (about 350 in number) which assembled in London in the month of August last. They were brought together from America, from the West Indies, from India, from France, from England, and Wales, and Ireland, and Scotland, the delegates of millions, to confer together as to the best means of banishing intoxicating drinks from the world, and after full deliberation they adopted, with but a few (I think three or four) dissentient voices, and they have returned to their homes to impress it upon the hearts and consciences of all men, the solemn resolution I have laid before you.

If it be the bounden duty of all men to benefit and not to injure their fellow-creatures, and if we shall be made accountable before God in another state of existence, for our actions in this life, then indeed is that resolution a solemn one. It is worthy your deepest, your most serious consideration. Every puncheon of whiskey, every cask of wine, every hogshead of porter, every barrel of cider, ever gallon of cordial, which leaves the premises of the manufacturer, goes forth charged with a mission of mischief so great as to be beyond calculation. The responsibility for which must rest somewhere. So sure as there is a God in heaven it rests upon you, and upon the respectable mo-

derate drinkers of your poisons. You cannot shake off this responsibility, it will stick to you for ever while you participate in your evil practices. A few years ago, you were innocent, because ignorant of the mischief you were doing. But the light of science is shed abroad, and it has pronounced in language heard by all, that alcohol is a poison. You have no right to make, and vend, and consume poison. The evidence of experience has proved beyond contradiction, that what is called moderate drinking has an inevitable tendency to lead men on to drunkenness. It is now known to all intelligent men, that the use of alcoholic stimulants leads, in innumerable instances, to their abuse, that a craving for them is gradually created, which, in the end, becomes all but irresistible. Thus rendering their victim almost the slave of a physical necessity, over which he has little more control, than over the fatal miasma of fever or plague which floats around him. Hence we see the reason why it is that the mightiest intellects, and the most pious minds are so frequently prostrated by this pitiless foe of the human race—by this demon which you create and foster, for love of gain, and in obedience to fashion which demands at your hands implicit obedience to its inexorable demands. The love of gain stimulates you and makes you unmindful of all the crimes and woes which assuredly flow from your manufactories, as it is certain that effect follows cause. Fashion loads your tables with wine and ale, and ardent spirits, and deadens your moral sensibilities, which would otherwise be alive, and make you mindful of your duties to your fellow-men—duties which are imperative, and which demand from us the avoidance of all practices that are inimical to the happiness of the human race; duties, which I verily believe call upon you to relinquish your business, and to turn your attention and capital to occupations which will not be injurious to society; duties, which I believe in my heart require every man and woman in our land to abandon at once and for ever, all use of intoxicating drinks.

If these were but my own solitary convictions, you might call me an enthusiast or a fool, and cast them aside, but that is not the case. They are the convictions of millions, and they will become deeper and stronger convictions, until a virtuous and irresistible public opinion shall declare that it is the voice of humanity, it is the voice of christianity, it is the decree of God, that the manufacture, sale, and use of intoxicating drinks shall be discontinued.

I am yours respectfully,
 JAMES HAUGHTON.

RAGGED SCHOOLS.

Nottingham, 24th Nov., 1846.

(To the Editor of the *National Temperance Chronicle and Recorder.*)

MY DEAR SIR,—A few days ago, I found amongst my temperance papers, an autograph memoir of Edward Smith, who died about eight years since. He was the first secretary of the Nottingham total abstinence society, an office he filled for several years, with great ability, zeal and diligence, he also became a consistent member of a christian church.

At an early period of life, he had been a most useful character in instructing the young, and as a village preacher, but from his oft-repeated statement, he fell by the hands of his kind friends, who

gave him ale, wine and spirits, with the mistaken idea of supporting his strength under his arduous labour and fatigue.

When made a drunkard, he was, of course, banished from the church, and became a lost and depraved being; he was so reduced in circumstances, as to be compelled to apply for relief to the parish, and was sent to break-stones on the high-way. He was mercifully rescued from his lost state, by the agency of the Nottingham total abstinence society. The following paragraph I have copied from his very interesting memoir, which has led me to suppose, that he, his wife, and a young man, were the originators of the "Ragged Schools," then designated, the "Good Samaritan School."

Should you think this suitable for insertion in your valuable temperance periodical, you will oblige

Yours very sincerely,
 JOHN HIGGINBOTTOM.

"There is at Birmingham, a school established for the reception of poor children, whose destitute appearance forbids their admittance into other schools. It is called 'The Good Samaritan School.' This school was commenced by myself, my first dear wife, and a young man, who lived some time at my parents' house. It originated from the circumstance of our seeing so many ragged, bare-foot children, strolling about the streets. We received upwards of 100 children the first Sabbath, and in a short time, we had 500 or 600 boys and girls, anxious to enjoy the blessings of a Sabbath-school instruction. I understand it is still in a very prosperous state, and as the children improve in their appearance, they are recommended to and received into other schools, to make room for the more destitute.

"I remember about Christmas, 1821, we brought these poor, forlorn looking children to Bond Street, when the Rev. Mr. Gray of Chipping-Norton, preached a sermon for them, from those words, 'The Son of Man is come to seek and to save that which was lost,' and I shall never forget the impression made, when the children in their rags and tatters rose, and sung a hymn, composed for the occasion, two verses of which I will transcribe.

"Are we too wretched for relief,
 Beyond the reach of prayer,
 Too worthless and too mean to be
 The objects of your care?
 O no, your sympathy directs
 Your hand to give relief,
 And bids you feel another's woe
 And share another's grief."

"We were in the habit of inviting the parents of these children to come to the room in the evening of the day, and we used to address them on things which accompany salvation. Sometimes we were obliged to take the forms into the yard, and speak in the open air, the room not being large enough to contain the vast concourse of people."

ANTI-USAGE.

It appears that the teetotalers of Scotland have commenced operations on this point. Several large towns have abjured their drinking-customs at funerals, and Glasgow is following in the train. If such a delicate matter as a partial change of funeral-usage is being attempted, it will be less difficult to make an aggression on the drink fines and footings, and the fatal usages prevailing at the payment of wages, and at the benefit society meet-

ings. We give from a Glasgow newspaper the commencement of the movement in that important community.

"At a meeting of the Town Council of Glasgow, on Thursday, a deputation was admitted, consisting of the Rev. Dr. Symington, Rev. Dr. Wardlaw, Rev. Dr. Willis, Rev. Dr. Beattie, Rev. Mr. Borland, Rev. Mr. McBeath, and another clergyman, who stated that their object was to obtain the co-operation and countenance of the civil authorities to a resolution, which had already been agreed to by 80 ministers of various denominations in the city, with the view of putting an end to the custom of giving refreshments at funerals. Dr. Symington briefly enforced the objects of the resolution. Drs. Wardlaw, Beattie, and Willis shortly expressed their views to the Council, when the deputation retired. Mr. Lumsden then briefly moved that the Council should adopt the resolution which had been agreed to by the clergyman, and support its recommendations with all their influence. Bailie Smith seconded the motion. Mr. Leadbetter heartily approved of the motion, and wished it to be understood that each member of Council would pledge himself to discontinue the custom which had been found so injurious, in the event of bereavement unhappily visiting their own families. [This suggestion seemed to accord with the mind of the Council.] After a few words from Bailie Bryson, Mr. Chapman, and the Lord Provost, the motion was unanimously agreed to; and it was remitted to the Magistrates to prepare a resolution in concurrence with the sentiments of the clergymen.

INDIGESTION [DYSPEPSIA] NOT HEART DISEASE.

I beg to confirm the view I took of Dr. Chambers's cases being not heart disease at all, by the following extract from a clinical lecture of Dr. Wright's, of Birmingham, one of the first of living authorities. See *Medical Times* for December 19th, 1846. The patient was cured, he it is observed, without gin or port wine.

H. MUDGE.

"To have only superficially examined him, would have been to conclude that there was something wrong about his heart, especially as he had a quick and somewhat irregular pulse. This is a very common pulse in some forms of flatulent dyspepsia, when the accumulation of gas in the stomach and bowels really produces some feeling of suffocation in the patient, and often interferes mechanically with the free action of the heart. All his unpleasantness and pain subsided, as I told you they would, after a mild course of vegetable tonics, with ammonia and resinous purgatives, with assafœtida."

CRIME AND INTEMPERANCE.

Among the trials in the York county assizes, were five cases arising from intemperance. 1 manslaughter, 1 wounding with intent to murder, 1 cutting and maiming, 1 robbery, and 1 assault.

"On looking through the calendar, I find that it gives an intimation that a great many of the prisoners are utterly uneducated, and that those who have received some education, have received it in a very slight degree. We may, therefore, still hope that by increased exertion in educating the rising generation, an amendment in their moral habits may take place."—*Mr. Justice Cresswell, York County Assizes, December, 1846.*

When a man inflicts a grievous wound with a weapon calculated to inflict it, it is natural to suppose that he intended to do so. In this case, the whole of the prisoner's family—his father, mother, sister, and himself,—had been drinking with the prosecutor, and all, more or less, were affected with liquor; and after that, without any apparent provocation or assignable motive, he appears to have attacked the prosecutor, and with a knife inflicted these wounds. The only account given of it is, that the prisoner was drunk. Voluntary drunkenness is no excuse at all for crime committed. It has been supposed, that in instance may occur under this statute, that a man may be so drunk as to have no knowledge of what he is doing, then it may be said he cannot intend to inflict bodily harm; but I should hesitate long before I advised a grand jury to throw out a bill on that account.—*Extract from Mr. Justice Cresswell's charge to the grand jury at the York City Assizes, December 7th, 1846.*

The above was the only case for trial at the City assizes.

"TO THE PURE ALL THINGS ARE PURE."

A correspondent in No. 3. of *Hewitt's Journal* thus writes:—"The first great step in the improvement of the masses, and without which no further step will ever be effectually taken, must be the fixing down and the barring up of the floodgates of insobriety; it must begin with the closing up of drinking shops for ever; the reduction of taverns to the smallest number consistent with the convenience of strangers and travellers; the strict enforcement of reasonable hours on all these establishments throughout the working days of the week, and the non admission of any but strangers and travellers during any of the twenty-four pertaining to the Lord's day; on which day, holy as it is, more evil perhaps than on any other day is incurred in the way of intemperance. I am no teetotaler, friends. I know not of any good thing given to us of God needing to be rejected on general principles. Neither reason, nature, or scripture teach any such doctrine. To the pure all things (eatable or drinkable) are pure; only let our moderation be known unto all men. At the same time, no blame attaches to him who thinks it concerns his safety entirely to abstain from liquors, but on the contrary his total abstinence is in him praiseworthy; and it certainly will not lessen his merit, if he presume not to measure others by his own standard, nor to dictate to those, who, on his own shallow grounds of argumentation, are much better judges of the question than he can be. Let these liquors be saleable on working days by all persons who choose to deal in them, but on a rigorously penal condition that none be consumed in the shop. Beer carried home and shared with his wife will never, I should hope, create intemperance; but as to children they undoubtedly need it not, and ought never in childhood and youth to taste of such liquors."

A WELL WISHER.

We do not question the sincerity or good intentions of "A WELL WISHER," when we venture to state that he has not made himself acquainted with the temperance question. He seems to be fully alive to the evils of intemperance, as the above quotation will testify, but he is decidedly wrong as to both its causes and remedies. Why does he call upon legislation to interfere, and put down drinking on the premises where intoxicating drinks are sold? Why does not the same rule apply to houses where they sell tea or coffee? Is there any difference in the mere establishments, any contamination in the mere building, in the one case that there is not in

the other? Or is it not the drink that makes the place so evil, and renders such measures necessary. If it be good, why the necessity for limitation and restriction? We should rejoice to see the measures he suggests; but would they compel sobriety? We doubt it; they might mitigate the evil, but would not destroy the deeply-seated appetite, which so long as it exists will seek gratification.

We grant, no good gift of God should be rejected; but is alcohol good—can it be fairly considered a gift of God at all? Opium in the same sense is a good gift of God, but good for what? Alcohol is good, but good for what? The hemlock, and henbane, and deadly nightshade are good gifts of God, but do men therefore make tea or liquors from them, and drink them, and justify their use on that ground: they all have their uses, as every particle of the material world has, but man has to discover that use. Alcohol is useful in the arts; possibly may be in extreme cases as medicine, although that is disputed by many, but does it therefore follow that it is good when taken into the human stomach as an ordinary beverage.

Is it not a perversion to apply the apostle's rule to the drinking of alcoholic liquors. Can the good man claim an exemption from the effects of certain physical agents? Will not opium excite him—poison kill him—bad food nauseate him or make him sick—alcohol make him drunk? What does he mean, then, by "to the pure, all things eatable and drinkable are pure?" Does he mean that noxious food or drink will cease to be so to the pure? The good man, equally with the sinner, must observe the laws of health to secure it, or suffer the punishment: and no amount of excellence or piety will preserve a man from the effects of intoxicating liquor, if he takes them. The question, therefore, is purely one of science, and will not be disposed of in the summary way that it is here treated. There is an absolute puerility in this application of the text quoted, for no moral purity—which we apprehend is what is meant—on the part of the person taking it, can make any alteration in the material qualities of food or drink. If intoxicating liquor be physically injurious to the human constitution, it will not be affected by any moral quality on the part of the person imbibing it; if it were so, it would be destroying the independence and integrity of the natural laws. Now, we assert, that the evil is in the drink; and invite our friend, "*A Well Wisher*," to a careful inquiry of the subject, resting assured that as he enters into it, he will find the only real cure for intemperance in an abstinence from its cause; and that it is far more important than legislation, to rouse the people to that voluntary effort in this case, which can alone secure the blessings of temperance and good order.

TEMPERANCE AND INTemperance:—HINDOO AND CHRISTIAN.—When, six years ago, the 13th was cantoned at Cabal, Lieutenant-Colonel Dennie, "called upon the men to consider the mortality which for a long time had afflicted the regiment, and to reflect upon the undoubted truth, that of nearly one hundred men who had perished within the past year, the remote (if not immediate) cause of their disease and death, with few exceptions, had been liquor." He also said:—"As soldiers you must all know that the drunkards of the corps, whether in quarters or in the field, are always the most worthless. They can neither stand heat, nor cold, nor fatigue; and the more sober have their duties to perform. Observe the health and efficiency of the native regiments in garrison, with the condition of the followers of both corps, (together more than four times the number of the 13th.) These Indians, born in a tropical climate, never before saw nor felt snow or ice; whereas the British soldier may here be said to be at home, with every advantage on

his side; and yet they are healthy, and you are weak and sickly. Ask yourselves the causes of so wonderful a difference, and you must be conscious the only answer is, that the Indians are a temperate, and you are an intemperate people."—The author of the *Camp and Barrack Room*, who offers many suggestions for the correction of intemperance in the army, observes that "missionaries would be fully as well employed in converting the soldier, their own countryman, as in endeavouring to convert the Hindoos." He also recommends the suppression of "canteens."—*Gateshead Observer*.

Literary Notices.

The Teetotaler's Companion, or his Silent Plea for Temperance Reform. By PETER BURNE.

Parts 4 and 5 of this valuable compilation have reached us. Mr. Burne has given a book highly important and useful to the advocate of temperance, whether preparing for the labours of the platform, or a more retired field; and we trust the circulation will be extensive.

The Children and Youths' Temperance Magazine. Jan. 1847. London: Brittain. Leicester: T. Cook.

This is a magazine for youth deserving of encouragement, well got up, and very cheap.

The Hull Temperance Pioneer. Dec. 1846.

This old devoted advocate of the temperance cause, under the management of Dr. R. F. Ith, comes out this year much improved. It contains an excellent article on Sectarian Temperance Societies. We hope it will never be forgot that our cause is one that admits upon a common platform men of all creeds, as well as those who have none.

The Bristol Temperance Herald. Jan. 1846.

This publication has come out this month, increased in bulk and improved. As a carefully and prudently conducted periodical, it is second to none of our publications; besides which, it always contains a variety of short and pithy articles, as well as carefully selected gleanings from the public press, on the subject of temperance.

Howitt's Journal. Part I.

It is highly satisfactory to notice a much-improved taste in the readers of our periodical literature, and that such works as the present are fast superseding the trashy penny publications of the day. This work is devoted to the popular philanthropic movements, and promises to be no unworthy advocate of the cause of humanity. We are assured that its editors are desirous of giving the temperance movement a share of their powerful advocacy. Mr. Howitt has announced an array of literary assistants that will soon raise his journal to the first rank amongst its class.

Scottish Temperance Review. Jan. 1846.

This work maintains its high rank among our temperance periodicals. Its articles are calm and dignified, without dogmatism or bigotry. The conductors are evidently men who feel that the movement has to be promoted by cultivating the public intelligence, and their ground is occupied accordingly. Every praise is due to the Committee of the Scottish Temperance League for their enlightened exertions. They commenced their work as men who had measured the difficulties of the struggle. They are not without enthusiasm, but it is subdued by reflection and a correct estimate of the philosophy of all reformation. They have never depended upon any convulsive effort, but upon continuous and steady exertion—the only pathway to success.

A Perpetual Biblical Calendar,—embracing, in an Annual Cycle, the entire Scriptures, in consecutive order, in a course of Lessons each day, for every day in the year.
—By A CLERGYMAN.

This is a very useful help to the Bible reader, and its arrangement reflects great credit upon its compiler.

The Conqueror—a Poem on the lamented death of William Biscomb.—By ROBERT GRAY MASON.

This little publication is a tribute of respect on the part of the writer to the deceased William Biscomb. The sentiments contained in it, and the appropriation of the profits reflect great credit on the heart of its author. Such testimonies from one advocate to another, are extremely gratifying. We hope that this little tract will have an extensive circulation, and that the leading friends of the cause will promote its sale as far as possible. It is a duty they owe to the bereaved widow of a worthy man and laborious advocate.

The Effects of Intemperance on Discipline. By J. V. HATHERLY.

THIS is an address delivered at the Working Men's Teetotal Hall, Westminster, by Sergeant Hatherly. He does not, however, apply the term discipline to his profession as a soldier, but views the effects of intemperance upon mental, moral, physical, social, professional and religious discipline.

We cordially recommend it to our readers, as well worthy of perusal, and containing much excellent matter.

FACTS FOR THE PEOPLE.

(From the *New York Organ*.)

For the following we are indebted to Mr. Sparks, the head-clerk in the office of Chief of Police. We are also indebted to the Chief of Police, and clerks in his office, for their politeness in affording us facilities for collecting our statistics of drunkenness, and tender them our thanks.

During the month of May, there were taken up, in the streets of this city, 846 persons; in June, 806; July, 805; August, 741; September, 679; October, 649; making, in six months, four thousand five hundred and twenty-six persons!—and this for intoxication alone. In addition to this number, there were, in May, 430; June, 518; July, 599; August, 593; September, 561; and, in October, 538; making, for the same time, three thousand two hundred and thirty-nine persons, arrested for drunkenness and disorderly conduct. This is, indeed, a gloomy picture of the effects of rum-selling. Fellow-citizens, look at it! and reflect that seven thousand seven hundred and sixty-five (7765) persons were arrested, in six months, for intemperance, and then refer to the rum-sellers' card,—published during our late election,—calling upon their fellow-citizens to aid them in electing men to our legislature who were pledged to sustain them in a business, the effects of which incite to more than three-fourths of the crimes that are committed in our city. During the same time, ONE THOUSAND NINE HUNDRED AND FORTY-FIVE CHILDREN were picked up as lost.

IMPORTANT.

All the barley now used for malting and distilling would make wholesome and nutritious food, and if it were applied to its legitimate use, to feed and not to intoxicate, there would be plenty and cheapness.

The barley to be used as food is first passed through a mill to remove the husk: in this state it

is called Scotch barley, and may be purchased at the grocers for 2½d. or 3d. per lb.

It can be used the same as peas for soup, or as rice for making baked or boiled puddings; and in this way the barley is more palatable to an Englishman, than if made into bread. To make a thick soup or stew, with a marrow-bone or a little meat and vegetables, the Scotch barley is excellent.

The Scotch barley must be soaked in water some hours before using, to soften the grain.

The above, in the shape of a hand-bill, has been extensively circulated in Bridgewater.

DRUNKARDS NOT ALLOWED TO TRAVEL BY RAILWAY.

John Day, a tradesman of Croydon, was charged at the Southwark Police-office with having introduced himself into a railway carriage in a state of intoxication. John Hamilton stated, that on the preceding night, defendant came on the platform at the London-bridge terminus, and, it being observed that he was under the influence of liquor, he was told that he could not be allowed to enter a carriage. He, however, insisted on going in, and, before the officer could prevent him, he threw himself into a compartment of a second-class carriage, and assaulted a lady who was sitting there. The passengers called out for the removal of the drunken man; and, after considerable trouble, and the risk of many lives, he was expelled from the carriage, and given into custody. In answer to the charge, the defendant said, he was intoxicated at the time, and did not know what he was doing. Mr. Secker, the magistrate, eulogised the conduct of the railway officers, in prohibiting persons, in the condition the defendant was described to be in, from entering their carriages, to the very great annoyance of the other passengers, and the dangers likely to result to them. He should, under all circumstances, convict him in a penalty of twenty shillings, or twenty-one days' imprisonment.—*Globe*.

[It would be well if this regulation was enforced on every line of railway. It appears not only a necessary measure of protection to the poor inebriates themselves, but a matter of comfort and convenience to other travellers. A drunken man, at all times, is a most disagreeable companion, from the odour of his breath, and his incoherent, and frequently obscene, conversation. We cannot see why any person should be imprisoned, at the will of a railway company, with one, or two, or three drunken companions. Some general rule, no doubt, will have to be adopted.]

THE MIGHTY SLAIN.—How the mighty have fallen! Go to the grave of Martin, of Maryland, who forty years ago stood at the head of the American bar, who died a sot. Go to the Senate of the United States, and witness that vacant chair out of which a Senator tumbled into a drunkard's grave. Witness the end of Mirabeau, of Savage, of Sheridan, of Burns, of Byron, and of more than one Doctor of Divinity. One minister I knew, who, if human eloquence could avail, would have scattered salvation as from an angel's wings, had he not found a drunkard's grave. The more mind, the more danger. Excitement is the food of the mind; and when the species of excitement is suffered to sway the energies of a gigantic intellect, there is no predicting the results.—*Weld's Lectures*.

A young man cannot learn too early that the easy swagger, the flippant speech, the ready oath, the cigar puffed in the face of the town, the glass tossed off among the admiring associates, are no marks of real dignity, but they lower him very much in the respect of others.—*Fountain*.

Foreign Intelligence.

RESPONSE TO THE WORLD'S CONVENTION.

Soon after our return from England, it was proposed in our Committee that there should be held a public meeting in New York in response to the World's Convention; but the delay of Dr. Cox, Mr. Wheelock and others, prevented its being held as early as was desirable. Our British friends will not feel, however, that we have been unmindful of them. The 29th of December was finally fixed upon as the earliest day convenient, when a highly-respectable audience was convened in the Broadway Tabernacle, at 7 P.M. The chair was taken by Anson G. Phelps, Esq., and the meeting was opened with prayer by the Rev. Dr. De Witt.

The Secretary of the American Temperance Union then made a brief statement relating to the character and proceedings of the Convention: The number of persons who attended the Convention was 300; the reception of the American delegation was eminently gratifying, and called for the warmest thanks of the American people; the Convention was in session five days, during which numerous measures were discussed, having an important bearing upon the temperance cause. The march of intemperance was much more deplorable in England than in this country; property amounting to 60,000,000 pounds sterling was annually expended for intoxicating liquors. But a strong counteracting influence is exerted by a noble band of teetotalers. The absence of Father Mathew from the Convention was regretted; but he was visited by some of the American delegation, and found going on triumphantly. The results of the Convention, and subsequent meetings held in various parts of the country, are believed to have been of the happiest character.

He then presented for the consideration of the meeting the following resolutions.

Resolved, That the World's Temperance Convention, held in London on the 4th of August last, was one which met the views and designs of the friends of temperance in all countries; that it was a noble convocation of brethren, reformers and reformed, who, in various countries, had long toiled in the cause; that its harmony of principle and unity of action is the subject of devout gratitude; and that its various resolves and acts, its appeals and counsels, should inspire us with new zeal and devotion in our blessed enterprise.

Resolved, That the kind care exercised by Divine Providence over the American delegation, in carrying them out and bringing them home in safety, through dangers to which few are exposed, and the ability given them to speak boldly, as men ought to speak, in behalf of temperance before hundreds and thousands in the fatherland, call for our grateful remembrance, and bid us go forward with more energy and perseverance in every well-organized plan of well-doing in the world.

Resolved, That the reception given to the American delegation in England, was alike honourable to British philanthropists, and gratifying to the delegation; and that it has bound us together in new bonds, and raised in us an increased anxiety that Britain, as well as America, may be relieved of that alcoholic curse, which is annually costing her 60 millions of treasure, and sweeping 60,000 of her citizens into the drunkard's grave.

Resolved, That we are more deeply impressed than ever with the truth that our field is the world;—that one nation is greatly dependent for moral reform upon another;—that if we relax our energies in America, our brethren will feel it to the ends of the earth;—and that the sorrowful and the suffering from intemperance in all parts of the world, have a claim upon us to sustain the cause, and give it continually a new impulse, to that home and through every nation,

Resolved, That we bid our brethren and fellow-labourers in the cause of temperance God-speed in every part of the world; and when all shall have toiled a few years more in America, and Britain, and Germany, and Sweden, in Africa, Asia, and the islands of the Sea, we shall cordially welcome a delegation from every nation to our own shores, and hear with gladness their signal triumphs over a long-continued and desolating scourge of the human race.

The Rev. Alonzo Wheelock, minister of the Baptist denomination and delegate to the Convention, moved the adoption to the resolutions.

He had been gratified in his attendance on the Convention, but he regretted to say that he found the drinking usages very bad among his Baptist brethren. He told them, if he should drink in New York as they did, he would not keep his pulpit three weeks. He related several interesting occurrences and developments of truth in the Convention. He spoke of the effect of English example upon the heathen world as most disastrous, and that in some countries, English missionaries were denounced as the followers of the drunkard's religion. But he rejoiced to know that there was a little but noble band in that country, who were ready to do battle against the mighty curse, and said it was the duty of the American people to do all in their power to help them. The higher classes, so called, were the bitterest opposers of the glorious cause; and he mentioned an anecdote, going to show that the worst thing that could be said of a man with them was, that he was a teetotaler.

Dr. Patton seconded and sustained the motion. He alluded to his various visits to London. In 1825, he was actually afraid that he would be sent to the British Museum, as a natural curiosity, merely because he actually refused to take the rum cup when proffered to him. In 1828, matters had improved a little; in 1839, a regular movement was commenced, a procession three miles in length actually passed through the streets of London; that procession was the largest temperance lecture England ever had, and the sneers with which thousands gazed upon it would have annihilated every thing but cold water men. But the climax was reserved for 1846, when a World's Convention was held, to the astonishment of the world. There were many things yet undone, but the prospect was cheering. In 1839, he did not find a single family without intoxicating liquors upon the table. In 1846, he found many strong in the cause.—*Journal of the American Temperance Union.*

EXTRACT OF A LETTER FROM SYDNEY.

The clergy (so called) do not assist in the work; they are almost all in favour of moderate drinking, and, in fact, consider total abstinence from all intoxicating drinks, in some degree sinful. This latter opinion is entertained more especially by the *bishop* and clergy of the Established Church; there are a few exceptions amongst the dissenters. The Roman Catholic clergy *only* take an active part in the work. The number of members of this society, and its branches, are upwards of six thousand, they have scattered themselves in various parts of the colony, and wherever they have advocated its principles, their labours have been successful; but in the city of Sydney, the question has of late become somewhat dull; in fact, the members are so dead to the great benefits which would result to the society, if actively supported, that they will not support a newspaper to advocate their principles.

I remain (with respect),

Thy friend in the temperance cause,

JOHN MORING.

National Temperance Society.

OFFICE 11, TOKENHOUSE YARD.

VICE-PRESIDENTS.

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Robert Charleton, Esq.	Rev. J. Sherman.
Rev. T. Clowes, M.A.	Rev. C. Stovel.
Isaac Collins, Esq.	Rev. T. Spencer, A. M.
Joseph Eaton, Esq.	Rev. W. H. Turner, M.A.
S. C. Hall, Esq., B.L.F.S.A.	Edward Thomas, Esq.
Lawrence Heyworth, Esq.	Robert Warner, Esq.
William Janson, Jun., Esq.	Edward Webb, Esq.
Ven. Archdeacon Jeffreys.	Rev. J. Wilson.
G. S. Kenrick, Esq.	

TREASURER.

G. W. Alexander, Esq., 40, Lombard Street.

EXECUTIVE COMMITTEE.

George W. Atwood.	Richard Hicks.
Richard Barrett.	C. H. Lovell, M.D.
Jabez Burns, D.D.	John Meredith.
William Cabell.	Richard Potter.
William Cash.	W. W. Robinson.
John Cassell.	T. B. Scutt.
Charles Gilpin.	

SUPERINTENDENT OF MISSION.

John Meredith.

AGENT.

William Gawthorp.

SECRETARY.

Thomas Beggs.

THE NATIONAL TEMPERANCE SOCIETY.

The Committee have been anxiously engaged in efforts to raise the proposed Fund. The Irish distress, and other causes, have prevented that success which they had reason to expect. It will be recollected, that they imposed upon themselves a condition, that £1500 of the proposed £5000, should be subscribed before they called in or expended any part of it. They have made exertions to obtain subscriptions to that amount, in order that their carefully prepared plans might be fairly put in operation. At present, they are paralyzed for want of that pecuniary assistance, without which their labours cannot be prosecuted. Several inquiries have been made about the projected movements. The Committee are prepared, when the condition referred to is fully met. The whole sums, as yet subscribed, are here given, by which it will be seen, that nearly £300 are yet required to put the Committee in working order. It is highly important that efforts should be made, at once, in one or two directions. The Committee are prepared, on realizing the sum named, to throw their whole energies into the work, and improve the present public sentiment in favour of the Temperance cause, to the utmost of their ability.

George W. Alexander, Esq., for the years 1847-8-9	£ 100
Joseph Sturge, Esq.	100
Joseph Eaton, Esq.	100
J. D. Bassett, Esq.	100
J. J. Gurney, Esq., for the years 1847-8	100
Edward Thomas, Esq.	100
Mrs. H. Grant	100
A. A., for the years 1847-8-9	50
A. B.	50
William Cash, Esq.	50
William Janson, Esq., Jun.	50
James Charlton, Esq.	50
Frederick Schwann, Esq., Huddersfield	50
R. D. Alexander, Esq.	45
W. D. Sims, Esq.	30
Robert Charlton, Esq.	25
Richard Barrett, Esq., Sen.	25
Rev. P. Penson, Durham	15
Mr. John Cassell	10
George W. Atwood, Esq.	10
Thomas Catchpool, Esq.	5
Mr. F. J. Thompson	5
Mr. Charles Gilpin	5
W. C. Walters, Esq.	5
Richard Hicks, Esq.	5
B. Wilson, Esq.	5
Richard Place, Esq.	5
Jacob Post, Esq.	5
Mr. Richard Barrett, Jun.	5
SUBSCRIPTIONS RECEIVED.	
R. J. Shafto, Esq.	10
William Dent, Esq.	10
W. Wilson, Esq., Torquay	5
Mr. John Locke	10s.

THE LATE J. J. GURNEY, Esq.

We have, in this number, to record the loss of one endeared to every friend of humanity by his zeal, able, and untiring endeavours to promote the happiness of the human family.

Joseph John Gurney, Esq., of Norwich, is no more.

To those of our readers who were acquainted with him, we need say nothing of our sense of the loss every good cause has sustained in his removal: and to those who knew him not, it may suffice to say, that of every work of mercy and labour of love, he was a warm and generous supporter. Endowed with intellectual abilities, of no common order—placed by Divine Providence in an exalted position of life, with much of this world's wealth, and very extensive influence, his consistent and untiring aim seemed to be, to promote the glory of God and the good of his fellow-creatures. He was, in the highest, best, and widest sense of the term, a *Philanthropist*. His sympathies, unlimited by clime, colour, or country, were not repelled, even where drunkenness had debased or crime degraded. He strove to relieve the wretchedness of the drunkard's miserable home; and often has the cell of the hardened criminal echoed to the tones of kindness with which he was wont to speak of hope to the almost hopeless, and of mercy to those upon whom a cold and heartless world had turned its back. He was a zealous, consistent, and most liberal supporter of the Temperance cause, and employed both voice and pen in the furtherance of its objects.

The theme is a tempting one to dilate upon; but we must close our remarks with the resolution adopted on the subject by the Committee of the National Temperance Society, and with the expression of our earnest desire that it may please Him, who has seen meet to call his servant to himself, to raise up other labourers who may fill his vacant place, and labour in his spirit of devotedness and zeal, for the temporal, moral, and eternal welfare of the sons and daughters of humanity.

At the Committee Meeting of the National Temperance Society, January 18, 1846, the following resolution was unanimously adopted:—

“That this Committee feel bound to record, with feelings of deepest regret and Christian sorrow, their irreparable loss, in the removal, by death, of their late estimable friend and Vice-President, J. J. Gurney, Esq., of Norwich—a loss which will be greatly felt and deeply deplored by the friends of temperance, humanity, and religion, in this and other lands: and they would present the sincere expressions of their unfeigned sympathy and condolence to his bereaved widow and relations, under the heavy affliction which, in the order of Divine Providence, they have been called to experience.”

TEMPERANCE LITERATURE.

Many of our temperance friends are disposed to look dependingly upon the movement, because we are not making as much noise as formerly. Our feelings, as to excitements, are well known. They make scarcely any abiding impression on the public mind, and disappoint the hopes of many who build upon them. We prefer the steady quiet mode of cultivating a public opinion. When we look at our Meetings, there may be ground for discouragement; but when we see what is doing by the press, we have every reason to take courage. All is not done that might be done, or that we could wish; but Temperance Literature is improving in usefulness, and rising in tone; and, what is still better, the principles are recognised by other portions of the press, that a few years ago treated the cause with indifference, if not contempt. Newspapers are continually reaching us, with long and well-digested reports of meetings; and if our friends in various parts of the country would take pains to supply good articles to those papers favourably disposed, much good might be done. A new paper, under the most flattering auspices, is coming out in Scotland—*The Glasgow Times*. The temperance question, as well as other measures of social reform and improvement, will be fully treated. *Howitt's Journal* is to be devoted to all these questions; but we advise him to secure writers who have at least paid some attention to the arguments used by temperance advocates. Mr. Cassell is assuming the place in our literature that the Chambers' have so long occupied in a more general department. His first essay has circulated above 30,000 already, and he expects to send out 50,000 of the second. An effort displaying so much judgment and spirit is worthy of all sup-

port. Mr. Baker's "Curse of Britain" is now in its third edition, and going off rapidly—a token that the thirst for temperance information is not yet slaked. Mr. Cassell has purchased the copyright of the "Idolatry of Britain," and printed it in a beautiful style for 3d. He has announced a republication of Nott's Lectures at 1d., and has in preparation a number of other valuable works. These are signs of activity and progress infinitely more gratifying to us than the sound of large meetings and great noise. They indicate that the mind of the people is at work seeking information. Mr. Alexander of Ipswich, is employed with much industry and good taste, in adding to his excellent little books for children.

The Statistical Committee have under deliberation one of the most important movements probably ever made in the working of the cause. We shall be able in our next to state the results.

INFLUENTIAL ACCESSION TO THE TEMPERANCE CAUSE.

We learn, that the Temperance movement is about to receive an important impulse from several of the leading Free Church ministers of this city (Edinburgh), who, having acted privately, for some time past, on the principle of abstinence from intoxicating liquors, are now proposing to make a public movement on the subject. In order to recommend the subject to the influential classes of society, and invest the movement with a higher and nobler aspect, it is suggested by some, we believe, that individuals, in the middle and upper ranks especially, who adopt the abstinence principle, should devote the money, formerly spent in wines and liquors, to the relief of the poor, and other benevolent objects. [The above gratifying intelligence, which we copy from the *Scottish Herald*, will strengthen the hands and encourage the hearts of the friends of temperance throughout the country.]

THE WORLD'S TEMPERANCE CONVENTION.

Enniscorthy Temperance Society, January 15, 1846.

MY DEAR SIR,—Permit me to draw your attention to the report from Enniscorthy, as published in the proceedings of the World's Temperance Convention, and you will perceive that there are two omissions, which I am satisfied were quite unintentional on the part of the Committee. There is no mention of the first teetotal society, which was founded by Mr. George Gibbs, in November, 1838, and which numbered 300 members, when the Rev. Mr. Mathew visited the town in January, 1840, and established the second society. There is, likewise, no mention of the fact, that the two societies have always cordially co-operated for general purposes, by means of a Union Committee; thus setting an example worthy of general imitation—unity of action being much needed amongst the friends of temperance in Ireland. About one-fourth of the population of Enniscorthy may be staunch teetotalers, but there is a difficulty in ascertaining the exact number, as the names of many are borne, not on the rolls of the local societies, but on the books of the Cork society.

Ever, my dear sir,
Yours, very sincerely,
JOHN GIBBS.

*Thomas Beggs, Esq.,
Secretary, National Temperance Society.*

Home Intelligence.

METROPOLITAN MEETINGS.

A series of very interesting and influential meetings, chiefly of the class called "festivals," has been held during the last few weeks, in the metropolis and suburbs. We have only space to notice a few of them. All were well attended, and many pleasing results followed.

More particular notice may be taken of the meeting held in the National Hall, High Holborn, on Wednesday, January 13. This festival and meeting was conducted by the Committee recently formed for holding demonstration meetings of the working classes. It was one of a series which commenced with the great meeting in Exeter Hall, in November last, and which is to be succeeded by similar meetings in other places.

Dr. OXLEY presided. He expressed the pleasure he felt at seeing the working men of the metropolis taking the lead in these "demonstration meetings;" and it was encouraging to find that their example had been followed in various large towns in the kingdom—at Bristol, York, Newcastle-on-Tyne, &c.; and he sincerely trusted that the result would be, to rid the country of that great hindrance to its prosperity—intemperance.

Mr. PARKER, a coach-joiner, stated, that he had been in the employ of one master for 23 years; for several years as a journeyman, and latterly as a piece-master. He had worked on the principle of teetotalism for more than ten years, and he would venture to say, that he worked as well as any man in his business, and that without any aid from strong drink. Teetotalism was a system peculiarly valuable for working men; and by working men he meant, not only those who laboured with their hands, but those also who laboured with their brains. In fact, it was a system suited to all classes.

Mr. MORRIS, a coal-heaver, said, that he had to labour hard to maintain his family. He was able to do so far better without strong beer than with it: indeed, now that labour was so scarce and food so dear, no working man had anything to spare for strong drink. Nor were such drinks necessary, but, on the contrary, very injurious. Let a working man have good food, good water, and a good bed to rest upon, and he would be able to perform the hardest labour.

Mr. T. A. SMITH remarked, that no person ever used strong drink in consequence of his perfect knowledge of its constituent parts and properties; nor could any man, who was truly acquainted with them, conscientiously recommend them to others. Serious examination and inquiry on those points, would lead to the disuse of such drinks, and the results would be a great increase of health, comfort, and true national prosperity.

Mr. APPEGATE, formerly a coal-whipper, called upon the working men present to reflect aright, upon the important relation they sustained to the community at large, and to shake off the slavery of drinking customs, and rise to the enjoyment of that comfort and independence, both of body, mind, and circumstances, to which they were justly entitled.

Mr. T. BEGGS addressed himself chiefly to the working classes present, at the same time, cautioning them against the danger of making invidious class distinctions. They often complained, he said, of bad governments, and of undue degradations to which they were sometimes subjected; but he would remind them, that the legislators were, principally, what they (the people) made them, and that, after all, no legislators, no tyrant or despot, ever inflicted upon a people such burdens and oppressions as they inflicted upon themselves, through their own shameful and abominable drinking usages. Let them but rouse themselves, and shake off that chain, and they would rise to the enjoyment of domestic comfort, and intellectual and moral pleasure.

Mr. HUDSON, agent of the British Temperance

Association, rejoiced that the labouring classes of London were setting an example, which the inhabitants of the provinces were beginning to follow, very greatly to the advantage of the Temperance movement.

Mr. CHURCH of Yarmouth, stated, that he had passed several of his earlier years in tropical climates; and though many died, whose constitutions were naturally harder than his own, he had, in consequence of his abstemious habits, been preserved. For the last ten years, he had totally abstained, and so great was the comfort he had derived from the practice, and so numerous were the cases in which he had known it to benefit others, that he was determined to maintain and extend it as far as possible.

The speakers were much cheered throughout, and the whole of the proceedings appeared to give great satisfaction.

CAMBERWELL AND PECKHAM TEMPERANCE SOCIETY.

The fourth anniversary of the above society was commemorated by a festival and public meeting held at the Lecture Room, Hill Street, Peckham, on 4th January, 1847,—Wm. Cash, Esq., in the chair.

The business was commenced by reading the annual report, which, considering the continued and persevering opposition to teetotalism manifested in this locality, was of a very flattering character.

The meeting was addressed by Mr. D. G. Paine, from Deptford; Mr. Campbell of the Blackfriars Road; Mr. MacBain, a coal porter; Mr. T. Beggs; and Mr. Warren from Massachusetts, United States, who addressed the meeting in a speech of much talent; Mr. Johnstone; and Mr. McCurrie of Chelsea. A vote of thanks was moved to the chairman for his services on that and other occasions in the cause of temperance, and the meeting separated, highly gratified with the proceedings.

J. STANDING, Secretary.

SUNDAY SCHOOL CHILDREN.

An interesting meeting was held in the school-room, Nevil's-court, Fetter-lane, on Wednesday evening, December 9th, at the instance, we believe, of some zealous members of the Farringdon Youths' Total Abstinence Society. The meeting was composed of the children, male and female, of the Sabbath-school in connexion with Fetter-lane chapel, (the Rev. Caleb Morris, pastor,) together with several of the teachers. Mr. W. SPRIGGS, after having implored the Divine blessing, addressed a suitable exhortation to the children and teachers. Mr. CORDELLER followed, and by obtaining replies to a number of pertinent and familiar questions, drew from the children several interesting particulars respecting the injuries done by the use of strong drink, and the nature and advantages of total abstinence. This he followed up by suitable exhortations to teachers and children. Mr. BEGGS next addressed them on the great importance of total abstinence in connexion with their health, their morals, their usefulness, and their comfort through life; furnishing some illustrations from the history of two or three of his youthful companions of the fatal results of tampering with so dangerous a thing as strong drink. Mr. J. W. GREEN having observed that children, and many adults also, were often disposed to laugh at the foolish pranks played by men and women when under the influence of liquor,—cautioned those present against indulging in mirth under such circumstances. Drunkards were not only foolish but wicked. We were much interested in this meeting, and recommend those of our friends who have sufficient influence, to obtain similar opportunities of addressing children. Such meetings should commence at half-past six o'clock, and conclude not later than eight.

DEVIZES.

TEMPERANCE SOCIETY.—On the afternoon of Monday, the 23rd inst., about two hundred of the members and friends of the Devizes Temperance Society, assembled and drank tea together, in the British school. After tea, the public were admitted, when the assembly was increased to upwards of three hundred. Appropriate and effective addresses were then delivered by G. W. Anstie, Esq., president of the Society; the Rev. W. Griffith of Melksham; Messrs. J. Staples, and R. Mack. On one or two former occasions, there might have been larger meetings; but none of the previous gatherings of the friends of temperance in Devizes, have been so respectable. We make this remark, in consequence of the apprehensions which some have expressed respecting the ultimate success of the temperance reformation; it must not be inferred from a few partial declensions, that temperance must necessarily retrograde. It is true, in some localities, there may be a diminution in the number of abstainers, but there it must be remembered, that this diminution is more than counterbalanced by the moral and intellectual worth of those who are now constantly constrained, by a sense of their responsibility both to God and man, to give their countenance and support to a cause which merits and demands the active aid of every enlightened and patriotic Christian. We understand that Mr. Williams, from Preston, who delivered a highly interesting lecture about three months since, will again lecture in the British school, on the evening of next Thursday, the 3rd of December.—*From a Correspondent.*

BERKHAMSTEAD.

DEAR SIR,—I have attended meetings at Chessham, Watford and St. Albans; in the latter places, the cause is making progress, my village visits and conversational meetings are interesting, and I trust useful; at Tring, Mr. Sexton, the Baptist minister and some of his members have signed the pledge—another minister in that town is abstaining, and our prospects are getting brighter. I believe a good impression has been made in this district by shewing how much of the people's food is taken to make strong drink, and this too, in a time of great scarcity: it has been the subject of conversation in most of my cottage meetings, and I am glad to find that several have followed my advice in making their bread with a fifth part of barley-meal and four-fifths of wheat-meal, which certainly makes very nice and wholesome bread. Temperance principles have been the means of shewing where the poor man is most injured; for during the late inclement weather, when many were of necessity thrown out of work, the drinkers could only stand one week without presenting themselves at the Board of Guardians, while the teetotalers have enjoyed the fruits of their labour by having a store of both food and firing, with the addition of a little fund to supply further need. I do not, for one moment, wish to cast any reflection upon those kind-hearted individuals who contribute funds for providing coals and soup for the poor during the winter; but how many receive those things who, during the summer months, spend their earnings in drink, and even while their wives are making application for a tinfull of soup, they are to be found at the public-house if they can get a few pence to buy drink; but not one member of any temperance society in this district, that I am aware of, have received anything of the kind, and I have made extensive inquiry. I know one family

where a clergyman called and offered soup-tickets; he received a grateful reply for his kindness, but, says the woman, my "husband is a teetotaler, and we do not need it." My great object is to impress on the minds of the labouring classes their ability to feed and clothe themselves, and, more particularly, to wean the teetotalers from that spirit of mendicity which so often takes the place of activity and industry in those who take strong drink. I have some cheering instances in which families have been raised from destitution to comfort and the enjoyment of their earnings in my district.

Yours most respectfully,
ROBERT GAMBLE.

DORKING.

The temperance cause in this town has lately received a fresh impetus from a course of three lectures delivered in the Lecture Room, by Mr. Jabez Inwards. On Monday evening, the 4th of January he gave a lecture, "What is Moderation." On Tuesday evening the 5th instant, the sixth anniversary of the society was celebrated by a tea meeting; after the tea, the report having been read, the second lecture was delivered, Mr. Isaac Brown of Pitsbrook House, in the chair, who, after a short speech, introduced Mr. Inwards. His subject this evening was, "The popular objections against teetotalism." On Wednesday evening, the 6th instant, he delivered his third lecture on "Public House Signs." At the close, a few signed the pledge, amongst them was a confirmed drunkard who declared to the meeting that he had spent 1000 pounds in drink. The whole of the lectures were well attended; many of the respectable part of the inhabitants being present.

W. C. ISAAC.

LAMPTON.

Ealing Road, January 13th, 1847.

On Tuesday evening, January 5th, a Temperance Soirée was held in the Chapel of Lampton. After the tea, a Temperance Meeting was held, and addressed severally by the chairman, the Rev. Mr. George, of Harlington, a dissenting minister; the Rev. Mr. Dickenson, of Hounslow; the Rev. Mr. Young, of Brentford; Messrs. Walker and Anderson, City Missionaries; Mr. Hunt, of Harlington; and W. Miller, brickmaker, of Drayton. The chapel was well filled by a very respectable audience, and who I am happy to say paid every attention. Mr. Young delivered a good address particularly to the young, on the advantages derived from total abstinence.

Five signatures were taken at the close of the meeting,

SUNDERLAND.

This town has been favoured with a fourth visit of the Rev. R. G. Mason, agent of the British Association; his lectures have on this, as on former occasions, been attended by respectable audiences and salutary results: the Assembly-Rooms, the Athenæum, and the Wesleyan Chapel, the latter of which, seats nearly three thousand, have all been crowded. Through his gratuitous services on the Sabbath, he has brought to his temperance lectures, great numbers who were never at such meetings before. At the close of his last meeting, forty signed the pledge, the most of which were Sunderland sailors. Similar effects have been produced in several other places in this district by the labours of Mr. Mason.

JOSEPH FOSTER.

EXETER.

The social tea meeting, with which the Exeter Temperance advocates have been accustomed to greet the returning year, was held last night at the Subscription-rooms.

The table having been removed, and the meeting reinforced, till it amounted to above a thousand persons.

The Rev. JAMES FORD was called to the chair, and opened the meeting with an appropriate speech.

R. W. FOX, Esq., then read the report, which stated, that during the year, the weekly meetings had been held regularly; 6000 tracts had been circulated by the committee of ladies; and 300 houses visited fortnightly. Occasional lectures had been given at the Athenæum; 256 new members had been added; many of them rescued from the awful sin of drunkenness; and many had practically adopted the principle, who had not yet joined the united movement. The alteration in public opinion was shown by the decreased consumption of strong drinks.

SAMUEL BOWLY, Esq., of Gloucester, addressed the meeting, in one of the most forcible and argumentative speeches we have ever had the pleasure of hearing.

The Rev. HENRY SOLLY, Unitarian minister, of Shepton Mallett, made a long and eloquent appeal, fervently pressing home the unutterable moral ruin, the misery of families, the perdition of the soul, consequent on the practice of drunkenness. He proved, by several instances, and by argument and medical authority, that strong liquors are not necessary to nursing mothers, but that they pass the undiluted alcohol into the tender veins of their babies, and debilitate their own constitutions.

The Rev. F. BISHOP presented, in the name of the society, a handsome testimonial to their late secretary—five volumes of Hallam's *History of the Middle Ages*—with a well-deserved expression of thanks.

R. W. FOX, on the part of his son, acknowledged the kind compliment.—*Abridged from the Western Times.*

NEWCASTLE.

WORKING MEN'S TEMPERANCE DEMONSTRATION.

Yesterday se'night, a very interesting temperance soiree, for the working men of Newcastle, was held in the Nelson Street School Room. The attendance was exceedingly numerous, including a large number of the fair sex. After tea, the audience adjourned to the chapel above, to hear addresses delivered by working men of various trades, on the subject of temperance.

Mr. George Dodds was called to the chair; and the meeting was afterwards addressed by James Alexander Whitfield, a blacksmith; S. Rowell, blacksmith; Samuel Wright, an engineman; Neasdale Parker, stonemason; William Roberts, a striker; Mark Littlefair, a bottle-maker; Thomas Dixon, a carrier; Wm. Peel, a hatter; J. F. Pickup, a painter; Ralph Cook, a crown-glassmaker; John Blackburn, clock and watchmaker; Wm. Shaw, tanner; John Blackett, a shoemaker; Thomas Carr, painter; James Bruce, keelman; Edward Elliott, stonemason; J. Rewcastle, printer; Anthony Brown, waterman; Capt. Brochie, seaman; Jacob Weir, joiner.

Mr. W. C. Walters, barrister, then rose and said, that, some years ago, being afflicted with a weak digestion, he consulted the most scientific medical men in London, who all recommended a glass or two of wine every day. After following this prescription, without benefit, for some time, he met with the Rev. Mr. Collinson of Blydon, to whom he mentioned his case. Mr. Collinson advised him

to drink nothing but cold water, which he did every morning, and now enjoyed perfect health.

The meeting was afterwards addressed by the Rev. W. Wight, Mr. George Charleton, and Mr. Buchanan; after which, a vote of thanks was given to the chairman, and the company separated, highly delighted with the proceedings.

LEEDS TEMPERANCE SOCIETY.

The third monthly meeting of this rapidly increasing society, was held on Tuesday evening last, in the Music Hall, and its proceedings were of an unusually interesting character. The chair was occupied by Edward Baines, Jun., Esq.; and the hall was filled by an auditory principally composed of the operative class, with a sprinkling of the tradesmen of the borough. Among the speakers were the chairman, Mr. Baines; the Rev. W. H. Turner, M. A., Vicar of Banwell, Somersetshire; Mr. Henry Clapp, Jun., of Lynn, Massachusetts, editor of the *Lynn Pioneer*, &c.; and George Kirk, a reformed drunkard, of the Leeds Temperance Society, &c., &c. We deeply regret that a press of matter, much of which was in type from last number, prevents our giving even an abstract of the excellent speeches delivered on this occasion. These meetings are got up with much spirit, and doing much good.

BRISTOL TOTAL ABSTINENCE SOCIETY.

The annual meeting of the above society was held on Monday evening, December 28, in the Public Rooms, Broadmead. Mr. Joseph Eaton, the indefatigable treasurer of the society, was called upon to preside.—The meeting was numerously and respectfully attended.

The CHAIRMAN said, he could not but revert to the first meeting of that kind held in the city of Bristol; it was now ten years ago; there was nothing which struck him more, or which he believed was more novel to those who heard it, than the declaration of hard-working men, that they were able to get through the hardest labour without the use of intoxicating drink—(hear). He, at that time, hoped, that after a lapse of ten years, at least four-fifths of the professing Christians of the world would come forward and join the movement. If he was asked if he had not been disappointed, he would confess that he had been. Although many had not joined, immense numbers had changed their opinions, and he felt a confident hope that the time was approaching when total abstinence principles would be practically supported by the great body of the British people—(applause).

Mr. ROBERT CHARLETON read the report. Amongst other matter the report stated, that during the last twelve months upwards of 45,000 copies of the *Bristol Temperance Herald* had been put into circulation, and about 230,000 tracts issued from the depot. About 240 meetings had been held in this city and its immediate neighbourhood, and more than 2000 persons had had their names affixed to the pledge of the society. The committee would, however, greatly underrate the effects of the temperance reformation were they to regard the number of signatures to the pledge as affording a complete test of the progress of the cause. A more encouraging and correct criterion of its advancement was to be found in the alteration steadily going forward in public opinion on this question, and the decreased consumption of strong drink by the more intelligent and educated classes of the community.

The meeting was afterwards addressed by Mr. Thomas Beggs, secretary of the National Tempe-

rance Society; Mr. Mark Bowden, commercial traveller; Mr. Hudson; Mr. J. V. Hatherly, a sergeant in Her Majesty's guards at Windsor; and Mr. Williamson, agent of the Somerset Temperance Association, who made some impressive observations on the evils of intemperance.

The CHAIRMAN having made a few closing remarks, the meeting separated, well pleased with the proceedings of the evening.

JOURNAL OF JAMES BALFOUR,

AGENT OF THE NATIONAL TEMPERANCE SOCIETY,
IN THE "DORSET AND HANTS ASSOCIATION."

DURING the months of November and part of December, the agent has visited Poole, Wareham, Swanage, Portland, Blandford, and Bridport in Dorset; Ringwood, Fordingbridge, Alton, St. Mary Bourne, Basingstoke, Gosport, Forton, Crowdhill, and Southampton, in Hants; and Newtontoney, in Wilts. In the whole of these places good meetings have been held, and lectures delivered by the agent, on fines and footings in workshops, and the artificial and compulsory drinking usages of British life. From observation made during this tour, the agent is delighted to state that the good cause is progressing, numerous signatures have been obtained, and those who have previously signed our pledge, are going on well. Visits have also been paid to the homes of the poor in Alton, and also to the railway labourers near Ringwood. The cause at the latter place was found in a very languishing state, there being no organized society. But assisted by the Rev. Mr. Harris and other friends, four good meetings have been held, and thirty signatures taken.

On Sunday, December 6th, 250 persons, principally railway labourers, were collected in one of the sheds on the line, and addressed by a sub-contractor and the agent; great attention was paid by all present. One drunkard signed the pledge.

At Wareham no organized society existed. The agent collected a few friends, and formed a society, and on December 7th, a good meeting was held in the Town Hall. Six signatures.

A. W. HERITAGE, Sec.

SUNDAY SCHOOL TEMPERANCE MEETING
AT YORK.

On Monday, January 11th, a large and interesting Meeting was held in the Lecture Hall in this city, for the purpose of promoting the spread of temperance principles amongst the young.

James Backhouse, Esq., ably occupied the chair. He stated that during his travels in Van Diemen's Land, he had conversed with many of the convicts, who referred their ruin to the "drinking customs" of the different workshops in which they were apprenticed.

The following resolutions were submitted to the meeting, and unanimously passed:—

1. That the fearful prevalence of intemperance in this country, and the numerous temptations which the "drinking usages" of society present to the young, solemnly call upon all parents and Sunday-school teachers to urge upon the rising generation the adoption of the practice of entire abstinence from all intoxicating drinks.

Moved by Mr. Thomas Hodgson, Superintendent of the Wesley Place Sunday School; and

Seconded by Mr. William Pickwell, Superintendent of the Wesleyan Association Sunday School; and

Supported by Mr. James Hollins, Superintendent of the Independent Sunday School.

2. That the Committee be requested to take such steps as may be considered most prudent, for bringing

this subject under the notice of every Sunday-school superintendent in York.

Moved by Mr. Thomas Monkhouse, Superintendent of the Wesley Place Sunday School; and

Seconded by Mr. T. B. Smithies, Secretary of ditto.

The speakers dwelt at some length on the fearful counteracting influences which the use of intoxicating drink is exerting on the labours of Sabbath-school teachers; and urged upon all parents and teachers the adoption of the temperance pledge, in order that they might set the young an example, which, if followed, would certainly save them from the evils of intemperance.

The Secretary stated that the Committee would supply Sunday-school teachers with neat pocket pledge-books for the use of their classes; considerable good having already resulted from this plan. It was also stated, that two of the superintendents and two-thirds of the teachers in the largest Wesleyan School in York, are pledged teetotalers.

Several signatures were obtained at the close of the Meeting.

WALES.

(To the Editor of the *National Temperance Chronicle*.)

Newmarket, Flints, December 14th, 1846.

DEAR SIR,—Since I had the pleasure of writing to you before, I have been lecturing on temperance at Rhyll, in the Independent Chapel; and at Sarn Chapel, on Holywell Road; and in my own Chapel in Newmarket. Several young people came forward to sign the pledge. I have also distributed many Welch and English tracts, which are anxiously received and read.

Some of my own congregation are most faithful in assisting me with the good work.

I am sorry to say that very few of my brother ministers, of any denomination, are boldly and perseveringly advocating the great cause; settled ministers are afraid of disturbing the peace of their own churches and congregations. But my humble opinion is, that keeping the peace is much more dangerous—as we should "cry aloud and spare not." * * * Common sense and public opinion are so very favourable to the great movement. I believe that all christian ministers must take up the subject of temperance, and the sooner the better.

A letter of mine appeared in our Welch periodical for December, comparing slavery in America and the drinking-system in this country—showing the inconsistency of advocating the anti-slavery cause, and neglecting the temperance cause, &c.

Yours very truly,

EVAN DAVIES.

SEVENTH ANNUAL REPORT OF THE
PROTESTANT TOTAL ABSTINENCE SOCIETY, 1845-6.

This report has come to hand. We look at all documents from Ireland with much interest, and, although this is a small association, it seems conducted with spirit and energy, and doing good. The following statement in the report, will be deplored by every friend to Ireland:—"Public documents and statistical accounts, prepared for the purpose, uniformly bear evidence to the fact, that this evil (intemperance) has been increasing for the last three years, calling loudly for increased exertions on the part of every sober member of the community to stem this torrent of iniquity that rolls through our land." Amidst conflicting statements on this head, it would be well if the Committee of the Protestant Association, who have access to such documents, would carefully examine them, and give to the world authentic information on the subject.

HASTINGS.

A public meeting was held here, December 16th, 1846, in the lecture-room of the Baptist chapel, at which our treasurer Mr. Lott presided, and a powerful address was delivered by Mr. T. Davey of Lewes, showing the adaptation of the temperance movement to the social, moral, and political elevation of the working classes. At the close of the meeting 2 persons signed the pledge.

TO CORRESPONDENTS.

We must beg the indulgence of our correspondents. A mass of intelligence has been sent to us this month that would fill at least two numbers of the *Chronicle*. We have been obliged to use the scissors very freely, and still could not make room for all, without injustice to our other departments.

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THE MATHEW ANNUITY FUND.

A Plan being in progress for raising in England, Ireland, and Scotland, and the British Colonies and dependencies, a sum of SEVEN THOUSAND POUNDS, to procure a Life Annuity of £800. for the REV. THEOBALD MATHEW, in order to enable him to continue the great Temperance Movement, this Appeal for aid to the Temperance Cause, being intended to be final, subscriptions (large or small) are generally solicited to secure the attainment of the high and important purpose.

The project is grounded on the following Resolutions, proposed and seconded at a meeting of the Committee.

1st RESOLUTION.—Proposed by the Marquis of LANSDOWNE,—Seconded by General CAULFIELD,—

That the position of the Rev. Theobald Mathew being such as to involve the danger of his inability to continue his labours in promoting and sustaining Temperance in Ireland, from want of necessary funds, we invite the co-operation of all friends of social and moral improvement, and of all who are interested in the welfare of the Irish people.

2nd RESOLUTION.—Proposed by the Earl of WICKLOW,—Seconded by the Bishop of NORWICH,—

That ample evidence has been afforded that Temperance, while improving the habits of the Irish peasantry, and advancing their social and moral condition, essentially aids in preventing disaffection and crime,—no prosecution for outrage having been instituted against any member of a Temperance Society.

3rd RESOLUTION.—Proposed by the Marquis of SLIGO,—Seconded by Lord CAMOYS,—

That applications for subscriptions to the Fund be made to English Noblemen and Gentlemen possessed of property in Ireland, setting forth the benefits which have resulted to the Irish people from the labours of the Reverend Mr. Mathew, and the advantages thus rendered to Irish Landlords, by introducing comparative prosperity and tranquillity into their localities.

4th RESOLUTION.—Proposed by Lord MORPETH,—Seconded by Admiral Sir Edward CODRINGTON,—

That the sums subscribed be devoted to the purchase of an Annuity, to be transmitted quarterly to the Reverend Mr. Mathew, under the control of four members of the Committee, the Treasurer, and the Honorary Secretaries.

5th RESOLUTION.—Proposed by the Earl of ARUNDEL and SURREY,—Seconded by JOHN BRIGHT, Esq., M.P.

That the various Temperance Societies throughout the Kingdom, be applied to for co-operation and aid, less with reference to the amount of assistance thus anticipated, than as evidence of sympathy with the cause, and affection towards the Irish people.

Subscriptions will be received at the Temporary Offices of the Committee, 3, Hare-court, Inner Temple,
By the Hon. Secretaries,

LUKE HANSARD.
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The Committee being on the eve of publishing a full list of the Subscribers, it is exceedingly desirous that such individuals or societies as intend to subscribe, should immediately forward their names and amounts.

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THE
NATIONAL TEMPERANCE CHRONICLE
 AND
TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

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MARCH, 1847.

[PRICE 1d., STAMPED 2d.]

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LEGISLATION FOR IRELAND.

Irish distress is still the general theme. Night after night the House of Commons is occupied with the discussion of remedies for an evil which every one looks upon with dismay, and which deepens in sorrow as days are added to its duration. "It is a famine," said the premier, "of the 13th century with a population of the 19th." The usual consequences of starvation are found in several parts of Ireland. The excessive mortality, and the immense amount of contagious and febrile diseases, are fearful exponents of the state of that country. Whilst this is going on, whilst christian benevolence is opening its hand, and sending over food and clothing, our legislators are bringing their proposed panaceas to cure by one universal remedy the social ills of that unhappy country. If we might judge of their efficacy by the pomp of introduction, or the rhetorical embellishment with which they are built up, we should expect large things from them, and, we fear, reap a harvest of disappointment. The vexed question of Poor Laws has given place for the time being, to one of Railways; and the employment of English capital to an enormous amount in their construction, has enlisted supporters of the first talent, and aroused on the part of the government an opposition so great, that they staked their official existence upon its success. Poor Ireland cannot now be made the rallying cry of party. It has been the "great difficulty" with which ministers have had to contend for many years, but never under more disastrous circumstances. In former seasons, it has been how "Ireland should be governed—now it is, how Ireland shall be fed."

It is not within our province to canvas the merits

of these questions, though we may express our grief at the delay which necessarily arises from the discussion, at a time when pestilence and death are busy among the population. To our humble judgment the most brilliant of these plans, promises no immediate relief to the starving poor, and many of them are only removing the burden from one shoulder to another. The best of these schemes offer advantages too remote, and are too much contingent upon circumstances to meet the case. It is no consolation to the starving man, that some nine months hence there is every probability he will be fed. Food is the necessity of every day. Almost every other human want admits of postponement, but the stomach must be fed, and will not derive nourishment from hope, however beautiful it may paint its promises.

How is it that in these protracted debates, scarcely any reference has been made to the crying evil of using food in the manufacture of intoxicating drink, except by the honourable member for Salford Mr. Brotherton, and one or two others? Is it that the subject is of trifling importance, or that these gentlemen have really much to learn as to the actual state of the population. Too intent upon some great political panacea they have neglected, we fear, to penetrate, into the depths of society—where social questions can be alone solved. Mr. D'Israeli remarked, "It was not at all impossible that a man who was always studying one subject would view the general affairs of the world through the prism of his usual pursuit." There are every day instances of this, and we can easily excuse some members of that house mistaking one element in civilization for civilization itself, and perceiving no road by which food and

comfort could reach the poor of the sister country but by a railroad. But there are others who know something of English and Irish society, who have views more enlarged, and have been accustomed to a closer investigation of the habits of the people. How is it they were silent? £16,000,000 are asked to open a field of profitable industry; and that is much less than the people spend in whiskey. Thousands are perishing while the distilleries are busy; and these are swallowing up the food of a whole nation. The question is not of that recondite nature to require much research. The facts lie upon the very surface; they do not elude but challenge inquiry. How is it that in the legislature of a christian country, this fearful waste is scarcely adverted to when they are dilating upon so heart-rending a theme as the destruction of human life, under its most distressing and horrible form.

And this is strange, too, when the discussion is about Ireland; for that country has been made the theatre of an experiment for which the world finds no counterpart. She has proved her capabilities upon a scale that attracted general notice and admiration. It is no theory, for it has been proved that Irishmen can do without whiskey, and that the results which may be expected only, from some other measures, have already flowed wherever Father Mathew has made disciples. Crime and misery fled before him; he left behind his progress returning industry and its fruits. The achievements of that great but simple-hearted man are now matters of history. Does any one doubt that the stopping of the distilleries would have tended greatly to soften the severity of the evil, and would have done more to promote the industry of the population than anything else. In the *Chronicle* of some months back, we quoted Colquhoun to show the decided advantages which had followed such a step in a previous period of our history. Why has there been a neglect of the admonitions of experience. We have our own solution of the anomaly, but we have at present to do with the people. Those who support the drinking system, are assisting in a national waste, that is impoverishing the people and the state, and consuming food. It is a time for teetotalers to be awake. To our view, God in his providence, is giving his protest against such an appropriation of the gifts of his bounty, as is annually expending £60,000,000 upon intoxicating drink. Let us urge that petitions to the House of Commons be poured in without delay, and, if possible, that the teetotalers of every constituency press upon their representatives the consideration of this great question.

The following Address has been prepared, and is now in course of circulation. Editors and others are requested to reprint and distribute as extensively as possible.

ADDRESS

TO THE PEOPLE OF ENGLAND.

London, February 8th, 1847.

The following statements are respectfully submitted, and your serious consideration invited:—

1. The distress in Ireland is still the prevailing topic of the day. By the failure of the potato crop alone, three millions of the population of Ireland, and above 300,000 of the same class in the islands and highlands of Scotland, have been deprived of the provision upon which they chiefly depended for subsistence; and in addition to the failure of the potato crop, it is stated that there is a deficiency of the corn crop, to the extent of 1,500,000 to 2,000,000 quarters. The consequence has been severe privation and actual starvation over extensive districts of country, causing serious alarm to the government and the people, and threatening insecurity to life and property. One of the Irish members, on February the 9th, stated in the House of Commons: "It had been estimated that 5,000 adults and 10,000 children had already perished from famine; and that 25 per cent of the whole population would perish unless the house should afford effective relief."

2. This suffering is not confined to the Irish population. Thousands are dying from a soil, where starvation stares them in the face. Lord Brougham presented a petition to the House of Lords, on February 1st, from a number of highly respectable inhabitants of Liverpool, complaining of the influx of Irish paupers into that seaport. The petition stated that in fourteen days, no fewer than 11,184 paupers had come over from Ireland, being at the rate of 800 per day—and the number was increasing. He anticipated that complaints would soon reach them from Glasgow, Greenock, Bristol, and other parts. This vast immigration is pressing heavily upon all classes in our own land, but with greater severity upon that class whose daily toil has to supply their daily wants. The necessaries of life are raised to them in price by the prevailing scarcity; and that evil is aggravated by the numbers who come to compete with them for the means of subsistence.

3. It is to be feared too, that this is not a temporary privation. Serious apprehensions are entertained that it will extend over several months. At any rate six or seven months must elapse before any supply can be obtained from another crop; whilst from the continuance of the disease in the potato, and from the small quantities planted from those usually kept for seed being consumed for food, immediate relief cannot be expected through the regular channels. The heavy expense attendant upon a pressure of disease arising from long-continued subsistence upon insufficient and improper food, will add a very serious item to the national burdens.

4. Consistent with the usual benevolence of the English people—the public and private purse has been opened to a liberal extent, and many propositions have been made as to the means of economizing food. Some have suggested that bread should be made of flour retaining all but the mere bran—others have suggested the destruction of all unnecessary animals, in order that their food might be saved. These suggestions, whatever may be their practical character, indicate good feeling on the part of those who offer them. It is obviously recognised by them as the duty of the community, to practise every kind of self-denial, in order to administer to the necessities of the perishing. Such feelings will, now, be general, and it cannot be doubted, that the following considerations will meet with due attention.

5. Whilst such is the state of a great bulk of our population—and such are the gloomy prospects of the

future—we find, on the authority of the *Economist*, of the 24th October, that the "total quantity of barley used for distilling and brewing in 1845, was 8,748,000 qrs. Thus we have 8,748,000 quarters of barley consumed annually, for the purpose of making beer and spirits. Now it is calculated, that one quarter of wheat is sufficient to support one person for a year, and making allowance for the difference of weight between wheat and barley, the above quantity may be considered equivalent to the support of between six and seven millions of persons."

6. With these facts before us—when under the pressure of such a heavy calamity, is it not a waste, and, consequently, a great national sin, to convert the fruits of the earth, sent by the bounty and beneficence of the Almighty, as food for the people, into a pernicious luxury—which a great number of the first scientific and medical authorities of the day, have declared to be totally unnecessary, and which all experience has proved to be a prolific parent of crime, poverty, and disease.

7. Not only is this waste to be deeply deplored at this season of trial, but at all times it is dissipating the means of the people, draining the resources of the empire, and, diverting from the channels of useful industry, the wealth that would give it activity and vigour. Mr. Chadwick, secretary to the poor law Commissioners, says:—"In the United Kingdom, full twenty-six millions per annum are spent in gin and British spirits, on which the duty is paid, that is to say, four or five times the annual poor rate, or nearly as much in one year, and on one pernicious article of indulgence, as the accumulated savings in the whole of the savings banks, during the 18 years that they have been in operation." This expenditure, it must be observed, is mainly by the labouring classes—augmenting local taxation—preventing the formation of provident and industrious habits—and operating as a barrier, to the spread of education and religion. Besides;—if the grain now consumed in the manufacture of intoxicating drinks, was sent into the market for food, it would furnish abundance, and greatly diminish the price to the consumer. The amount of grain, annually converted into drink, is about four times the amount of that imported into this country from foreign climes. It will be seen, that as an economical question, it is of the first importance,—whilst the effects of the disuse of alcoholic drinks, in a social, moral, and religious point of view, is worthy of the serious attention of every christian philanthropist.

8. The cry of hunger is a fearful cry! and speaks of peril. Before now it has been the herald of bloodshed—and where it has not led the way to massacre—it has made a harvest for the hand of pestilence. Disease has ever followed in the steps of want, and both have slain more than ever fell by the sword of war. Hunger is a fearful thing! It has made nations mad before now, and prepared them for anarchy and every species of crime. It will be the prayer of every well-wisher of his kind, that God in his graciousness and mercy, will turn these trials from our land. But our prayers alone will not avail—we must examine whether we are faithful stewards of the bounties provided by His providence. It is a momentous question at all times, but one of urgent necessity now. Surely it is not too much to ask of the followers of Him who, while on earth, would not permit the fragments of his feast to be lost—to consider well the question before them. There is the food of a people converted into a deleterious drink, while thousands are perishing—that drink is the agent of every unholly passion—the fountain of lewdness, depravity, and crime. It is impossible to estimate the blessings which would result to the human family, from the total disuse of intoxicating drinks. For these, and other cogent reasons which

might be assigned, would space permit, your co-operation is earnestly requested, to bring about so desirable a consummation.

THE TEMPERANCE PRINCIPLE AT SEA.

We had prepared an article on this subject, but prefer giving the following, which we extract from the *Inquirer*, of January 23rd. In the Number for February 6th, is a letter from A FOREMAST HAND, worthy of the most serious attention, which we shall give in our next Number, with some remarks on the important subject on which it treats. The paragraph quoted originally appeared in the *Times* of January 7th, 1847, and was dated Plymouth, January 1st, 1847.—Ed. N. T. C.

Under this title, a paragraph is passing from one paper to another throughout the country, which is of most flagitious character, and bears every appearance of being intended to deceive. It runs as follows.—

"The merchant barque *Columbus*, of London, Capt. Edie, arrived at Plymouth last week; left Calcutta the 9th of July. This ship has been sailed on the Temperance principle, a mode which appears to have worked very unfortunately on the present voyage. The *Columbus* did not touch anywhere, or speak to any ship on the passage home. Before the ship reached the latitude of the Western Isles, the scurvy broke out among the crew, and one man, named John Bunnington, of Bute-shire, Scotland, died on the 25th of November. On the 22nd of December, in heaving-to, they lost their maintopsail, had their topgallant bulwarks carried away, after which last accident the want of some exhilarating drink on board was most especially felt. The vessel had been under close-reefed topsails for nearly a month, the crew being fearful of shaking out the reefs, not having strength enough to take them in again, should heavy weather come on. On nearing the Sound, her crew was strengthened by an addition of some hands from the trawlers, *John Hooper* and *Jane*. Five of the ship's crew have been taken to the hospital. The *Columbus* is fortunately a good ship, and is laden with a very valuable cargo of silks and other East Indian products."

It is well known to those who attend to such matters, that of late years, a few English, and a good many American vessels, have sailed on the Temperance principle, carrying no intoxicating drinks, except what may be judged requisite for medicinal purposes. The general result of the experience on the subject, extending as it does to some very trying cases, is, that the crews are better conducted, and sustain their labours under all changes of weather and degrees of exposure, far better; whilst the ship is so much safer from accident, that the adoption of the Temperance principle has been seriously thought of as a reason for insuring at a lower rate than usual. The paragraph before us is so artfully constructed as, at first, to appear to contradict this previous experience; but, when we carefully separate the facts alleged, all we find is, that the vessel suffered much from scurvy, of which one man died; and having met with an accident in a storm, the men, dejected, and accustomed, no doubt, to a very different practice, felt the want of (or, in other words, *wished for*) some exhilarating drink: finally, that the crew, thus weakened by the scurvy, had great need of assistance to get into port. Before these facts have any bearing on the Temperance question in respect to ships, it must be asked, Would the use of intoxicating drink have probably checked the scurvy? And if this were answered in the affirmative, it must be asked again, Is this, in other respects, undoubtedly pernicious practice, the *only* means readily used for checking the disease? Since no one, we presume, would think of answering these questions in the affir-

mative, the case simply proves that Temperance is not a certain preservative against either scurvy or storms, and that a crew, or some portion of it, desired what was not good for it. The impression intended to be given, that Temperance caused the weakness to which the crew was reduced, is utterly false, and no one knowing anything of the subject, or having ever in practice compared the opposite plans, would venture to affirm it. Yet this paragraph, running the round of the British press, is creating in many minds doubts about the practical working of the Temperance system, and encouraging the prejudices of those who still fondly cling to the use of strong drinks. It is a great popular delusion, that the use of ale and spirits contributes to produce strength for labour. The contrary is the well-established fact, ascertained both by comparative trials and by considerations drawn from physiology and chemistry. It is greatly to be desired that the subject should be well understood, and we are unwilling to allow an attempt to encourage and support popular error to pass without exposure.

EDUCATION IN THE ARMY.

We regret we cannot make room for the whole of an article which appeared in the *Times*, of Feb. 17, on this subject. The following extract points to one great cause of the soldier's demoralization:—

"Without a room to dress in—without a room to sit in between the hours of duty—where is the soldier to study, how is he to profit by, the lessons which it has been attempted to instil into him? If the barrack-room is more than ordinarily comfortable,—i. e., if it is not damp, dirty, and squalid,—it is more than ordinarily full. Study, under such circumstances, is impossible. If it is what it generally is, it is the most uninviting place that can be conceived. Where, then, can the soldier retire to, to enjoy his leisure, and ruminate over his instruction? One place does remain open to him. One place has been provided for him by the beneficence of the State, and the sagacity of his officers. The canteen is accessible at all times, and in all weathers. It is under the patronage of the authorities; it is a profitable investment of the Ordnance-office. It is the accredited and favoured instrument which strict disciplinarians maintain for the encouragement of vices which they visit with penalties even more disgusting and humiliating! The curse of a soldier's life is drunkenness. It is the source of all his crimes and all his sufferings. Yet he is familiarised with it under the auspices of a service which traffics in the degradation of its followers! Can it be wondered at that education in the army has made so slight a progress against such a monstrous system as this? Can it be wondered that the mass of the army has been branded by its own officers with the epithet of "brutal?" It may be brutal; but those who use the word so freely should remember what has made it so. Of all the infernal contrivances that ever were planned for demoralizing men, none was ever so execrably ingenious as that which is perpetually tempting barbarous ignorance by the allurements of an easy inebriety.

"On this account, the project is censurable, because it is virtually null. Education cannot be promoted against such a mountain-weight of obstruction as is offered by the canteen system alone. It crushes every effort made to improve the mind, by the deadly pressure of a gross and sensual habit. Not one soldier in forty has the courage to resist the joint temptation of example and discomfort. The *genius loci* is against him; it deadens his resolution and overcomes his principles. The best conducted recruit yields, after a few months, to the scoffs and persuasions of his comrades; or, if not to them, to the necessities of his own uncomfortable position. He becomes a drunkard, and is

flogged for it; he is flogged again, till he has been hardened into callousness, or drilled into a stubborn simulation of parade sobriety. How can such a man be taught anything good, useful, or elegant? Yet the French and Prussian soldiers learn in the army accomplishments which are useful to them, both as soldiers and citizens. But in the French and Prussian armies the canteen is under strict surveillance. It is managed by non-commissioned officers. Spirits are not permitted to be sold in it, and only a small quantity of wine; but coffee and chocolate are sold, and—we believe—it has a reading-room attached. Lastly, their governments do not make a profit by it. Why not pursue the same salutary course in England? Abolish, or restrain the canteen, and military education will cease to be an impossibility. While it continues to be what it is, so long will it continue to be a standing wonder that the whole army is not what some regiments have shown themselves to be,—totally and irrecoverably demoralized."

AFFECTING INCIDENT.

(From the Speech of Gov. Briggs at Lowell, Mass.)

"In my neighbourhood, is a gentleman of my acquaintance, well educated, who once had some property, but now reduced—poor! He has a beautiful and lovely wife, a lady of cultivation and refinement, and a most charming daughter."

"This gentleman had become decidedly intemperate in his habits, and had fully alarmed his friends in regard to him. At one time, when a number of his former associates were together, they counselled as to what could be done for him. Finally, one of them said to him, 'why don't you send your daughter away to a certain distinguished school which he named?' 'Oh! I cannot,' said he, 'it is out of the question. I am not able to bear the expense. Poor girl! I wish I could.' 'Well,' said his friend, 'if you will sign the temperance pledge, I will be all the expense of her attending school for one year.' 'What does this mean,' said he, 'do you think me in danger of becoming a drunkard?' 'No matter,' said his friend, 'about that now, but I will do as I said.' 'And I,' said another, 'will pay the rent of your farm a year, if you will sign the pledge.' 'Well, these offers are certainly liberal, but what do they mean? Do you think me in danger of becoming a drunkard? What can it mean? But gentlemen, in view of your liberality, I will make you an offer,—I will sign it if you will!' This was a proposition they had not considered, and were not very well prepared to meet, but for his sake, they said we will, and did sign, and he with them.

"And now for the first time the truth poured into his mind, and he saw his condition, and he sat down bathed in tears.

"'Now,' said he, 'gentlemen, you must go and communicate these facts to my wife; poor woman, I know she will be glad to hear it, but I cannot tell her.' Two of them started for that purpose. The lady met them at the door, pale and trembling with emotion—'what,' she inquired, 'is the matter?—what has happened to my husband?'

"They bid her dismiss her fears, assuring her they had come to bring her tidings of her husband—but good tidings, such as she would be glad to hear.

"'Your husband has signed the temperance pledge—yes, signed in good faith.' The joyous news nearly overcame her—she trembled with excitement—wept freely, and clasping her hands devotionally, she looked up to heaven and thanked God for the happy change. 'Now,' said she, 'I have a husband, as he once was, in the days of our early love.'

"But this was not what moved me," said the gentle-

man. "There was in the same vicinity another gentleman—a generous, noble soul—married young—married well—into a charming family, and the flower of it. His wine drinking habits had aroused the fears of his friends, and one day when several of them were together, one said to another, 'let us sign the pledge.' 'I will if you will,' said one and another, till all had agreed to it, and the thing was done.

"This gentleman thought it rather a small business, and felt a little sensitive about revealing to his wife what he had done. But on returning home, he said to her, 'Mary, my dear, I have done what I fear will displease you.' 'Well, what is it?' 'Why, I have signed the temperance pledge.' 'Have you?' 'Yes, I have, certainly.' Watching his manner as he replied, and reading in it sincerity, she entwined her arms around his neck, laid her head upon his bosom, and burst into a flood of tears. Her husband was affected deeply by this conduct of his wife, and said, 'Mary, don't weep, I did not know it would afflict you so, or I would not have done it—I will go and take my name off immediately.' 'Take your name off!' said she, 'no, no!—let it be there. I shall now have no more solicitude in reference to your becoming a drunkard. I shall spend no more wakeful midnight hours. I shall no more steep my pillow in tears.'

"Now for the first time the truth shone upon his mind, and he folded to his bosom his young and beautiful wife, and wept with her. Now I can't stand these facts, and am going to sign the pledge."

DRUNKEN VILLAGES.

There is a remarkable specimen of a drunken village in the neighbourhood of our own city, namely, the fishing village of Newhaven. A curious primitive place it is, and one of the native seats of those angularly-dressed fishwomen whom strangers are accustomed to remark on the streets of Edinburgh, which they daily perambulate, selling their fish from huge baskets carried on their backs. The men work as fishers and pilots, the women carry fish to town, and thus a good deal of money is made amongst them. Nevertheless, it is an enigmatically mean-looking and filthy village; so very much so, indeed, that one had better, for the sake of his shoes and his olfactory sense, avoid passing through it. The explanation is—drink.

It appears from a document, drawn up by one of the people themselves—one, however, who has a desire of better things, and wishes to reform his neighbours—that there are *thirty-three public-houses* in Newhaven, being one for every sixty persons in the village. If children are left out of sight, as they ought to be, it will be observed what a small number of the productive labourers of the place undertake to support a family for the supplying of themselves with liquor. Although strangers, no doubt, consume not a little liquor in the place, perhaps it would not be too much to say, that every dozen families in Newhaven maintain a public-house out of their earnings. The worthy fisherman, who is endeavouring to effect a reformation, says, "Suppose that each public-house draws, on an average, 15s. a-day, in a year this will amount to £8033 15s. Suppose that one-third of the population, or 660, spend, on strong drink, 6d. per day, in a year this will amount to £6022. 10s." He adds, "One wholesale spirit merchant confesses that he draws from the public-houses in Newhaven £100 per week. There are three or four others who supply them with strong drinks. Suppose that among these, another £100 is taken; in a year, £200 per week amounts to £10,400. Take the average of those sums as the truth, and we have, as the annual sum spent on intoxicating drinks in Newhaven, £8485. 8s. 4d., or, in round numbers, £8500. These calculations are purposely made at low

rates. Any one who knows the customs of the place, and the high rents and licenses charged for public-houses, will perceive that much higher sums might have been fixed on." [True, indeed.]

"Let us now," he continues, "calculate what good might be done with the £8500 thus foolishly squandered.

Clothing for 600 men and women, at £3 each	£1800
Clothes for the rest of the population of the village, namely, the young, 1400, at 30s. each	2100
House rents for 400 families, at £5	2000
Education for 300 children, at 12s.	180
Sittings in the house of God for 1000, or, half of the population, at 5s.	250
Say that there are 30 couples married every year, allow each couple £20 for providing furniture, this would amount to	600
£5 a-year to each of 100 poor persons	500
Ten boats may be built yearly, at £25 each	250
For the repair of old boats	220
Three missionaries to the heathen, at £200 each	600
	<hr/> £8500

After all this, we have only to add, as a crowner, a passage, from the notice of Newhaven, in the "New Statistical Account of Scotland."—"This Newhaven colony is pre-eminent over others for its sober, industrious, and peaceable habits." Quite so. This is what Newhaven thinks of itself, no doubt; and yet, as we see, it annually drinks up, at the very lowest computation, some eight or nine thousand pounds' worth of whisky! —*Chambers's Edinburgh Journal.*

THE UTILITARIAN ARGUMENT FOR ABSTINENCE FROM LIQUOR.

INDEPENDENT OF ANY SCRIPTURAL SANCTION OR CONDEMNATION.

(From Lectures on the Use of Intoxicating Liquors; by DR. NOTT.)

Milk and honey were among the promised blessings of the land of promise, and they are employed in Scripture as emblems of the richest mercies; and yet, who does not know that honey is often deleterious, and that there are times and places in which to taste of milk is death?

"At Logansport"—I quote here from a letter in the *Danbury Herald*, dated July 11th, 1833—"At Logansport, on the banks of the Wabash, I was cautioned by an elderly lady against using either milk, butter, or beef, on my way to Vincennes; as a reason for her caution, she informed me that the milk sickness was common in that state. I had heard of it before, but knew little of it; she informed me that very many deaths occurred annually by this dreadful malady. There is a difference of opinion as to the cause that produces it; but the general opinion is, that it is occasioned by the yellow oxide of arsenic in the low ground and woodland, and particularly near the Wabash river; and that some weed, yet unknown, imbibes the poison, and when eaten by the cattle, causes them to quiver, stagger, and die, within a few hours. If cows eat it, the milk is poisoned, or butter that is made from the milk; and it is sure death to those who eat of either, as it is to the animal that eats of the weed. Great care is taken to bury such cattle as die with it; for if dogs eat their flesh, they share the same fate, and it operates upon them as violently as upon the creature that was affected with it. The butcher, uniformly in this State, runs the victim of the knife a mile to heat the blood, and, if it has eaten the weed, it will at once, on stopping, quiver and shake; if it does

not, it is considered safe to butcher; and this is the uniform test, even when beef cattle show no signs of having eaten the weed.

"Indiana is not alone in this misfortune; there have been many cases in some parts of Ohio, and south of St. Louis, and other south-western States. I have seen many farms, with comfortable buildings and improvements, entirely abandoned, and their owners fled, to avoid this dreadful curse."

Now, what I ask, would be thought of the sanity of a man who, with his Bible in his hand, and his finger pointing to the text that speaks of the milk and honey of the Holy Land, should undertake to rebuke that mother in Israel, for presuming to recommend to that stranger traveller, not the moderate use, but total abstinence from an article in Indiana, which God himself had authorized to be used in Palestine? What would be thought of the sanity of the man who, standing in the great valley of the West, amid the dying and the dead, and after having surveyed the sick-rooms where the victims of milk were agonizing, or the fresh graves where their corpses had been buried, should gravely talk, not of abstinence, but moderation, in the use of this fatal aliment—should provide it for his family, place it on his table, proffer it to his friends, and even make a show of tasting it himself, out of reverence for the Bible, and through the dread of appearing to give countenance to ultraism? What would be thought of the sanity of such a man? And yet, what are all the ills which milk has occasioned on the other side of the mountains since the foot of the white man first trod the great valley of the West, compared with those which intoxicating liquor occasions annually in any one of the cities of the East?

If these cases are not parallel, their want of parallelism only gives additional force to the argument drawn from their comparison. For, the milk in the valley of the West, deadly as it may be, is, notwithstanding, truly the milk of kine, whereas the drunkard's drink of the East is not even the fruit of the vine, but the product of the brew-house; or if it indeed ever partake of the fruit of the vine, it is not of that fruit in its purity, but in admixture with articles that debase it, so that the mixture no longer comes within the limits of that license granted to the wine of Palestine, whatever that license may be; so that the whole question of the merit or demerit of the intoxicating liquors here in use, and of the innocence or guilt of using them, is to be decided, not by appealing to the Bible, but to observation and experience. To that tribunal we appeal, and are prepared to abide the issue—the only rightful issue; and, in making this appeal, we take no vantage ground, we claim no right to bind the conscience of others, or to sit in judgment on our brother.

If patriots shall think—I speak as to wise men—if patriots shall think, having examined the facts of the case, and with all these evils before their eyes, that it is befitting in them to continue the use of the brandied, or even brewed, wines; if they shall think, on the whole, that the happiness these liquors confer exceeds in amount the miseries they inflict,—let them drink on, and abide the consequence.

If Christians think—I speak as to conscientious men—if Christians think, having examined the facts of the case, and with all these evils before their eyes, that the benefits resulting from this drink of drunkards are so numerous, or so signal, as to require the influence of their example in the furtherance of its use, especially on gala-days and at weddings, let them give to the good cause the

benefit of their influence; but let them do this understandingly, and on account of the benefits which the church and the world are likely to derive from continuing its use, and not because the Bible sanctions it. If this drunkard's drink is to be hereafter drunk by Christians, let it be done by the authority of reason, and in the name of Ceres or Vesta, and not of Religion and Jesus. And why by the authority of Religion, and in the name of Jesus? Neither the Bible, nor its Author—whatever may have been said of the mere fruit of the vine in Palestine—has said anything in commemoration of the products of the still and the brew-house in America.

These unbidden, exciting, maddening mixtures, are in every sense profane, and befit the orgies of Bacchus, rather than the festivities of Christians. They are, at best, mixed wines—mixed with brandy, or even worse materials; which mixture the Bible nowhere tolerates, and which cannot, therefore, under its sanction, be distributed even to bridal guests. If hereafter, therefore, any Christian shall claim the liberty of countenancing the use of wine, falsely so called, on gala-days and at weddings, let him do so as a man, not as a Christian; nor let him lay to his soul the flattering unctious that in doing so he is borne out by the Bible, and sheltered behind the example of his Saviour. If the use of these articles as a common beverage can be vindicated at all, it is because of their utility, and only because of their utility, and not because religion either requires or sanctions their use; for no such article as even the brandied wine of commerce existed in our Saviour's time, for brandy itself did not then exist. This intenser poison is a product of human skill, and of later times.

THE SPIRIT TRADE OF DUNDEE.

(From the *Northern Warder*.)

In our last article upon this subject, we stated that 480 spirit shops were regularly opened in Dundee upon the Sabbath; and we calculated the weekly value of the Sabbath sale of spirits at £1440, in which 14,000 persons, besides the spirit dealers themselves and their families, were implicated. We proceed now to inquire into the extent of the traffic upon the other days of the week also. There are several modes by which we can approximate the truth upon the subject. Let it be assumed that upon an average each publican makes an annual profit of £50, and that his profit is 20 per cent. upon the sale. Thus there is £250 worth of spirits annually sold by each, or £140,000 worth by the 560 publicans of Dundee. Again, the quantity of spirits entered for home consumption in Scotland in 1845, was 5,922,421 gallons. This gives an average 2½ gallons per head to the whole Scottish population. Sheriff Alison estimates the consumption of Glasgow at six gallons per head. Let us assume that of Dundee at the same rate. Our population is now about 70,000, and our entire consumption therefore 420,000 gallons, which, estimated as sold at 12s. per gallon, amounts to £252,000. The mean of these two estimates is £196,000. There are 14,000 families in Dundee, and the annual expenditure of each upon strong drink averages £14, that of each individual averages £2.16s. This is a sum almost incredibly large, but that it is a close approximation to the truth we are compelled to admit. It reminds us with a painful emphasis of the hold which drinking usages have taken upon Scottish society. The guilt of drunkenness seems to attach far more deeply to Scotland than to the sister island. Ireland, with her population of eight millions, consumes only six-and-a-

half millions of gallons of spirits. If Ireland drank as largely as Scotland, she would consume *seventeen millions* of gallons. If Scotland drank no more than Ireland, she would consume only 2,000,000 of gallons.

But returning for a moment to our calculation regarding the use of spirits in Dundee, it is very desirable to ascertain the proportions in which this consumption falls upon the various classes of society. There are no authentic data upon which such an inquiry can be replied to. It will scarcely, however, be denied by those who are at all conversant with the subject, that the working-classes bear a share of this huge self-imposed taxation at least equal to the average sum we have named. We cannot escape the conclusion that very many of the labouring families of Dundee expend £14 of their hardly won earnings upon intoxicating drinks; and that the expenditure of many of them must be set down at a still larger sum. We believe instances are not very rare of working-men who earn from 20s. to 28s. per week, and who do not bring home a single farthing for their families.

STATE OF CRIME IN EDINBURGH.

INCREASE OF INTIMPERANCE.—Mr. Haiving, the superintendent of the City Police, has drawn up a report of the state of crime in Edinburgh during the past year. The number of persons apprehended for housebreaking is 157; for assaults and robberies, 13; for uttering false or counterfeit coin, 15; for falsehood, fraud, and wilful imposition, 77; for forgery, and uttering forged documents, 8; for shop-liftings, 20; for pocket-picking, 43; for simple thefts, 3246; for disorderly, and assaults, 3834; for begging and vagrant cases, 441. Total number of persons apprehended, 7750. There is a decrease in crime generally, especially house-breakings, in reference to which it appears that there has been a constant decrease during the last five years, and that the number by night, during the last half year, is little more than one-third of those effected in the corresponding period of the year 1842. There is also a considerable decrease in the number of assaults and breaches of the peace, and begging and vagrant cases. The total value of property stolen, by means of housebreaking, is £409, of which £151 was recovered. Of the number of persons apprehended for theft, 882 were convicted in police courts, 533 were remitted to higher courts, and 494 were discharged from want of proof. Of the 533 remitted prisoners, 52 were transported, 144 sentenced to imprisonment, 245 dealt with summarily, and 92 remain for trial. There is a considerable increase in the amount of drunkenness—5803 persons were found drunk on the streets, and taken to the police-office for protection only, and 1772 were in a state of intoxication when they committed other offences, so that there are 7575 cases of drunkenness during the last year, being an increase of 1318 on that of the preceding year, and 3350 on that of 1842.

SELF-DENIAL.—At a meeting on Friday, for the relief of the destitute poor in Scotland, Mr. J. P. Edwards a commercial traveller, stated that at Macclesfield, the other day, he thought of dining at an hotel. Reflecting on the destitute, he turned aside, and made a dinner on three-pennyworth of bread and cheese, giving 2s. 3d., the estimated difference, to the Irish poor. For the same purpose he had latterly travelled in third-class carriages, and totally abstained from intoxicating drink. —*Liverpool Mercury.* An example most worthy of imitation. [Ed. N. T. C.]

There are ninety-nine places of religious worship in Boston, says *Burritt's Christian Citizen*, and nearly 500 rum mills.

OPERATIONS OF THE SCOTTISH TEMPERANCE LEAGUE.

GLASGOW.—The committee appointed to procure the abolition of the practice of giving refreshments at funerals, in terms of a declaration subscribed by a large number of the ministers of the gospel in this city, sent a deputation to lay the matter before the magistrates and town council. The following extract from the records of the council has been received by the convener of the deputation:—"The magistrates and council having considered the subject, unanimously and cordially approve of the recommendation, and resolve accordingly."

The measure having thus obtained the concurrence of the ministers and magistrates of the city, the former brought it before their congregations, by reading the declaration and enforcing the adoption of the proposed change.

The following is a copy of the document, with the names attached:—

We, the undersigned ministers of the gospel, of various denominations, in the city of Glasgow, believing that the custom of giving refreshments to those who attend at funerals causes not only unnecessary expense, but injurious sacrifice of means to many bereaved families;—as also believing that the time occupied by the serving and partaking of refreshments might be more profitably spent in devotional and other suitable exercises;—hereby state our desire that the present custom be discontinued amongst the members and adherents of our several congregations, and by the public generally, and our conviction that the discontinuance of the custom will be felt to be a great public good.

William Symington, D.D.
 George Jeffrey
 Alex. Wilson
 John W. Borland
 William Lindsay, D.D.
 Chas. F. R. Smith
 John Edwards
 George Rose
 James Stuart
 James Paterson
 David Russell
 James Macbeth
 Alex. S. Paterson
 Walter McGilvray
 Robert Bremner
 J. S. Taylor
 A. Nisbet
 James Barr, D.D.
 Peter Napier
 Archd. Watson
 Stewart Bates, D.D.
 Peter Currie
 Robert Houston
 Wm. H. Cornforth
 David King, LL.D.
 James Taylor
 John G. Lorimer
 Hamilton M. MacGill
 William Scott
 Gavin Struthers, D.D.
 William Burgess
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National Temperance Society.

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SUPERINTENDENT OF MISSION.

John Meredith.

SECRETARY.

Thomas Beggs.

NATIONAL TEMPERANCE SOCIETY.

The Committee feel anxious that every effort should be made in this season of privation and distress to bring out prominently the food question. They have adopted a petition, which has been presented to the House of Commons by Mr. Brotherton, a copy of which has been sent to about 500 different societies and 100 influential individuals, with an urgent request that they would promote a similar petition in their neighbourhood. In addition to this, they have adopted an address to the influential classes in this country, which is now being sent by post to members of parliament, magistrates, ministers, and others. It is given in the second article in this number. Parties transmitting 10s. to pay for postage, may have 100 of these addressed to different individuals, and thus assist the Committee and greatly serve the cause. Many whose other claims prevent them from rendering assistance to our present fund, may adopt this means of diffusing information at a most important time, and on a subject of surpassing interest.

The following is the list of Subscriptions up to the present date—

George W. Alexander, Esq., for the years 1847-8-9	£100
Joseph Sturge, Esq.	100
Joseph Eaton, Esq.	100
J. D. Bassett, Esq.	100
J. J. Gurney, Esq., for the years 1847-8	100
Edward Thomas, Esq.	100
Mrs. H. Grant	100
Luke James Hansard, Esq.	100
A Friend, per Richard Barrett	100
A. A., for the years 1847-8-9	100
A. B.	50
William Cash, Esq.	50
William Janson, Esq., Jun.	50
James Charlton, Esq.	50

Frederick Schwann, Esq., Huddersfield	£50
R. D. Alexander, Esq.	45
W. D. Sims, Esq.	30
Robert Charlton, Esq.	25
Richard Barrett, Esq., Sen.	25
Rev. P. Penson, Durham	15
Mr. John Cassell	10
George W. Atwood, Esq.	10
Thomas Catchpool, Esq.	5
Mr. F. J. Thompson	5
Mr. Charles Gilpin	5
W. C. Walters, Esq.	5
Richard Hicks, Esq.	5
B. Wilson, Esq.	5
Richard Place, Esq.	5
Jacob Post, Esq.	5
Mr. Richard Barrett, Jun.	5

SUBSCRIPTIONS RECEIVED.

Edward Smith, Esq., Sheffield	50
R. J. Shafto, Esq.	10
William Dent, Esq.	10
W. Wilson, Esq., Torquay	5
P. Whitehead, Esq.	5
Miss K. Bell	5
H. Camps, Esq., Cheltenham	5
G. Foster, Esq.	5
Mr. John Locke	10s.

The above will shew that by the liberality of many old tried friends of the cause, the sum of £1500 is now made up. This however is much below the sum really required for the great and important objects the Committee have in view; they feel therefore that efforts must still be made to obtain an increasing number of subscribers.

SUBSCRIPTIONS.

£.	s.	d.	£.	s.	d.		
Alexander, R.D.	5	5	0	Goad, S.	1	1	0
Batchelor, Dr.	1	1	0	Goad, H.	1	1	0
Binns, Thomas	1	1	0	Glover, J., En-			
Biggs, Mrs. S.	1	1	0	field	0	10	6
Bevan, Paul	1	1	0	Groom, R.	1	0	0
Brewin, W. H.	1	0	0	Harris, Edward	1	0	0
Bowly, S.	5	0	0	Howard, Mrs. E.	1	1	0
Bacon, I. P.	1	1	0	Horn, Miss	0	10	0
Bowly, C.	5	5	0	Hill, A., Totten-			
Barry, M.	1	1	0	ham	0	10	0
Camps, H.	1	0	0	Janson, Wm., sen.	1	1	0
Compton, Joseph	1	1	0	Janson, W., jun.	5	5	0
Cole, H.	1	1	0	Kenrick, G. S.	5	0	0
Everett, Ann	1	1	0	Marsh, J.	1	0	0
Forster, R.	1	1	0	Phillips, Mrs.	1	1	0
Frith, Jane	0	10	0	Potter, Richard	1	1	0
Frith, F., Liver-				Poole Society	1	1	0
pool	1	1	0	Ranyard	0	10	0
				Taylor, W. H.	1	1	0

THE NATIONAL TEMPERANCE CHRONICLE AND RECORDER.

We have received several letters of approbation respecting the *Chronicle*, which are extremely gratifying. One correspondent this month suggests an effort to raise a gratuitous distribution fund. Engaged in raising a fund for special efforts, we are reluctant to do more than to give notice that we shall be most happy to apply any sums sent us to extend the circulation of the *Chronicle*. To our subscribers we beg to intimate that many of their subscriptions are in arrear; and as the sum of 2s., which covers the expense of a stamped copy for the year, is too small to justify personal applications to each, they will please observe that the last number for which payment has been received, will in future be enclosed in a coloured wrapper.

NATIONAL TEMPERANCE SOCIETY.

The committee have felt it to be their duty to call the attention of the legislature in this season of calamity to the waste of food in the manufacture of intoxicating drinks. The following is the petition presented to the House of Commons in their behalf, by Mr. Brotherton, the estimable member for Salford, who participates in the prayer of the petition on the 12th February.

The committee are anxious that this should be supported by petitions from as many temperance societies and public bodies as possible. Such an effort, calling the attention of government, and through them the country, to an evil of such great magnitude as the destruction of seven millions of quarters of grain in the manufacture of a pernicious drink, whilst large bodies of the people are famishing, cannot but materially aid the temperance cause by creating inquiry and reflection on the subject, and may possibly sooner or later lead to greater results.

This petition was hastily got up, and only signed by the chairman, but it is desirable that the general petitions should be signed as numerous as possible.

To the Honourable the HOUSE OF COMMONS in Parliament assembled.

The Petition of the Committee of the NATIONAL TEMPERANCE SOCIETY,

SHEWETH—

That your Petitioners have deeply lamented the present scarcity of food, and having had opportunities for several years past of observing the condition of the people, more particularly as it is affected by the prevailing custom of taking intoxicating drinks as a common beverage, resulting in the wide-spread injury and demoralization of large masses of the population; beg to call the attention of your honourable house, in this season of calamity, to that intemperance, which, by testimonies of the highest judicial authorities, and all experience, is proved to be the prolific parent of crime, pauperism, and immorality.

And that, in addition to these evils, laying heavy pecuniary burdens upon the community, it is proved, that to supply the demand for intoxicating liquors, which a large number of the first medical and scientific men of the day have pronounced to be quite unnecessary for men in health, above seven millions of quarters of grain are annually consumed in the breweries and distilleries of the United Kingdom, and that enormous quantity is thus lost to the people as food.

That your Petitioners regard such an appropriation of the fruits of the earth, a grievous waste of the bounties of Divine Providence, and extremely mischievous in its consequences at all times; but when famine is desolating the Sister Country, when hundreds are dying of starvation, and when the price of food is raised to all, and presses heavily upon the industrious classes of the empire, they feel that legislative interference is absolutely necessary; and they can no longer forbear to urge upon your honourable house the propriety of immediately arresting this fearful waste, by stopping the manufacture of intoxicating drinks.

That your petitioners have, hitherto, confined their efforts to bringing before the people the consideration of those remedies for this great evil which lay within the scope of voluntary exertion. They, however, conceive that it is the duty of the legislature to remove, as far as practicable, the causes of our national intemperance; and they respectfully submit, that the measure to which

they invite the attention of your honourable house, would not only be directly beneficial in saving the food consumed, and mitigating the present calamity, but would be a great practical experiment in proof of the allegation made by your Petitioners, and the promoters and friends of the temperance cause in general, that in proportion as the facilities for drinking are withdrawn, are the people improved in circumstances and elevated in morals.

Signed on behalf of the Committee,

WILLIAM CASH, *Chairman.*

TEMPERANCE LITERATURE.

We are glad to find that the Prize Essays command a circulation that surpasses our most sanguine expectations. It must be highly gratifying to the spirited proprietor to find his labours so well appreciated, as it is to us to find that specific subjects, having a collateral bearing on the temperance question, receive such unequivocal marks of public approbation.

Mr. Alexander is adding to his valuable collection of juvenile tracts. Mr. Russon of Bristol has published three envelopes, well worthy of encouragement. This mode of distributing information is a most important one. At very little more than the price of ordinary envelopes, these may be obtained; and teetotalers have an opportunity of placing some prominent facts before the friends with whom they are in correspondence. Mr. Gilpin has published a very beautiful envelope, containing the New Medical Certificate, with a selection of the most distinguished names appended to that document.

IMPORTANT!

All the barley now used for malting and distilling would make wholesome and nutritious food; and if it were applied to its legitimate use, to *feed* and not *intoxicate*, there would be plenty and cheapness. The barley to be used as food is first passed through a mill to remove the husk; in this state it is called Scotch barley, and may be purchased at the grocers for 2½d. to 3d. per pound. It can be used the same as peas for soup, or as rice for making laked or boiled puddings; and in this way the barley is more palatable to an Englishman than if made into bread. To make a thick soup or stew, with a marrow-bone, or a little meat and vegetables, the Scotch barley is excellent.—*Manchester Times.*

PROVIDING AGAINST A RAINY DAY.

One example will show how small a saving in early life will keep a man independent of the workhouse in his old age. Suppose he save but one shilling a-week from the time he is twenty years old till he is forty, and put it every year in the Savings' Bank, it will, at compound interest, amount to £72. 12s. 5½d. Suppose for the next twenty years he does not add one penny to it, it will, without his help, have more than doubled itself, and entitle him, at sixty, to demand upwards of £150; or, if he prefer it, a Government annuity of £15 a-year, or 10d. per day paid quarterly at the Savings' Bank; in other words, a little over a shilling a-week laid by in youth will entitle a man to a shilling a-day in old age.

TOO BAD.—There has been an increase of at least £20,000 Excise revenue in Limerick, upon the consumption of spirits alone in the past year.—*Limerick Chronicle.*

Foreign Intelligence.

WARREN COUNTY.

SYRACUSE.—At a large meeting of the citizens of Syracuse, on the subject of a city charter, the faithful and ever watchful champion of temperance, Capt. Oliver Teal, offered the following resolutions:—

Resolved, That whether the annexation of Salina takes place or not, the inhabitants of the village of Syracuse will hold a day of public rejoicing, thanksgiving and praise to Almighty God, as soon as that most debasing and degrading custom of furnishing wine at our social parties shall have taken its departure from our beautiful village, no more to spread its withering and deleterious influence throughout our community.

This resolution was seconded by Wm. B. Kirk, and not only passed *unanimously*, but by acclamation, which made Market Hall ring with approbation. The meeting was very large—numbering near 500.

GENEVA.—A spirited meeting at this place recently adopted, *unanimously*, the following resolution—a noble expression of public sentiment:—

Resolved, That the law, giving to the people of the several towns, the opportunity of expressing their sentiments upon the subject of granting or withholding license to sell strong drink or spirituous liquors, by their votes, is in strict accordance with republican principles, and if honestly and faithfully executed, will be productive of great and lasting benefit to the people. It is, therefore, in the opinion of this meeting, the solemn duty of those in authority who are entrusted with the execution of such law, faithfully to enforce the same; and we hereby pledge ourselves to support those who shall in good faith attempt to enforce the execution thereof.

DELAWARE.

We are pleased to see that the Governor of this State, watching the progress of public sentiment, has taken such notice in his Message, as becomes the subject of the License question. His Excellency says:—

“The proposition to refer to the people for their decision, the question of licensing the sale of intoxicating drinks, is a matter upon which you will be probably called upon to act. That the indiscriminate sale and improper use of strong drink are attended with evil consequences, no one will pretend to deny. It is upon this fact that our existing license laws are based. Many of the States of the Union have referred it to the people to decide whether the traffic shall be continued in their limits; and such a course, which leaves this whole subject to the people, by placing the decision of the question upon a day different from all other elections, separating temperance from politics, to be decided in true republican spirit, on its own merits, it is thought could give no just ground of complaint to any individual. I hope you will give the matter that consideration which its importance demands, and take such action upon it as in your wisdom you may think proper.”

Letter from Wilmington.

Jan. 20th, 1847.

To the Cor. Sec. A. T. U.:

DEAR SIR,—I take the liberty of asking you to forward me, if you have it, a copy of the *Law* in force in New York, referring the license question to the people. If you have the *Vermont* or any other *Laws* of the same character, will you forward them? And if you think of any improvements, which can be suggested, you will do me a favor by suggesting them in a letter to me. Our *legal men* are not with us on this question, and we can get nothing from them. The mass of the

people are, however, *right*, and have made such a demonstration this fall at the ballot-box, as to induce the confident expectation that we shall get the *Law* in *Delaware*.
Yours sincerely, M. J. RHEES.

Home Intelligence.

LEEDS.

On Tuesday evening last, the fourth monthly meeting of this society was held in the Music Hall, under the presidency of the Mayor (Geo. Goodman, Esq.), who in opening the meeting, expressed his deep conviction of the moral and social advantages which would accrue to the society by the general adoption of the temperance principle. Although not a pledged teetotaler, he had ever been a man of temperate habits, from a conviction of the manifold evils springing from habitual intoxication. The experience which he had gained as a magistrate taught him that nearly all the crime which so disfigured their social system, owed its birth to habits of intemperance, which, like the letting in of water, might be of little moment in its commencement, but, when once begun, no man should say where its end would be. For these reasons, added to the fact that nearly all the domestic misery, and much of the poverty and destitution of this country were to be traced to drunkenness, he could not but heartily desire, as a well-wisher of his countrymen, to see the temperance cause become universal. The Mayor, whose observations were loudly applauded, was followed by Mr. Samuel Clayton, a working-man. The Rev. H. Gwyther, vicar of Yardley, near Birmingham, addressed the meeting at considerable length; he confidently looked forward to his worship's convictions of the advantages of temperance, so frankly made, in a short time leading him to sign the pledge as an inducement to others to follow the example of so worthy a gentleman. (Loud cheers followed this prognostication.) Other speakers followed, including Mr. F. Hopwood of York. The attendance was numerous.

DEMONSTRATION MEETING,

ALDERSGATE STREET CHAPEL.

On Friday evening the 5th inst., a meeting was convened at the above chapel, under the auspices of the Demonstration Committee, J. Duulop, Esq., presided.

Dr. Gourley, of Madeley; Mr. Beggs, and Mr. Thomas Hudson addressed the meeting.

HITCHIN WORKING MAN'S TEMPERANCE DEMONSTRATION.

On New Year's Day the friends of total abstinence held their annual tea meeting in the Town Hall. At 5 o'clock, upwards of 260 partook of tea and plum-cake. At half-past 6 o'clock the erection of the platform was completed; in a short time it was taken possession of by 20 working men. It was a lovely sight—cheerful, healthy, and happy-looking men they were. Mr. Frelove of Amptill, was called to the chair. It would be utterly impossible to convey anything like the feelings of the speakers, or the kindly spirit of the audience. Suffice it to say, they were highly pleased with each other. The meeting was addressed by 20 speakers of various trades; sawyers, gardeners, millers, smiths, shoe-makers, bricklayers, butchers, labourers, and tailors. Believing this meeting has done a great deal of good, I have sent this short report, hoping it may stimulate other societies to hold similar meetings.

I remain yours respectfully,
THOMAS WILSON.

WEST MALLING, KENT.

On Tuesday, the 26th ult., a public tea-meeting was held in the Assembly Rooms of the above place, after which a public meeting was held, Mr. Baldwin of Maidstone, in the chair, who after a few pleasing remarks introduced Mr. Beggs, of the National Temperance Society, who had been engaged for the occasion, and who, exposed the great delusion which working-men labour under—that of not being able to perform their labour without strong drink, and strongly urged upon those who had not adopted the principle, to do so. I have great pleasure in stating that thirty responded to the call by signing the pledge, determining for the future to study their own and not the publican's interest.

R. A.

TOTAL ABSTINENCE SOIREE OF REFORMED PRESBYTERIAN CHURCHES.

The Temperance Reformation is at length beginning to receive that place amongst the benevolent movements of the Christian church, which its importance demands. All honour to the members of the Reformed Presbyterian Churches in this city, who have taken the lead in the formation of separate congregational plans of effort. Their example should greatly stimulate and encourage those who belong to other denominations.

On the evening of Thursday-week, the members of the Total Abstinence Society, in connexion with the Reformed Presbyterian Churches in this city, and their friends, held a soiree in the Assembly Rooms, Ingram Street, which was well attended. The Rev. Dr. Bates presided. On the platform, beside the chairman, were the Rev. Mr. Anderson, Loanhead; Rev. Mr. Martin, Strathmiglo; Rev. Mr. Clark, East Campbell Street, and Messrs. John Brown, Thomas Bain, James Turner, Thrushgrove, James Ewing, Wm. Richmond, John Proudfoot, James Daly, and Neil M'Neil, Edinburgh. A blessing having been asked, the company partook of tea, coffee, &c., provided by Mr. Whyte, the purveyor, whose arrangements seemed to give entire satisfaction. The repast over, all united in singing a portion of the 103rd psalm. Dr. Bates delivered a short appropriate introductory address, in which he apologised for the unavoidable absence of the Rev. Mr. Gilmour, Greenock, and the Rev. Mr. Winning, Eaglesham, two devotedly attached friends of the cause of temperance. Eloquent addresses were afterwards delivered by the Rev. Messrs. Clark, Martin, Anderson, and M'Neil, and the following resolutions submitted to the meeting:—

"That the evils arising everywhere throughout the land, from *abounding intemperance*, after all that has been done to avert its progress are still immensely great, and unspeakably to be deplored; and that the habitual and customary use of intoxicating drinks by all classes, and especially by the great body of professing christians, appears to present an insuperable barrier to the suppression of this sin."

"That to waste the enormous sums in the purchase of these pernicious luxuries at the present crisis, and to consume the grain employed in the production of them, which is so urgently required by famishing millions, is at once inconsistent with humanity, and with the tenor of the gospel."

"That as the sin of drunkenness itself, and the vices that accompany and spring from it, constitute a mighty part of our national guilt, the calamity which now presses upon this land, contains a loud call to repentance, and that a strenuous and united effort be made to arrest and remove this stupendous evil."

The audience, having joined in singing a portion of another psalm, separated about eleven o'clock, highly gratified with the whole proceedings.—*Glasgow Times*.

TUNBRIDGE WELLS.

The friends of true sobriety in this town have recently received an *impetus* in their labours, the holding of their Christmas festival, on the 28th ultimo, in the Corn Exchange. Nearly 200 persons sat down to the repast. After the removal of the *china*, the juvenile portion of the audience were amused, by the exhibition of a magic lantern, engaged expressly for them; and at seven o'clock, Benjamin Rotch, Esq., barrister-at-law, took the chair, amid the general plaudits of the meeting. The learned gentleman delivered a brilliant and heart-stirring speech, of considerable length, in which he referred to his experience as a magistrate, &c. The Committee feel deeply indebted to this gentleman, not only for his timely assistance, as president of the meeting, but his visit, in other respects, was particularly opportune.

It may, however, give some idea of the ardent desire manifested here by the teetotalers, to have their hands upheld by persons of rank and piety, that the mention made by the chairman, of the accession of his brother-in-law (who is a devoted temperance man), to the living of Southborough, was received with loud acclamation. Mr. Thomas Whitaker was subsequently introduced, and ably finished what had been so ably begun, in a speech of great point and humour, which riveted the attention of about 400 auditors, who evinced, by their countenances, that they were content to "wait a little longer." Among the sources of encouragement, we find our funds have been increased; and we have received the signatures of five persons of one family to the abstinence pledge, who were never before at a temperance festival. These are cheering results.

January 21st, 1847.

HOMERSFIELD.

With feelings of pleasure I thus avail myself of the opportunity of informing you, that on Monday, February 1st, 1847, was the day appointed for commemorating the fifth anniversary of the Chrystal Brook Tent, held at St. Margarets, South Elm, in the county of Suffolk, when the members and friends of temperance met at half past seven in the morning, in the Primitive Methodist Chapel, All-saints, and held a prayer meeting, when many of the friends engaged in prayer most fervently for Divine assistance, in enabling them to carry out their united efforts, in forwarding that noble Society, which has universally been the means of doing so much good in our country. From thence they repaired to the house of Mr. R. Clipperfield, I. O. R., Rumburgh, where they partook of a breakfast prepared for them, and then proceeded again to the chapel in procession, singing temperance hymns as they passed through the village, which had a tendency of cheering and animating the hearts of those who heard them.

When they arrived at the chapel, Mr. W. Sapcoat, P. M. minister, I. O. R., ascended the pulpit, and after singing, Mr. Oldring, Wesleyan local preacher, engaged in prayer, and Mr. Sapcoat preached from Luke x. 31—33. The subject of the discourse was very appropriate to the meeting, and gave general satisfaction. After the service they proceeded to Mr. Morriss's, St. Margarets, where they partook of a dinner provided for them. After the entertainment they adopted a plan, and obtained twenty-six persons as local advocates, for the purpose of spreading the principles of teetotalism in the surrounding neighbourhood.

A public tea was provided at half-past six, after which a meeting was held, when twelve working men addressed the company, giving in their experience, showing the many advantages

they had derived from becoming abstainers, and particularly endeavoured to urge upon the minds of the people then present, the necessity of persons habituating themselves to the use of intoxicating drinks, to abandon the system altogether, and at once to come forward and join their Society, assuring them at the same time, that by so doing, it would have a tendency ultimately to promote their present comfort, and be the means, in the hands of God, of leading them to Jesus Christ, the sinner's friend.

At the close of the meeting, some signatures were obtained.

I am very happy to state that the Tent is in a very flourishing condition, and I trust that no interruption will be permitted to enter, so as to disturb that peace and comfort which now prevail.

SAMUEL BROCK, *Secretary.*

CHATHAM.

SIR,—It affords me much pleasure in being able to report that the temperance reformation continues steadily progressing here: since the anniversary in December last, a working men's demonstration has been held, which was very numerously attended, and the many testimonies there given by men, who perform the most laborious work not only as well, but even better without the aid of intoxicating drinks than with them, appears to have made a deep impression on the labouring part of the community, and many little drop men appear to be ashamed of their old excuses, of not being able to perform their work without a pint of beer.

During the month of January, a series of meetings were held at Chatham, Brompton, New Brompton, and Upper Rainham, in all of which places, our highly-esteemed friend, Mr. Thomas Whitaker, delivered lectures to large and attentive audiences; upwards of thirty signatures were obtained, several from persons of influence, whilst many others have commenced trying the principle, and the truth of the importance and utility of total abstinence from all intoxicating drinks, has obtained a faster hold than ever on the conviction and judgment of the inhabitants of these towns, particularly of the religious portion of them. As a proof of this, I may mention a circumstance that occurred on the 1st ult., at the anniversary meeting of the City and Town Missionary Society, at Ebenezer Chapel: the gentleman who seconded the appointment of the committee, observed that he felt great pleasure in performing the duty which had devolved on him, more particularly as the gentlemen composing that committee, appeared to be sensible of the vast importance of teetotalism, by their having appointed teetotalers for their missionaries; this was as it should be, for who so well qualified for visiting the abodes of poverty, wretchedness and vice, as those men, who went with the glorious gospel of the grace of God, which is the great antidote for all the sin and misery with which mankind is afflicted; but as teetotalers, they could apply that gospel practically, by urging on the poor inebriate to abstain from those drinks which were ruining his prospects for time and eternity, destroying both body and soul; and what appeared to be of infinite importance, they themselves set the example by practising what they preached. Time has been, when a speaker thus venturing to introduce teetotalism into such a meeting would have been at once put down; but the remarks were received with approbation, and the deputation from London bore testimony to the value of teetotal missionaries,

(although not a teetotaler himself,) stating that he knew one such, who had been the instrument, in the hands of God, of reclaiming and converting 200 drunkards.

The Rev. T. Rix observed, that the statistics which had been given that evening, shewed the spiritual destitution of the towns was truly appalling. Vice and infidelity were prevailing to an alarming extent, and it behoved the churches and the ministers thereof to search into the causes. He believed that intemperance would be found the great master evil, bringing almost every other in its train. In fact, Sir, we had an excellent teetotal meeting; and we hope soon, with the aid of several teetotal ministers, to bring this subject more directly under the notice of the various churches throughout the town.

ROBERT DRAKE, *Secretary.*

THE ENGLISH CLERGY.

Rev. George Webber, formerly of this city, who attended, as a delegate, the World's Convention, thus closes a letter, which appeared in the columns of the *Herald and Journal*.

"It is the custom of the country, among all denominations, for the minister, on leaving the pulpit, to retire to the vestry and take a glass of wine. This hospitality was tendered to me on the above occasion, and recommended with considerable earnestness, as a 'necessary refreshment after the fatigue of preaching.' I, however, of course, declined, and took a glass of water in its stead. The practice of wine and porter drinking is nearly as common in England now, as was the practice of drinking wine, rum, and brandy in this country, twenty-five years ago; the clergy, as well as others, using them, not only on the Sabbath, but on all other days, regarding them as among those 'creatures of God which are not to be refused.' As regards this whole matter, Old England is at least twenty years behind New England. The same arguments are urged to sustain the practice, and the same objections used against the temperance reform. In judging, however, of the moral and religious character of the churches and people in regard to the above practice, we must not be too severe, but should apply the same rules, and exercise the same charity, that we do in judging of ourselves at the time we did the same things.

Though the temperance reform has made little progress among the people generally, yet it has many warm friends and supporters, and is on the increase. The people seem willing to be instructed, but there is wanting in the English character that zeal and energy which is so necessary to carry forward such a work with any considerable success. It has been observed that 'A Yankee would set the world on fire, while an Englishman would be fighting his match;' a remark not without import. True, the English like an eloquent speech as well as anybody, and will respond with good hearty cheers, sufficient both in kind and quantity, but when this is done, the matter will probably rest till another speech brings out another cheering, when, unless more than usually successful, it will again go to rest to await the effect of another speech. There is needed, at the present time, one hundred good temperance lecturers, of blemished character, to travel and lecture in every part of the kingdom. I think they would be well received, and I doubt not would do immense good, not to England only, but to our own country also. So intimate are the relations between the two countries and so great the facilities of intercourse, and especially so prone are we to adopt the customs and practices of England, that there is little ground of hope for the full triumph of the cause here, until it triumphs there also. While wine drinking is practised in high

life in England, it will be also in this country; and while practised in high life, it will be also in low life. I propose then, that we send over *one hundred* discreet, able, zealous temperance missionaries, without delay.

TO WORKING MEN AND WOMEN.

The following address has been published in the form of a hand-bill, and circulated in Bridgwater, by the Temperance Society.

"Times are hard and likely to be harder; nothing should be wasted. Don't spend even a penny in drink; you can make a much better use of your money, and your *own* families want all you can earn.

"For a quart of beer you pay 5d.; the barley to make this did not cost 1½d., and there is not so much nourishment in the 5d. quart of beer as there is in a penny loaf. Go to the bakers, the butchers, or the grocers, where you can get something to make you comfortable at home, but *don't go to the public-house*, don't drink at all, never take the first glass and then you will not want the second. There are many persons in this town who have been teetotalers, 2, 5, and 10 years; there are thousands in England, and millions in the world. All can be teetotalers if they wish it and will it. Men and women, all can be teetotalers; and if you were, there would not be so much poverty and misery, trade would be better, your children could be sent to school, and the path of sobriety might lead on to virtue and religion. All can be teetotalers, and let the women set the example; they and their families will be the better off for it.

"But now more than ever you should be careful: the potato crop has failed; there is a scarcity of provisions, and good use should be made of all it has pleased God to give us. It is shameful and wrong to destroy good grain by malting and distilling. The barley used up in this way would make, if prepared, wholesome food as puddings or broth, for millions of persons; but now it is *all wasted*, and made into a liquor which makes men drunk, and causes more misery than any other thing on the face of the earth. O! it is a sin thus to misuse the good creatures of God, and mockery to pray to him for plenty whilst we do so.

"Think of these things; remember that every pint of beer you take makes food dearer; and don't grumble about hard times whilst you spend your money at the public-house.

"Sixpence a day spent in drink for a year would buy 312 quatern loves at 7d. a quatern, or saved it would amount to £9. 2s. 6d. and would buy

	£.	s.	d.
A man's fustian coat	0	16	0
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Table and chairs	1	0	0
Bedstead, &c.	1	10	0
For children's schooling	0	14	0
Sundries	0	10	6

£9 2 6

"N.B. Barley prepared for food is called Scotch Barley."

Theodore Hook was surprised one evening in his arm-chair two or three hours after dinner, with very unequivocal signs of what had been his principal companion, when he thus apologized—"When one is alone the bottle *does* come round so often."

DRUNKENNESS IN THE ANGLO-INDIAN ARMY.

It is not generally known, that intemperance in the soldier is the cause of additional expense to the public. At an average, 1800 European soldiers die annually in India; and each man, by the time he reaches that country, costs Government a sum of £40, if not more. Now, admitting that 800 out of this number are killed by drink, estimating the loss at £30 per man—allowing £10 for intermediate service—we have a sum of £240,000; which, I am certain, is far under the actual amount, as regards the Anglo-Indian army alone. Very probably the sum of £40,000 would not cover the loss sustained in this way in the entire army of Great Britain. But the death of so many men, and the consequent public expense, are not the only evils resulting from intemperance. It is the cause of very many men committing crimes, who would otherwise have had a clear defaulters' sheet during their service. Five-sevenths of the courts-martial in India are assembled to try delinquents for habitual drunkenness, drunkenness on duty, or crimes committed while under the influence of liquor.—*Camp and Barrack-Room, or the British Army as it is.*

A FEW SOCIAL FACTS.—A course of lectures by the Rev. P. P. Carpenter, has just been concluded at the Unitarian chapel, in Warrington. In the closing address, some interesting facts were brought forward. It was stated that in Warrington there are 12 places of worship, and as many schools open every Sunday, for religious instruction; and 83 public houses and 14 beer-shops also open on the same day, for the purposes of intoxication; and that three-fourths of the adult population attend no social worship at all. There are 47 private and 8 public schools, in which daily instruction is given to 2885 scholars. About as many children are taught on the Sunday; and all that is raised by the inhabitants of Warrington annually, to educate the poor, is 333l.; while there are nearly 1000 children growing up in ignorance, and nearly two-thirds of the people married are unable to write their own names! The whole town raises 3,200l. per annum for all its religious, benevolent, and literary institutions, including schools, missions, bible and tract societies, dispensary, mechanics' institution, library, temperance and peace societies, and ladies' charity; and spends annually 68,000l. in intoxicating drinks. Yet taxation is complained of, although *all* the rates in the town do not amount to 97,000l. per annum. It was also stated that there were, at least, 1,500 drunkards in the town; that in one street alone, there were more than 40 drunken women, and yet only 101 persons were taken up for disorderly conduct and drunkenness, and of these 89 were discharged. 1460l. is spent in the detection, punishment, and attempted prevention of crime, and only 330l. in education!—*Daily News, February 15th, 1847.*

Literary Notices.

Original Music composed for the British League of Juvenile Abstainers.—Houlston and Stoneman, London; Lofts, Edinburgh.

This tract contains eight songs set to music, and is very neatly got up. We are no judge of the music, which professes to be original; but the poetry, though by no means of a high order, some of it very far from a respectable mediocrity, is full of good sentiment and so far valuable. The effort deserves encouragement. We cannot but think better poetry might be obtained—and even children might have their tastes improved by good composition.

The Scriptural Claims of Teetotalism addressed to British Christians. By NEWMAN HALL, B. A. Suow, London.

This work has been published at the request of the Hull Teetotalers—being the substance of two sermons preached in that town. It is dispassionately but earnestly written, and is worthy of the attention of every Christian. The profits are to be devoted to the Funds of the Hull Temperance Mission. This is another consideration, added to its own intrinsic merits, to invite a large sale.

The Truth Tester, Temperance Advocate, and Isle of Man's Healthian Journal, Feb. 1847.

The last six numbers of this periodical have reached us. They contain many excellent articles on Total Abstinence, Diet, Education, Sanitary Improvements, &c. With some of its views on the subject of diet we are not quite prepared to go, but have no reluctance in expressing our unqualified approbation of the work as a whole. It is ably conducted and calculated to be of great service to the cause of Temperance, using that word in its most comprehensive sense.

Idolatry of Britain. London: W. BRITAIN, Paternoster Row.

This is one of the earliest and best works published on the temperance subject in this country; and Mr. Cassell has done great service by giving us an edition so amazingly cheap, and so exceedingly neat. A reprint of Nott's Lectures, which have obtained so extensive a circulation in America, in the same style and equally cheap, is conferring an invaluable good upon the temperance cause.

Irish Improvidence, encouraged by English bounty, &c., &c. By an ex-member of the British Parliament.

This tract is calmly and lucidly written. The various topics of Irish distress and its remedies to which the writer introduces us, are not within our province, but they are worthy of most studious attention. Our readers will be gratified to find, that whilst many who are talking largely about the wrongs of Ireland and proposing great cures, but studiously avoiding one of the radical evils lying at the very root of her social and domestic miseries, the conversion of grain into whiskey, this writer has taken up that subject—we quote his words:—

“The second step should be to prohibit the use of grain or other food for distillation, and the manufacture of ardent spirits therefrom. Next to the absurdity of Cork and Limerick exporting cargoes of Irish grain for sale, and at the same time receiving cargoes of American grain to be given away at the cost of the English people, may be ranked the folly—if it may not more properly be called by some worse name—of seeing hundreds dying daily for want of food, and at the same time permitting the conversion of as much grain as would feed the whole of those dying of starvation, and many more, into a fiery liquid, which it is well-known, even to the distillers themselves, never saved a single life or improved a single character, never prevented a single crime or elevated the character of a single family by its use; but, on the contrary, has caused more premature deaths, created more demoralization, engendered more crime, and produced more misery than any single article ever manufactured by man since the creation of the world.

“To allow, therefore, the conversion of that very food, for the want of which thousands are actually perishing, into such a destroying liquid as this, and that in the very country in which these starving people are said to be dying faster than inquests can be held

upon their bodies, or graves excavated to receive them—does appear to me such a violation of all our moral duties, as to be palpable even to the humblest understanding. But when to this is added, the consideration that Irish distillers are growing rich by this conversion of wholesome food to destroying poison, and that the English public are called upon to supply the deficiency of food occasioned by the abstraction of several millions of quarters of grain from the common stock of Ireland, already declared to be so scanty—the injustice of permitting such a state of things to continue a moment longer, cries aloud for its immediate suppression.”

TO CORRESPONDENTS.

G. HALLIDAY.—We cannot find room for the circular sent us, and regard its publication as exceedingly ill-timed, both on account of the food question, which is of paramount importance, and the medical certificate which is now in successful progress. We have no space to spare in taking up debateable points, particularly when so many plain and practical questions invite our attention.

H. M.—The case to which he calls our attention is one of many that the history of literary men could furnish. A publication of its mournful particulars could only wound the feelings of surviving friends, without rendering them any assistance.

Our other correspondents must bear with us; we do our best to accommodate all, but have only a limited space.

S. R. BRAUNTON.—A communication on this subject must be corroborated by real name and address.

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THE NATIONAL TEMPERANCE CHRONICLE AND TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

No. 16, JOINT SERIES.]

APRIL, 1847.

[PRICE 1d., STAMPED 2d.]

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THE MEDICAL QUESTION.

There are various matters both of inquiry and of operation in the Temperance Movement which are merely of a local or temporary nature. The very important department of Anti-Usage must be admitted to be limited in its extent to the British islands, as the connexion of liquor with business and courtesy is very trivial in other countries. But the Medical question is one which is confined to no latitude or longitude, it is universal in its application, and spreads over the world in its relations.

This phrase does not comprehend merely the erudite and abstracted opinion which learned physicians and physiologists excoigitate in reference to alcohol; but, moreover, the wide-reaching and effective judgment which the crowded multitudes of our land form of it. As far as the history of this matter goes, some seventy or eighty years ago, our medical men became over-weeningly attached to alcohol as a medium for the administration of drugs; and they proceeded from one step of favour to another, till the prescription of alcoholic liquors of various kinds became universal in numerous complaints; and worse than that, till these poisons became the authorized daily diet of our people. It was the support and countenance of the medical world which largely tended to produce the destructive effects which we deplore, and are now endeavouring to cure; and it must be, in part at least, in the salutary revulsion of sentiment now happily arising among the guardians of the public health, that we must look for a remedy.

There are few classes who have so much influence with English men and women as the

doctors, even in general matters, but their sway in the department of diet is prodigious. Of how much importance, therefore, would a universal movement be among Teetotalers, that should help to forward the incipient change of opinion among the faculty, as to alcohol, which has of late begun to cheer the friends of Temperance in their difficult, resisted, and uphill journey.

There are various late events which may have helped to open the eyes of Physiologists to the detrimental effects of even the sparing use of alcohol. The experience of our seamen in their late expeditions to the North and South Poles. The knowledge gained from the practice of the American Whale Fishers, and mercantile navy in general. The consideration of the methods of training of those engaged for pugilistic combats. But above all, the enormous amount of facts observable in the advance of Teetotalism in this and other countries—have all put the Medical Faculty in possession of a mass of materials to enable them to form a sounder judgment than their predecessors upon this subject. We rejoice to say that in the present number of the *Chronicle*, a highly important document will be exhibited on this topic. We refer to the Medical testimonies that have been obtained by Mr. Dunlop. We need not invite the attention of our readers to the attractive subject. We know that many of our best friends are anxiously waiting till this paper shall be exhibited. But while congratulating them on the success that has attended this effort, we take leave to say, that much yet remains to be done. The subscription papers are still open in all parts of the United Kingdom, nor is it the intention that they shall

be soon shut. The movement is only just begun. It must not stop until, under Providence, a general accession has been obtained to the terms of the Temperance testimony, and till a vast change has thereby been caused upon the opinion and practice of every man and woman in England, who still uses daily alcoholic poison.

The movement undoubtedly, in its present stage, does not directly affect the question, whether, alcohol may be given as stimulative medicine. But it is evident that a total alteration of practice upon this point, will inevitably ensue from the prosecution of this auspicious enterprise. We cannot enlarge now upon this topic, but shall conclude with a single observation.

Truly skilful and conscientious physicians in prescribing medicine, are anxious to define carefully both the quality and strength of the drug they mean to dispense: the number of grains or drops are solicitously counted, the power of the ingredients are cautiously ascertained. But in heedlessly ordering alcoholic diet, it is evident, that often no attention is paid to the difference of strength, which in wine, may range from 10 to 25 per cent of alcohol: and as to quantity, this is not seldom left to the taste and inclination of the ill-treated patient.

THE CLAIMS OF TEMPERANCE ON THE EDUCATED.

Educated mind cannot exist without wielding great influence. The power to move, or restrain—to excite the most intense joy, or cause the keenest anguish—to render the life-journey of its possessor, and those around him, so peaceful and happy, that it shall seem as if ever luminous with the sunlight of an angel's smile, or on the other hand, to draw over it the gloom of worse than Stygian darkness—this power, and more than this, all lie within the possible compass of educated mind.

But, it may be said that this remark applies to the influence of all mind. Doubtless it does; for it is not in reference to the *kind*, but the *degree* of influence that we would award the superiority to the educated mind. Education is to the untrained mind, what the mechanical powers are to man's physical strength. These enable him to act with an almost incalculable degree of power when his unaided strength would be utterly inadequate. In some instances, too, they may tend towards giving a new direction, as well as an increase of power to physical strength. So, too, with mental training. A mind that could scarcely comprehend the simplest analogies, may be so trained as clearly to understand the most complex phenomena of science, or employ itself with the speculative problems of man's condition and destiny in the unending cycles of eternity.

Now, we would ask, is all this increase of power given to educated mind without anything like a commensurate responsibility? Our state is taxed for every educated mind it contains: and not merely for the schooling and sustentation of that mind while in the process of training, but of many other minds whom disease has paralyzed, or who

have been cut off by the hand of death, or bound in the fetters of hopeless insanity. The expense of all who fail, is to be added to the account of those who are successful, just as the merchant arrives at his real gains only by subtracting all his losses from his profits.

No one can fail to see, from this illustration, how strong are the claims which the state has on every educated mind. We may say that it has provided the means of education for every such mind. And why has she done so? Was it not because she hoped to advance the best interests of humanity? And what has the state a right to expect from minds thus favoured? It is not that those she has thus elevated to their high places, will be circumspect themselves, and true to the great trust reposed in them? And what return has she received? Although many of her sons have demonstrated again and again, that intemperance is a deadly curse—that the moderate use, even, of intoxicating liquors is pernicious, and although examples from all classes of the community have been fearfully multiplied, making "assurance doubly sure," that "wine is a mocker, and strong drink raging," yet, how many educated minds still withhold their influence from this great work? Why is it so? Do they want still more evidence to convince them of the evils of intemperance? Ask any well educated and unprejudiced man if such is the fact, and he will feel himself insulted by the question. And well he may. You might as well ask him if the sun has any thing to do with light. But we state no new fact, when we assert that educated mind has done but little, compared with what was its duty, in this cause.

Look at the reluctance with which many of our educated men consented to abandon the tempting cup. It was their duty to have been the first in this cause. To them more clearly than to the rest of the world is it given to understand the vast superiority of reason over mere animal appetite and passions. And yet, how many minds of the highest order have refused to follow the guidance of reason and conscience, and been shipwrecked on the quicksands of unbridled appetite: Look at Byron, "with his large capacious soul." The richest stores of learning were spread out before him, and all nature seemed ready to serve her gifted son. Was not the world right in expecting much from one so richly endowed, and did he not owe to his race the influence, at least, of a spotless example? But the plains of Missolonghi need not again repeat their tale—it is known to all. Nor need we draw out from our own literary annals, the dark history of "Laeon's" author. Let the cloud that now conceals it remain unbroken. Let Scotia's bard, too, the immortal Burns, rest in his grave, and the ill-fated Savage remain undisturbed.

All these, and thousands of others—the gifted—the cultivated, and the refined, have gone down to the drunkard's grave. They were honoured by the world, and the world expected much at their hands, but they basely bartered their glorious privileges for a drunkard's degradation. Indeed, we sometimes almost fear, that in the cause of temperance, the aphorism of the Roman poet remains true. But we hope not. We trust that there is still left to educated mind that recuperative power which shall yet bring all its energies into the service of suffering humanity. We hope that by precept, but much more, by example, it will perform its appropriate part in admonishing the wavering—in succouring the weak, and in raising up the fallen.—*Canada Temperance Advocate.*

CANTEENS IN BARRACKS.

A most important motion was made in the House of Commons, by Colonel Lindsay, on March 6th;—"That an humble address be presented to her Majesty, praying that she will be graciously pleased to direct inquiry to be made into the effect that the present canteen system has upon the army; and whether it would not be advantageous to discipline and to the moral improvement of her Majesty's troops, to prevent the sale of spirituous liquors in canteens within the precincts or proximity of barracks." In the course of his speech, he observed, "that young recruits, with money in their pockets, were early seduced by the older soldiers, whose funds were long ago exhausted, into the canteen, and that which at first was but a chance visit became a habit. It was his (Colonel Lindsay's) object to forbid the sale of spirits in these places, and thus to remove the temptation. He could point to instances in which men under the influence of spirits had knocked down their superiors, and that in circumstances which could not have occurred had beer only been sold in the canteens, and had it been necessary to go out of the barracks to procure spirits. He had known the case of a man who, disgusted with the discipline to which he was subjected, went to the canteen, got drunk, and afterwards struck the non-commissioned officer by whom he was drilled, for which, of course, he was sent to prison: this occurred in Canada, not in England. It might be said, that the same things occurred among the operatives of this country: but it should be recollected that if a civilian did knock down a policeman when drunk, it involved no more than punishment by fine; but it was different in the army, and the house ought to recollect the frightful consequences that were entailed on the soldier when he was guilty of drunkenness and insubordination. It appeared from a return which he had in his hand, that the principle crimes committed in the army were drunkenness and insubordination, and that the latter seldom happened without being caused by the former. It appeared, also, that the greatest number of men guilty of insubordination were placed in barracks; and that the acts of insubordination chiefly took place on parade, or at the evening roll-call; and what was a very extraordinary thing was, that the regiments which came from the East or West Indies, or from the Cape of Good Hope and other places, were more notorious for drunkenness and more violent than those at home, and that among them the number of capital punishments was greater than in other regiments. It was notorious that in the West Indies the soldiers had been known to add cayenne pepper to the spirits which they drank, because they were not strong enough. (Hear, hear.) He quoted Sir George Arthur. That officer said,—"We encourage a soldier to drink a small quantity of spirits, and we punish him for drinking a large quantity, though we know that a small quantity disarms him of caution as to the danger, and that the daily habit creates a physical necessity which the utmost fortitude cannot successfully struggle against. (Hear, hear.) A medical officer of great experience and authority, Dr. Ferguson, late Inspector-General of Military Hospitals, who had served both at home and abroad, in a work published by him some years ago, said—"A ration of spirits, as an article of daily diet, ever engenders a craving for more, so imperious and irresistible, there is no crime the soldier would not commit, no abomination he would not practise, for its gratification. Punishment, when put in compe-

tion, has then no terrors, and the fear of death is set at nought." Dr. Ferguson went on:—"The army canteens have ever been institutions of drunkenness; and it is difficult to believe how an abuse so monstrous, and a nuisance so palpable, could have been tolerated so long and to such an extent." Sir H. Goulburn stated, that the whole subject was under the consideration of government.

"THERE'S A GOOD TIME COMING."

(From the Fountain.)

Yes,—so the song says, and so the Bible says, and so every body expects. This is what we are all looking for, and what the friends of humanity are labouring to bring about—some one way, and some another, but all striving for the same great object. The good time is coming! We may be obliged to "let *patience* have its *perfect* work," but it *will* come, and for it we are willing to "wait a little longer."

The "good time coming," will be the reign of love. Man shall love his brother man, and none for "sordid gold" be found to injure God's own image—to mar the workmanship of God.

In the "good time coming," man's own right-hand or foot shall not offend, and none for present pleasure put forever from them life and happiness everlasting.

In the "good time coming," light shall fill the earth, and knowledge be increased. None shall sin or suffer by reason of ignorance—ignorance either of moral obligation, or physical laws.

"Length of days" and "long life" shall not be a weariness, in the "good time coming." The freshness of youth shall the old man possess, and the flight of time be marked by the blessings which it leaves behind. The store of happiness shall be always on the increase.

In the "good time coming," *Mammon*, the great idol in the temple of man's heart, shall not find worshippers, willing to imbrue their hands in the blood of their fellow-men, or to offer up living sacrifices, to gain its promised blessings.

Falsely called *Pleasure*, whose giddy votaries now spend their fleeting lives, that should be given to labour for the perishing, in a continued round of folly, rioting and drunkenness,—shall find no devotees in the "good time coming." No time will then be found to waste in revelry.

Ambition shall not lead forth to devastating war and bloodshed, or to the sacrifice of others' rights, legions of restless spirits or aspiring demagogues in the "good time coming."

But ere this "good time" comes, a change in the reigning principle of man must be effected. SELFISHNESS must be hurled from its throne, and pure BENEVOLENCE instated in its place. Those then who would hasten this glorious time, must "DENY THEMSELVES." No matter how great the enjoyment derived from a particular indulgence, if it is contrary to the welfare of any human being, *we must give it up!* We must "TAKE UP OUR CROSS." It may be a "cross," a hardship to us, to speak to friends and neighbours in the language of reproof—it may raise their enmity against us,—but when duty calls us to it, *we must not flinch!* We must "FOLLOW CHRIST," in his visits of love and mercy to the perishing. He went about doing good, and *we must do it too!*

Brethren! the work is before us, and it *must* be done, if we would ever see "the good time coming."

TEMPERANCE PRINCIPLE AT SEA.

In the last number of the Chronicle appeared a very excellent article from the *Inquirer* on this subject. We give this month the letter which we promised—and recommend it to the serious perusal of those who have an influence over seamen. The concluding paragraph is especially worthy of attention. It suggests the principle upon which all reforms must be based to be efficacious. Let the degraded masses of our country be taught to feel that a disinterested desire to do them good is the motive of the moral reformer, and half the work is accomplished.—

TO THE EDITOR OF THE INQUIRER.

SIR,—I read with much pleasure, in the *INQUIRER* of the 23rd January, some remarks upon a paragraph that has been going the round of the papers, attributing to Temperance, the scurvy, and other disasters which befel the barque *Columbus*, on her voyage; and, at the same time, that I wish to express my accordance with the views of the writer of those remarks, in his praiseworthy endeavour to expose a fallacy so likely to be injurious to the advance of Temperance among seamen, I cannot refrain from offering a few observations, drawn from personal experience, on the subject, which, I trust, may tend to throw some light upon, and place in its real position, the principle of Temperance at sea, about which, not much is at present really understood.

Some years ago, the practice of serving out grog to sailors at sea, was, it is well known, general on board vessels of every description; in fact, until very lately, one that did not do so was esteemed a rarity. However, the movement, once begun, it did not long remain confined to single instances, but very soon the cause was espoused, more particularly in America, by a vast body of ship-owners, who, standing forth to the world as the champions of Temperance, agreed, with wonderful unanimity, and much self-laudation, to erase spirits instantaneously and totally from the list of stores with which it was necessary to supply their vessels. Ungrateful as the plain truth may appear to those who advocated by their public acts, a principle utterly disregarded in private conduct, it is nevertheless, unfortunately, of too frequent occurrence for us to entertain a doubt of the fact, that when the support of a principle of social reform is also a pecuniary saving, it is adopted with greater eagerness, and advocated with far more zeal, than when, on the contrary, it looks to an outlay of those very means for its existence and progress, which, on the other hand, it helped to increase.

With the exception of some few bright examples, shining out from the mercenary mass by which they are surrounded and partially obscured, like gleams of sun-light bursting through dark clouds, this has been the way in which the Temperance at sea principle has been acted upon. Now, I am not one of those who cavil at good, because the purest and noblest motives have not been instrumental in bringing it about, if the good be really and truly a good to the parties most interested, and not merely a mis-named pretext to swell the triumph of a party; but with what kind of feelings, I ask, can the sailor be expected to view this deprivation of what, besides his tobacco, is the only luxury, that can be so called, within his reach, when he sees and feels with bitterness the motive that prompted it, and finds only in rare instances, "few and far between," some substitute offered to him? What his feelings are, and their reaction, when released from the discipline and confinement of ship-board, the dissipation and wretchedness of many hundreds show too plainly, and justify a comment on the example set by the private conduct of those advocating Temperance in the vessels they employ.

I do not think spirits to be any more necessary on board ship, than ashore; but I do think that some regard should be paid—when advocating a principle of

reform that deprives the sailor of what he has been taught to consider as one of, I may say the greatest of, his comforts—to the justice, to the necessity, of supplying him, in the place of the spirits which he has been used to receive in cold and wet weather, or upon emergencies, with chocolate, or coffee, or even tea. There are not many persons, I dare say, who will be inclined to doubt the improvement in the sailor's physical condition alone such a change would be likely to produce; and the need there is of it is sufficiently evident, I trust, without any descriptive details of the cold and wet, the long and dreary watch, with soaking rain or ever-drenching spray, the hard and bitter lessons that a sailor's life soon teaches.—I hope I have said enough to convince your readers that the best method to advance the cause of Temperance among sailors, at sea and a-shore, is, to convince them, by substantial proof, that it is not merely a mercenary movement, and that it has more at heart the improvement of their physical and moral condition, than the money-bags of their employers. I am, Sir, your obedient servant,

A FOREMAST HAND.

THE WRECK OF A MAN.

We once saw in a short ramble, an old, decrepit, worn-out piece of humanity—the very wreck of what was once a stalwart, perhaps a high-souled man. He had seen sixty winters. Silver coloured locks hung down from his feeble shaking head—his voice trembled and his knees shook—and his eye, dimmed with age, and blood-shot with dissipation, had sunk back in its sockets. He was old, and weak, and cheerless.

The old man sat down by the way-side, and told us his story—not the less interesting, because it was the story of hundreds of others. He had been a labouring man from his youth. Day after day and year after year, he had toiled on—struggled with adversity, and hoped for success. For many years the world went well with him. He had enough—not much to spare—but enough to make his home and the home of his family comfortable and happy. A few reverses came—such as fall to the lot of most of us—but the energies of his soul rose above them; he struggled, triumphed, and was independent. So he stood at fifty years of age.

Now came a change. From boyhood he had drunk the slow poison, alcohol; now he found himself its slave. Friends warned him of his danger, but it was too late. Not too late, could he have seen himself, his true position, and had known the safety of total abstinence. But the wily enemy did not wake him till the chains were rivetted. Then he struggled, and fell back,—and struggled and fell back again. He was a *drunkard*.

A volume would not now tell of the sufferings of the fallen man. Friends deserted him. His family was broken up. His wife dead. And the old man left alone. Many a time, when he was a man, he had cheered the heart of the forsaken—but none came to cheer his heart, or bind up his wounds. No man remembered that he was once a good citizen, a kind husband, and an indulgent father; that he had been kind to the unfortunate, and had administered to the afflicted. He was intemperate; and this covered his past virtues with the pall of blackness. Day after day, he delved alone in the low grounds of life, without hope.

And here he was when we saw him; away down in the depth of wretchedness. What could we do for him? What, but speak a kindly word, and write his brief story as a warning to the thoughtless.

Home Intelligence.

SPECIAL MEETING IN THE HALL OF COMMERCE.

A special meeting was held in the Hall of Commerce, on the evening of Monday, March 22nd, convened by the Committee of the National Temperance Society, for the purpose of directing public attention to the great waste of wholesome and nutritious grain in the manufacture of various strong drinks, while thousands are dying of starvation.

G. W. ALEXANDER, Esq., Treasurer of the National Temperance Society took the chair. He opened the meeting by remarking that he was a friend to the temperance principle—its adherent both in theory and practice. He had been so for many years, and his conviction was daily deepening in its favour. He would remind the audience of the immense cost of the drinking system. At least fifty million pounds sterling were expended annually in this country in intoxicating liquors, and bearing in mind this fact, it was no wonder that foreigners should almost invariably remark on the intemperance and degradation of our people. By far the greater part of this sum was spent by the working classes, and this was unquestionably the cause of a great portion of the vice, immorality, and crime which was so prominent a characteristic of our country. It was lamentable that so very few, comparatively, had lent their aid to the temperance movement, but he was not discouraged; he believed in the omnipotence of truth. America could boast that a great number of her ministers were adherents of temperance, and he trusted that the day was approaching when more of that class in this country would lend their aid to this good cause. It had the highest claims upon their attention, especially at the present time. He did not hesitate to express his belief that it was a sin to destroy wholesome grain in the manufacture of intoxicating liquor; but the act was of a dread character at the present moment. It was this particular view of the question they were to consider, and he trusted that good would result from the meeting; that meetings of a similar character would be held in all parts of the country.

Mr. HUDSON, in moving the first resolution remarked, that a variety of speculations had been indulged respecting the failure of the crops in Europe. The British Association for the Promotion of Science, at its last annual gathering, had canvassed the subject, but whether the disease affecting the potatoe was the result of electrical agency, or otherwise, was not determined. One thing was but too certain, that failures had taken place to an extent unprecedented in the history of Ireland; and he felt bound to add, that these frequent calamities would inevitably fall, as in part they had already done, on England, Hull, Liverpool, and other seaports were suffering, and had complained to the legislature of the influx of Irish paupers. It was time to ask what effect the introduction of 11,000 paupers in one town alone would have on taxation, and the labour of the English market. If one thousand out of the eleven thousand so introduced, were both able and willing to work, the sudden introduction of so many additional hands would have the tendency of depreciating the value of the workman's labour. Such men with whom they deeply sympathized, driven more from necessity than choice to accept reduced wages, outbid the English labourer; he felt, therefore, that at a time when provisions were high at home, and industry not too well paid to their own mechanics and citizens, that some concern ought to be evinced for distress on this side the Irish channel. No parties could be more anxious than they were to alleviate distress, but they proposed to do it most effect-

ually by withholding the corn from the manufactures of fermented and spirituous drinks. Agricultural chemists had been most solicitous to extirpate a small but very noxious insect, known by the name of the wire-worm. Farmers had long been perplexed, that sixty thousand acres of grain should be destroyed every year by this destructive worm; but the people of this country seemed wholly regardless of the ravages of the spirit-worm, by which so much golden grain was annually destroyed. It had unfortunately happened, that there were those who readily "strained at a gnat," to whom little sacrifices were great virtues. Some had proposed to forego fasting in every form; but he happened to know a family of great distinction who, while the members of that family were thus scrupulous in not withdrawing flour from the market by such indulgence, at the same time the spring brewing was not to be superseded, though the cost would probably amount to two hundred pounds. It was of this shortsighted benevolence they felt ashamed. After quoting the authority of Professor Playfair, in proof that the potatoe was not an article, from its lack-of-flesh-giving principle, on which the Irish nation and the Highlands of Scotland ought to depend for three-quarters of the year,—Mr. HUDSON made brief reference to the statements of Dr. McLeod, and to facts that had been laid before the public in reference to Ireland, and concluded by asking the audience to vote for the resolution; but while he did so, he conjured the meeting to be consistent with itself, not to hold up their hands for the motion, and in retirement raise the glass to their lips. It was from these considerations, he cordially pressed that resolution—

"That this meeting deplores and deprecates the application of human food of any kind for the production of intoxicating beverages, as a sinful waste of the bounties of Providence, more especially at the present time, when thousands are actually dying of want; and regard those who drink the liquors so produced, as responsible for the consequences resulting from this waste."

Mr. JOHN MEREDITH in seconding the Resolution of which he quite approved, regretted that they were deprived of the attendance of some speakers, who had engaged to be present.

The Resolution was carried unanimously.

Mr. BEGGS, Secretary of the National Temperance Society, rose to move the Second Resolution. He said, that it had been stated in the House of Commons, by Mr. O'Connell, that up to the 9th of February last, no less than 5000 adults, and 10,000 children had died of starvation. The evil had continued with very great severity up to the present time; and the natural consequences of famine had followed. Those who did not absolutely die from hunger, were cut off by fever and pestilence. The poor people were flying from Ireland, landing in our sea-ports—competing with our own labourers for subsistence, and spreading abroad the seeds of disease. This want and misery did not arise from a positive deficiency of food; and though he had read of many famines in the history of the world, he could not find one that might be fairly attributed to Providence, designing that the people should want food. But men had in every instance with which he was acquainted, thwarted the beneficent arrangements of the Creator. If people neglected to sow, they must not expect to reap. If they threw away or trampled down the fruits of the earth, they must not expect that miracles would be worked to supply the deficiency thus created. If they throw their food into the brewers vat, or into the distillers worm, and thus created scarcity, they had to bear the punishment in diminished supply, and increased price, which was now felt heavily, not only in the starvation which was desolating the sister country, but it was producing the most lamentable re-

sults in our own land, and amongst our own population. It was a grave and momentous question for the working classes. If bread was scarce and dear, they had to suffer. While famine was stalking abroad in Ireland, what were we doing as a nation. While such present misery and gloomy prospects for the future are before us, we find on the authority of the *Economist*, of the 24th October, "that the total quantity of barley used for distilling and brewing in 1845, was 8,748,000 quarters. Thus we have 8,748,000 quarters of barley consumed annually, for making beer and spirits. Now, it is calculated, that one quarter of wheat is sufficient to support one person a year, and making allowance for the difference of weight between wheat and barley, the above quantity may be considered equivalent to the support of between six and seven millions of persons." He believed, that we were called upon under such dire calamities to abridge our luxuries and necessities, if required; but this was not necessary, let the grain used in the manufacture of strong drink, be given to its legitimate use, and there was enough and to spare. We were not called upon to surrender any rational indulgence or enjoyment, but only to give up that which was pernicious and hurtful—as was fully confirmed by the medical certificate which he held in his hand, and which had been signed by above 1000 medical men, many of them of the first eminence. He moved the Second Resolution, "That while this meeting hails as a public boon, every measure having a tendency to diminish existing distress, they cannot but regard the abandonment of intoxicating liquors by the community as one of the most efficient and eligible, inasmuch as it gives to the people the food they require, while at the same time it removes the fruitful source of those numerous evils which have so unfitted the population to grapple with their wants, and regard it as their sacred duty to give their influence and example towards the attainment of this end."

Mr. William Spriggs, in the absence of Mr. Buckingham, who had been expected, briefly seconded the resolution.

A Mr. Campbell suggested an alteration in the wording of the Resolution, which after some explanation from the mover, was agreed to.

A vote of thanks was given to the chairman, and the meeting, which was very numerous and respectable, separated.

HOUGHTON, HUNTS.

A tea-meeting was held in this village on the 19th ult., in the Sunday School Room, to which about eighty persons sat down. After tea, the chair was taken by F. L. Ekins, Esq. He opened the meeting by showing the great benefit of abstinence from all intoxicating drinks. He then called upon several working men, whose testimony was given to the great satisfaction of all present.

Our thanks are due to the Rev. F. Hercourt, independent minister, for his exertions, as well as to others who assist in this noble cause, which is making great progress here.

At the close of the meeting, and since, we have obtained twenty-one signatures, of which many are working men, who had been trying the system before.

JOHN HUNTER.

GLASGOW COMMERCIAL ABSTINENCE SOCIETY.

SECOND ANNUAL BANQUET.

On Wednesday evening the second annual banquet of this society was held in the Assembly Rooms, Ingram Street—John M'Gavin, Esq., President of the society, in the chair. The rooms

were tastefully fitted up for the occasion, and presented a most elegant appearance. The place was crowded, there not being fewer than five hundred merchants, commercial men, shopkeepers, &c., with their wives and daughters present, all of whom seemed to take a deep and lively interest in the whole proceedings. Judge Marshall having asked a blessing, the company partook of tea, coffee, &c., of which there was an abundant and excellent supply.

After tea, the Chairman, who was received with applause, after referring to the origin of the society, which was instituted in February, 1846, stated that at their first banquet the members numbered 170, since which time there had been enrolled 239 new members, making in all 409 on the roll since the commencement of the society's operations. He regretted to have to state that from the above number there had to be deducted 25 who had either lapsed or resigned, leaving the society now 384 strong—(Cheers) This was good success, when it was considered that the society was confined more especially to one class.

Powerful and argumentative addresses were afterwards delivered by Judge Marshall of Nova Scotia, Mr. Robert Reid of Glasgow, Mr. Henry Clapp of Massachusetts, Mr. E. Anderson, Mr. W. S. Brown, and Mr. M'Kenna.

BOLTON.

A public meeting was held in the Temperance Hall, on Wednesday evening last. Robert Knowles, Esq., president of the Bolton Temperance Society, was called to the chair, resolutions were passed and a petition adopted to the House of Commons, to stop the manufacture of intoxicating drinks. Mr. WILLIAM SCOTT, of Manchester, spoke at length on the present scarcity of food and stagnation of trade. He alluded to the proposition of government to borrow 8,000,000*l.* to make up the revenue, and asked whether it was not time that the great waste of the bounties of Providence, effected in the manufacture of intoxicating liquors should be stopped? Mr. RAPIER went at considerable length into statistical accounts, to shew the great amount of money spent in intoxicating drinks, and the great benefits which might be derived from its use in other respects, namely, the establishing and supporting of educational and other institutions, sending missionaries abroad, &c. He alluded to the saying that "more grain went through the kiln than through the mill," and illustrated the subject by referring to the number of parties engaged in 1841 in the manufacture of intoxicating drinks in Great Britain, which was 90,870, while the number of bakers, corn-dealers, &c., at that period, was only 71,000. Messrs John Hiton, John Cunliffe, Carling, Orrell, and Baron, also addressed the meeting, which was numerous and respectable.—*Bolton Chronicle*.

Mr. AINSWORTH presented a petition signed by the members of Temperance Societies of the Borough of Bolton, calling the attention of the House to the fact, that 7,000,000 of quarters of grain were annually consumed in breweries and distilleries in this country, and praying, that steps be taken at the present crisis to prevent such a waste of the fruits of the earth.—*Times*, March 17th.

FATALITY AMONGST PUBLICANS.—At the Town Hall, in this city, on Wednesday last, no less than eight applications for transfers of licenses, by widows whose husbands have died since the last licensing day, were laid before the magistrates.—*Carlisle Journal*.

ST. MARYLEBONE.

Two crowded and highly interesting meetings were held in Enon Chapel, New Church Street, Marylebone, on the evening of March 24th, the day appointed for the National Fast. The first meeting, commencing at about a quarter to seven o'clock, was attended by females only. Miss Gwennap, a zealous friend of the cause, presided, and opened the proceedings with a suitable address. The other speakers were Mrs. Dalgarno, (who, with her husband, Captain Dalgarno, has several times circumnavigated the globe); Mrs. Curry, of Walworth, and Mrs. C. L. Balfour.

The general meeting, which began at half-past eight, was designed to have more especial reference to the waste of grain in the manufacture of intoxicating drinks. The greatest attention was given by the large and respectable audience to the arguments used in illustration of the subject, by the chairman, Rev. Dr. Burns, and by Messrs. W. Stevenson, of the London University; Mr. Mann, Wesleyan Local Preacher; Mr. Ashdown, and Mr. James Balfour.

Dr. Sewall's celebrated Colossal Stomach Plates were afterwards exhibited, and appeared to create a powerful impression upon the minds of those present.

A considerable number of signatures were taken at the conclusion of both meetings.

LEIGHTON BUZZARD.

J. R. Gutteridge has been labouring two months, in this neighbourhood, as temperance missionary; he has been sustained by the kindness of J. D. Basset, Esq., and Hannah Grant. In this place, there are 32 public-houses, seven malt-houses, and one common brewery—to a population of 4000. The labours of the missionary have been confined chiefly to visiting the people at their own dwellings. He has made nearly one thousand visits, besides holding meetings, and obtained 100 signatures. He found in Leighton Buzzard, 296 adults and 333 juveniles who could not read, 16 families without Bibles, 343 persons not attending Divine worship, and about 126 drunkards. His labours seem to have given great satisfaction to those who have employed him, and to have had beneficial results upon those among whom they have been conducted.

SHEERNESS.

On Monday the 8th, a part of the crew of the brig *Ann*, of Shields, addressed a meeting in this town, on the benefit of Total Abstinence to Working-Men. The arguments adduced by these hardy sons of the deep, went to show that teetotal sailors were superior in health—contrary to the reports that they were more subject to scurvy than those who take grog. The appearance of these men was clean, healthy, and robust. We hope that our Merchant and Naval Service will before long boast of more teetotal sailors.

G. STUBBINGS.

PROGRESS OF TEMPERANCE IN THE ISLE OF MAN.—Mr. Dalton, of Sheffield, the talented temperance lecturer, has been the means of obtaining a considerable number of signatures to the pledge, within the last week or two. Numerous meetings have been held in Douglas and neighbourhood, and nearly 200 new names have been enrolled as members of the society. Mr. Dalton's stay among us will continue for some weeks longer, and, we hope with continued success.—*Isle of Man Times.*

Foreign Intelligence.

(To the Editor of the *National Temperance Chronicle and Temperance Recorder.*)

DEAR SIR,—I desire to return you my best thanks for the publications and tracts you so very kindly sent me, which I safely received a few days ago.

Our Total Abstinence Society prospers, I am happy to say, and we hope we shall yet have the pleasure of seeing many more join us; we at present number 117 members, including those at the out-stations of this Mission, composed principally of Christians, and some heathen.

I am very happy the cause prospers so in England, and I hope, with the Lord's blessing upon your endeavours, many more will yet join you.

I am sorry to say that drunkenness is on the increase among the higher classes of the Hindoos, both at this place and surrounding villages.

We continue to hold our monthly meetings as usual, which generally prove very interesting; we have generally some very good addresses from the members.

Please to pray for us that the Lord's blessing may rest on our endeavours, and that all may ultimately prove to the glory of God, the honour of our dear Redeemer, and the means of good to many souls.

With best respects to the Committee, and many thanks for the great kindness they have shown me.

I remain, my dear Sir,

Your's very sincerely, and greatly obliged,

CHARLES JAMES ADDIS,

Secretary to the Coimbatour Total Abstinence Society.

(Son of the Rev. W. B. ADDIS, L.M.S.'s Missionary Coimbatour.)

Coimbatour, Madras Presidency, East Indies, Jan. 6th, 1847.

INTEMPERANCE IN GLASGOW.

In the last edition of *The Progress of the Nation*, by G. R. Porter, Esq., the following passage occurs:—

"The reform (of drunken habits) has not yet made any deep impression upon the working-people of Scotland. Mr. Alison, the Sheriff of Lanarkshire, in his evidence given before the committee on combinations of workmen, so recently as 1838, speaking of the habit of intemperance in Scotland, said—'I know opium is used to a certain extent, but I think whisky supersedes everything. In short, I may mention one fact to the committee which will illustrate the extent to which the use of whisky is carried; in London, the proportion of public-houses to other houses is as one to fifty-six; in Glasgow it is one to ten; every tenth house in Glasgow is a spirit-shop. I should say, as far as my statistical researches have gone, that the proportion of whisky drunk in Glasgow, is twice or thrice as much as in any similar population upon the face of the globe.' Being asked whether the proportion of spirit-shops mentioned was greater than it was fifteen or twenty years ago. Mr. Alison stated that it was considerably increasing; that in 1824, every FOURTEENTH house was a public-house, and that the proportions since, and at different times ascertained, have been one in twelve, one in eleven, and (as already stated) in 1838, one in ten."

"Papa, the temperance men say they put logwood in port wine. Is that what dyes your nose so red?" Nonsense, my son, go to bed."

TEMPERANCE CAUSE.

Looking back over the last twelve years, how much has been accomplished! Then the favourites of fashion, the spoiled children of fortune, and "the wise world" alike of religion, letters, and trade, looked upon teetotalism as an outbirth of a wild "fanaticism," or as the short-lived offspring of a transient enthusiasm. How changed are all these views! It has now written its true lineage in its success, and vindicated, by its literature and its labours, its claims to philosophy and truth.

Propositions then advanced with hesitation, are now as settled and secure as the axioms of geometry; doctrines enunciated as theories, amid doubt and difficulty, have been established on the broad basis of experience, and confirmed by the best inductions of science; foolish customs, and fatal fashions, strong as the castes of India, are dissolving before the light and heat of truth; once streaming fountains of vice, want, and wretchedness, are now checked or dried up; at last, from bench and bar, from pulpit and press, from parliament and platform, from every association of freedom and intelligence, and from every combination of charity, the confession comes, that this principle is *powerful for good*—and while the voice of other lands, telling its triumphs, falls upon the ear like the music of many waters, the Temperance Organization, with all its apparatus of lecture halls, libraries, and literature, its sanatory and scientific teachings, is assuming its proper position among the noblest institutions of our fatherland, destined, we believe, to suffer neither decline nor decay, until the happy period arrives, when it shall have finished its great work of education, and the vice which it aims to prevent and destroy, shall exist only in the pages of history.—*British League.*

THE FAST.

The following letter is taken from the *TIMES* of February 27th, 1847.

(To the Editor of the *Times*.)

SIR.—Permit me to draw your attention, and, through your columns, that of the Clergy of the United Kingdom, to the notice of Mr. Plumptre, in the House of Commons yesterday, "That he will move that a humble address be presented to her Majesty, to cause a day to be appointed for a national fast and humiliation, in consideration of the awful and destructive famine in Ireland."

That scourges have been inflicted by Providence upon the human race history give us too many instances; but in approaching with prayer the Almighty, to mitigate his wrath, we should duly examine ourselves, whether the infliction of which we complain is not with us, and with us alone.

To be in a state of famine is to be without all means of sustaining life; and can we, the people of the United Kingdom, say such is the case at the present moment, so long as millions of quarters of oats are supplied to the horses of the military, and to those used for pleasure, and millions of quarters of barley are converted into gin; both affording substantial and nutritious food for man?

Would that humane and scientific gastronomer, M. Soyer, turn his attention from the offal of celery and turnips, as sustaining condiments for man, to oats and barley, and give a receipt for converting them into the staff of life—firmity and puddings, he would do an act acceptable to humanity, and secure to himself laurels not to be gained in the kitchen of the Reform Club.

Ten pounds of oats per day is the usual allowance for a military horse, and more for one kept for pleasure, and the same weight of barley, washed and distilled for gin, is, as gin, but a moderate allowance daily for each of the tens of thousands of gin drinkers.

Whilst oats and barley are thus consumed, there can be no plea to the Almighty to avert the scourge of famine from amongst a united Christian people; and I will not seek to approach the Throne of Mercy, on which sitteth the Author and Giver of all good, whose ways are those of love, with a lie in my mouth; but I will rather humbly entreat Him to strengthen our hearts unto wisdom, that we may not turn away those good things which he has vouchsafed to bestow upon us for our need, and use them for pomp and our destruction.

I am, Sir, your obedient servant,
Feb. 26th. HOWARD.

STIMULATION AND NUTRITION.

The distinction, although incaleculably important, is not sufficiently recognised betwixt stimulation and nutrition; between repairing the expenditure of the fuel by a supply of substantial matter, and urging unseasonably, or to an inordinate degree, the violence of the heat and the brilliancy of the flame.

The strongest liquors are the most weakening. In proportion to the power which the draught itself possesses, is that which it ultimately deducts from the person into whose stomach it is habitually received. In a state of ordinary health, and in many cases of disease, a generous diet may be safely and even advantageously recommended. But in diet, the generous ought to be distinguished from the stimulating, which latter is almost exclusively, but, on account of its evil operation upon the frame, very improperly called *good living*. The indigent wretch, whose scanty fare is barely sufficient to supply the materials of existence, and the no less wretched debauchee, whose luxurious indulgence daily accelerates the period of its destruction, may both be said, with equal propriety, to *live hard*. Hilarity is not health, more especially when it has been roused by artificial means. The fire of intemperance often illuminates, at the very time that it is consuming, its victim. It is not until after the blaze of an electric corrosion, that its depredations are exposed.

Stimuli sometimes produce a kind of artificial genius, as well as vivacity. They lift a man's intellectual faculties, as well as his feelings of enjoyment, above their ordinary level. And if, by the same means, they could be kept for any length of time, in that state of exaltation, it might constitute something like a specious apology for having had recourse to them. But unfortunately, the excitement of the system can in no instance be urged above its accustomed and natural pitch, without this being succeeded by a correspondent degree of depression. Like the fabulous stone of Sisyphus, it invariably begins to fall as soon as it has reached the summit, and the rapidity of its subsequent descent is almost invariably in proportion to the degree of its previous elevation. Genius, in this manner forcibly raised, may be compared to those fire-works which, after having made a brilliant figure in the sky for a very short time, fall to the ground, and expose a miserable fragment, as the only relic of their preceding splendour.—*From Essays on Hypochondriases, by John Reid, M.D. published in 1821.*

TEMPERANCE PROVIDENT INSTITUTION.

The Sixth Annual Report of this Institution is now published.

The accounts show an increase of no less than thirty per cent, both in the Renewal Premiums, and in those of New Members.

The number of policies issued to the present date, is 2354, being an increase of 491 since last report.

The claims by death during the financial year, have been only three, amounting to the small sum of 140*l.*; three other claims have since been reported amounting to 400*l.*; but the total is still under that of last year.

So great a difference in the rate of mortality between this and all other offices, during a space of six years, is a strong testimony to the superiority of *teetotal* lives. The value of such a testimony in favour of abstinence, can hardly be overrated: it was acknowledged by the recent "World's Convention," and entitles this institution to the cordial support of all the friends of temperance and of science.

Though the public generally may not at present admit the superior longevity of *teetotalers*, the Directors think it must be plain to every one capable of taking a candid view of the subject, that an office which is entirely exempt from all losses by intemperance, and by what is called free living, must stand upon a much more favourable basis, than offices subject to such risks.

Extraordinary as has been the success of this Institution, and triumphantly as it has overcome the many difficulties it has had to contend with, its prosperity must still depend upon the prudence and unremitting care of its management, and the zealous co-operation of the members. Each individual has his own circle of acquaintance, and should exert himself to induce every healthy *teetotaler* to assure. The Institution includes a large number of the leading friends of the cause in all parts of England and Scotland, and of all ranks of life, from the wealthy banker and merchant, to the mechanic and labourer. Let each exert his influence in his own sphere, not only by personal canvass, but by recommending the Institution at public meetings and through the press; there can then be no doubt, that the Temperance Provident Institution will as far surpass other offices in the number of lives assured, as it falls short of them in the number of claims by death.

Signed on behalf of the Directors.

ROBERT WARNER, *Chairman.*

THEODORE COMPTON, *Secretary.*

London, 1st January, 1847.

A DRUNKARD'S WIFE.

The following communication, over the signature of "Anna, the wife of a Drunkard," appears in the last number of the *Lowell Niagara*.—*Fountain.*

"Who can tell the sorrow and misery, the poverty and distress which rum has caused? Let the wives and mothers of the drunkard speak—they can tell; let them speak in tones that shall be heard by every rum-seller throughout the nation. The time has arrived when every female should be up and at work in the temperance cause. Intemperance is making fearful strides in our city at the present time. Sisters, let us go forth to the battle—let us try to save the young and rising generation from the alms-house, and the drunkard's grave.

"It has often been said that the widow's lot is the most lonely and trying that falls to the female sex. I

cannot agree with the above sentiment.—Of all the wretched persons on this earth, there are none so wretched as the wife of the drunkard. She is uncared for—unprovided for; and he who should be her protector, spends his earnings in the grog shop, and returns home cross and fretful, with a red nose, bloated eyes, and a frown for every one; his family are in rags and want, his debts are unpaid, except his grog bills, which he pays punctually.

"The writer of this has been the wife of a drunkard fifteen years, and has often known the time when her husband could not get a loaf of bread, but never saw the time when he could not get rum."

THIS IS THE WAY THE MONEY GOES.

In the year 1843, eight million one thousand four hundred and forty-nine pounds, one shilling, and fourpence, was spent by the people of England in tobacco! a tolerably round sum to "end in smoke." If the weed had been worked into pigtail, rather more than half an inch thick, it would have formed a line 99,470 miles long—long enough to go nearly five times around the world!

Poetry.

KING GIN.

BY EDWARD YOUL.

I.

A PALACE, and a king within;—
Hail, potent monarch! Hail, King Gin!

Open stands his palace door;
Ready access have the poor;
He is praised, through all the town,
By torn coat and ragged gown;
Weazen face, and shrivelled limb,
Each can hob and nob with him;
He extends a cordial hand
To the meanest in the land.

Sad heart in sinking bosom,—
Beauty blighted in thy blossom,—
Poverty, with thy gaunt stride,
And Theft running by thy side,—
Ignorance, untaught by any,—
Hunger, with thy only penny,—
Come, in any garments suited,—
Come, though you should come barefooted,
Come in squalor,—come in sin,—
Doors are open;—enter in.

Come from the heat; come from the cold;
Young men, come; and come, the old;
Bring your wives, in all their charms;
Bring the babe that's held in arms;
Bring your sisters; bring your brothers;
Bring your fathers; bring your mothers;
Bring your daughter in her beauty;
Bring the son you've reared to duty;
Bring your friend; and bring your neighbour;
Bring the workman from his labour;
Bring the stranger from the street;
Bring the very next you meet.

II.

A palace, and a crowd within:—
Wilt hob and nob with this King Gin?

So—you see He is a King—
For he does the royal thing:—
He maintains his regal station,
By the process of taxation.
Who this palace enters in,
May learn this lesson from King Gin:—

Kings are not ashamed to tax
Shoeless feet and shirtless backs.

There, the artisan in tatters
Stands beside his well-dressed betters,—
But he wore, in former years,
Coat and hat as good as theirs ;
Ere three summers, they will be
Habited as ill as he—
Sunk as deep in misery.
Yonder is a desperate woman,—
Hardly can you call her human ;
Once she was a maiden fair,
And she had rich golden hair ;
Once her mother rocked her sweetly ;
Now she's lost, ay, lost completely.

The Magdalen asks for the poisonous drop,
Madly pledging her only hope ;
She had yet a stake—but the taste of gin
Deepens disgrace, and strengthens sin ;
The brand on her brow will be deepened to-morrow ;
She will know less shame, and feel less sorrow ?
She will fall—Oh, God, how deep !
Ere they thrust her aside to her harlot sleep.
Frenzy, with the staring hair,
Stands at the elbow of Despair,
And a step behind is Care.

Boys approach, and girls and children—
O, their presence is bewildering—
Boys, that should be taught on stools,
And the girls in daily schools,
Dragging the streets and lanes together
In the dry and sloppy weather,
Pausing not, but plunging in,
Like grown drunkards, to drink gin.

Ah, she is not ten years old,
But her face is very bold ;
She was born a drunkard's daughter,
And a father's hands have brought her
To this haunt of Death and Sin ;—
And she leads her infant brother ;
And she curses like her mother ;
And she takes her glass of gin ?
God ! she bids the infant sip ;
And the babe smiles with wet lip.

A palace, and a King within !
On his throne behold King Gin !
Open stands his palace door ;—
Ready access have the poor ;
But—alas ! together dwell
With him, Sin, and Death, and Hell.

From *Howitt's Journal*.

To the Editor of the NATIONAL TEMPERANCE
CHRONICLE.

RECEIPTS FOR MAKING VARIOUS ARTICLES OF
FOOD OF INDIAN MEAL.

Common Journey, or Johnny Cake.—Into one quart of meal, stir one pint of boiling water, with salt ; spread it on a board an inch thick, and bake it before the fire, or otherwise on an iron over the fire.

Superior Johnny Cake.—Take one pint of cream, half a pint of meal, two eggs, two table-spoonfuls of wheat flour, half a tea-spoonful of carbonate of soda, and salt to suit the taste. Bake in a hot oven.

An excellent Johnny Cake.—Take one quart of milk, three eggs, one tea-spoonful of carbonate of soda, one tea cup of wheat flour and Indian meal sufficient to make a batter of the consistency of pancakes. Bake quick, in pans previously buttered, and eat it warm with butter or milk.

Indian Cake.—One pint of sour milk, one tea-spoonful of carbonate of soda, one table-spoonful of sugar, one table-spoonful of butter, one egg, salt, and stiff enough to pour.

Batter Cakes, No. 1.—Prepare a thick batter, by wetting sifted meal with cold water, and then stirring it into that which is boiling, salt, and when it is lukewarm, add yeast, when risen, bake in thin cakes over the fire.

No. 2.—Take some milk, correct its acidity with carbonate of soda, add salt and meal to make a thick batter, and cook as before.

No. 3.—Stir a quart of boiling water into the same quantity of meal, add a little salt and two eggs well-beaten ; cook as before.

Corn Muffins.—Take one quart of butter milk, three or four eggs well beaten, a small quantity of flour ; mix them together, and then make it quite thick with corn meal ; add a table-spoonful of melted butter, and salt to suit the taste ; butter the pan in which it is baked.

Corn and Flour Bread.—Prepare a thin batter, by wetting sifted meal in cold water, and then stirring it into that which is boiling, salt, and when it is lukewarm, add yeast, and as much flour as there is corn meal ; bake in deep dishes in an oven when risen.

Corn Bread.—To one quart of sifted meal, add one tea-cup of cream, three eggs, one tea-spoonful of carbonate of soda dissolved in water, butter-milk to make it quite soft, stir it well, and bake it in a bake-kettle or oven.

Hasty Pudding.—Put in three pints of water and a table-spoonful of salt, and when it begins to boil, stir in meal until it is thick enough for the table. Add, if you choose, sour apple, chopped. Cook twenty or thirty minutes. Eaten with milk, butter or treacle.

Fried Hasty Pudding.—Cut cold pudding into smooth slices, and fry brown in a little butter or pork fat.

Hasty Pudding Bread.—Prepare hasty pudding as before ; when lukewarm, add yeast, and after rising, bake in a deep dish in a hot oven.

Corn Meal Pudding.—Scald four quarts of milk, stir into it one quart of sifted meal, one cup of molasses, a table-spoonful of salt, a little spice of any kind you like ; bake it three or four hours in a pretty hot oven.

Baked Pudding.—To two quarts of milk, add one quart of meal, a little salt, and a cup of sugar. Prepared by heating the milk over the fire, stirring it occasionally to prevent its burning ; when it scarcely boils, remove it, put in the salt and sugar, and scatter in the meal, stirring rapidly to prevent its collecting into lumps ; put in the nutmeg, and turn into a deep pan. Bake immediately, or otherwise as may be convenient, in a hot oven, three hours. When it has baked an hour or more, pour over the pudding one gill or one half-pint of milk, this will soften the crust and form a delicious whey.

Boiled Pudding.—Into two quarts of meal, stir three pints of boiling water, some salt and a gill of molasses or treacle, spice or not, as you choose,—tie up in a strong cloth or pudding bag, put into boiling water, and cook over a steady fire for three hours.

Superior Boiled Pudding.—To one quart of Indian corn, add three pints of hot milk, half a pint of hot milk, half a pint of molasses or treacle, a dessert spoonful of salt, an ounce or more of beef suit stued fine. Stir the materials well together, tie them in a cloth, allowing room for the pudding to swell one-eighth larger, and boil it six or eight

hours—the longer it boils the better. It may be made without suet.

Indian Dumpling.—Into one quart of meal, stir one pint of boiling water with salt. Wet the hands in cold water, and make them into smooth balls, two or three inches in diameter. Immerse in boiling water, and cook over a steady fire twenty or thirty minutes.

If you choose, put a few berries, a peach, or part of an apple, in the centre of each dumpling.

Superior Dumpling.—To one pint of sour milk with carbonate of soda, add one quart of meal and a large spoonful of flour, roll out with flour and put in apple, and cook as before.

Homony.—This article is considered a great delicacy throughout the Southern States, and is seen on almost every breakfast table. It is prepared thus:—the corn must be ground not quite into meal. Let the broken grains be about the size of a pin's head. Then sift the flour from it through a fine hair sieve. Next, shake the grains in the sieve, so as to make the hulls of bran rise to the top, when it can be removed by the hand. The grains must then be washed in several waters, and the light articles, which rise to the surface, poured off with the water through the fingers, so as to prevent the escape of the grains. Have a pot or boiler ready on the fire with water in it, add the grains at the rate of one pint to two pints of water. Boil it briskly about twenty minutes, taking off the scum and occasionally stirring it. When the homony has thoroughly soaked up the water, take the boiler off the fire, cover it, and place it near, or on a less heated part of the fire, and allow it to soak there about ten minutes. It may be eaten with milk, butter, treacle or sugar. The flour or meal sifted out can be used to make bread or cakes.

Buck Wheat Cakes.—This cheap article of food is considered a luxury throughout most of the American States, from the 1st of October to the 1st of April. During this period, it is found almost everywhere at breakfast, on the most frugal and the most sumptuous tables. When eaten warm, with butter, sugar, or molasses, or treacle, it possesses a flavour that cannot be equalled by any other girdle cake whatever. The buck wheat flour, put up in small casks in Philadelphia, is the best that can be procured in America.

Receipt.—Mix the flour with cold water; put in a cup of yeast and a little salt; set it in a warm place overnight. If it should be sour in the morning put in a little carbonate of soda; fry them the same as any girdle cakes. Leave enough of the butter to leaven the next mess. To be eaten with butter, molasses, or sugar.

A CONSTANT READER.

5th March, 1847.

A NICE CALCULATION.—A man was brought up on Friday, charged with being drunk and disorderly in the streets. He appeared scarcely to have recovered from the effects of his potations, and in reply to the charge, said, "Well, it is *nine years* since I was here before, and it will be *eleven years* before I come again."—*Liverpool Mercury.*

INTEMPERANCE.—The Free Church presbytery of Greenock have appointed a committee to write and circulate six tracts against intemperance: 1st. On the expense of ardent spirits. 2nd. On their injury to health. 3rd. Compare their own and the Scripture Drinking Customs. 4th. On the Drinking Usages of Scotland. 5th. On their moral effects. 6th. An address to ministers and elders on the subject.

GRUMBLERS.

What a host of grumblers there are in the community. Go where you will, and you will find a class of persons perpetually grumbling about something. Nothing goes right with them. Some farmers are always grumbling about the weather. It is either too hot or too cold, too wet or too dry.—The potato crop will be short or the corn will be "thin," or something is going wrong the whole season—but notwithstanding all this, seed time and harvest fail not every year. There are some men who grumble continually in their families.—Their wives never do anything right; their children are always in trouble; there is no peace in their houses, and if such men can find nothing to grumble at, why, they will grumble at nothing.—They can't live without finding fault with some *thing* or some *body*. They grumble their way through the world, and die grumbling. There are some men who are always grumbling about their minister. The poor man's sermons are either too doctrinal or too practical; he has too much animation, or not enough; he visits all the time or not at all, and the grumbler can never be satisfied. If the angel Gabriel should descend from heaven and preach with an angel's tongue, there would still be some to grumble. Whatever may be done in community for the welfare of the citizens, there will be some to grumble; in fact, they could not live without grumbling. They must do it, it is their nature.

We find these grumblers in the temperance ranks. They do nothing except to look on and grumble. They complain of this man and that man engaged in the cause, and this and that method of operation. "Such a man is an injury to the cause," say they, "The cause would get along better without him." If we use legal action, they say, "why don't you use moral suasion," and if we use moral suasion, they say, "why don't you prosecute the rum-seller?" "Why don't you have more lectures?" "What do you want to have so many lectures for. It's no use to keep talking all the time." Why don't you do this and why don't you do that; never satisfied with anything. If we should change our plans, they would be no better satisfied. No change we could make would please them; no, if we should conform to their own ideas, they would grumble on then. The best course for teetotalers to pursue, is to take no notice of this class of persons. They will not be satisfied or pleased with anything; therefore "let them slide."—*Dev Drop.*

TEETOTALISM IN IRELAND.—Extract of a letter from Theobald Mathew, to R. D. Alexander, Esq., dated 25th January, 1847:—"It will delight you to be assured that the sacred cause is progressing gloriously. In the midst of sufferings, even unto death, the pledge is faithfully observed, and we now, thanks be to God, number more in the ranks of teetotalism than at any other period. The Temperance Society is being tested like gold in the furnace by these calamitous times, and is coming out purified. Drunkenness will never again, with the Divine assistance, become the national sin of Ireland."—*Suffolk Chronicle.*

THE TWO PHYSICIANS.—Whitaker, in his History of Leeds, tells us of two contemporary physicians, Dr. W. Gibson and Dr. Hulme. He says of the first, "He abandoned himself" to brandy, "with as clear and calm a foresight of its consequences, as if he had been studying the case of a patient." He died in the prime of life, at thirty-nine. His friend, Dr. Hulme, an abstemious water-drinker, lived to ninety-two.

1847
MARCH 5

National Temperance Society.

OFFICE 11, TOKENHOUSE YARD.

VICE-PRESIDENTS.

The EARL of ARUNDEL and SURREY, M.P.
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J. S. Buckingham, Esq.	Rev. P. Penson, M.A.
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William Janson, Jun., Esq.	Robert Warner, Esq.
Ven. Archdeacon Jeffreys.	Edward Webb, Esq.
G. S. Kenrick, Esq.	Rev. J. Wilson.

TREASURER.

G. W. Alexander, Esq., 40, Lombard Street.

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Richard Barrett.	C. H. Lovell, M.D.
Jabez Burns, D.D.	John Meredith.
William Cabell	Richard Potter.
William Cash	W. W. Robinson.
John Cassell	T. B. Scutt.
Charles Gilpin	

SUPERINTENDENT OF MISSION.

John Meredith.

SECRETARY.

Thomas Beggs.

ANNUAL MEETING.

THE ANNUAL MEETING of the Society will be held in EXETER HALL, on Thursday, May 20th, at Six o'Clock in the Afternoon.

THE FUND FOR 1847-8-9.

Although the Committee have realized the sum for which they engaged, before any portion of it was called in, they feel that in itself it will be very inadequate for the completion of the great and important purposes they have in view. They cannot, therefore, relax in their efforts until the entire sum proposed, £5000, is raised, and hope that their friends throughout the country will aid them in its attainment.

SUBSCRIPTIONS.

Cash, Samuel . . . £3 3 0	Meredith, J. . . . £1 1 0
Foster, Josiah . . . 1 0 0	Money, Wigram . . 0 10 0
Hingston, J. . . . 0 10 0	Peek, R., Kings-
Holmes, W., Alton 1 1 0	bridge 1 1 0
Hodge, J., Drury	Sturges, Rebecca . 1 1 0
Lane 1 1 0	Turner, Rev. W. H. 2 2 0
Loomes, J., St.	Wheeler, F. . . . 0 10 0
John's Street . . 0 10 0	

SPECIAL FUND.

Rowntree, W., Esq. £2 0 0	Hitchin Society . . £2 0 0
Evans and Clarke,	Senex 5 0 0
Messrs. 0 10 0	
Chappell, H., Esq. 5 0 0	DONATION.
Hicks, R., Esq.,	A Friend, per J.
Surgeon 5 0 0	Balfour 0 5 0

NATIONAL TEMPERANCE SOCIETY.

address on scarcity has had a very extension among the influential classes, and, as been productive of much thought on The Committee have been enabled, proposed in the last *Chronicle*, to send th, Bridgwater, Bristol, Cirencester,

Dover, Sticklepath, Wellingborough, and Leighton Buzzard. The address has been reprinted in several newspapers. They are still sending out considerable quantities. Several petitions have also been presented to the House of Commons, and others are in progress in various parts of the country, similar in prayer to the one adopted by the Committee.

The Committee have placed in the hands of competent writers a series of subjects for suitable addresses, "On the Importance of Total Abstinence in Relation to the Rising Generation." In this they are carrying out the recommendations of the late World's Convention, and next month they hope to be able to announce full particulars, as to time of publication, subjects, price, &c., &c.

In addition to this, they have appointed a missionary, whose exclusive attention will be paid, for a length of time, to the schools of the metropolis.

They have felt it to be their duty to carry out, as far as practicable, the resolution of the Convention respecting seamen; and as the first step seemed to be, to obtain correct information as to the actual moral condition of the men engaged in our merchant service, they have appointed a missionary to labour exclusively for three months in the London Docks, who, in addition to missionary labours, will procure the desirable information, and afterwards this will be employed in the manner most likely to be useful in the promotion of Temperance principles among that neglected body of men. A schedule containing the necessary points of inquiry will be ready in a few days, and it is intended to be sent to every seaport in the kingdom where suitable correspondents can be obtained.

They have placed in the hands of a highly-esteemed, experienced, and devoted foreign missionary, the drawing up an address on the "Evil of Exporting Intoxicating Drinks amongst the Heathen" It is intended to set forth—

The influence of this practice on those sailing in ships carrying missionaries.

The influence on the aborigines, and on the heathen in general.

The influence on Christian societies abroad.

The necessity of missionary boards securing Temperance co-operation.

This is carrying out another of the resolutions of the Convention. In relation to the drinking usages, on which a specific resolution was adopted by the Convention, they have procured the assistance of two writers conversant with the subject, who are engaged in drawing up addresses to employers and to the employed "On the Drinking Usages of Workshops, and those particularly affecting Workmen."

The Statistical Committee have also prepared a schedule and circular, which will shortly be published, suggesting those points of inquiry to local societies which seem most likely to return accurate information as to the causes, extent, and evils of our national intemperance, and the present position of the Temperance movement.

In the present number of the *Chronicle* will be found the medical certificate which has so long engaged the attention of Mr. John Dunlop, with the whole of the signatures already appended to the document. In rendering their assistance to that gentleman, they felt that it was a most important movement, and one likely to tend greatly to the promotion of Temperance principles throughout the world; and they have much satisfaction in being able to present it to the public in its present stage of progress. The following communication has been received from Mr. Dunlop:—

5, Stanhope Street, March 24th, 1847.

MY DEAR SIR,—I am happy now to be enabled to forward to you the Medical Temperance Testimony, signed by a considerable number of the principal authorities throughout the kingdom. The subscriptions are being still continued in all directions; but it is time now to report progress (so to speak) and let our friends know what has been done, but without prejudice to further exertions.

In taking advantage of the *Chronicle* of the National Temperance Society, to make my interim report, I think it right to thank my friends of the

Committee, for the support they have given to my exertions; particularly in so kindly and handsomely confirming the setting aside part of the Convention Fund for this object, as suggested to them by the late Convention Committee.

I trust, and, indeed, have no doubt, my friends in the National Committee will still continue their good offices in this department.

I am, Dear Sir, your faithful servant,

JOHN DUNLOP.

To Mr. Thomas Beggs, Sec. &c. &c.

MEDICAL TESTIMONY.

TO THE TEMPERANCE COMMITTEES.

London, 5, Stanhope Street, Gloucester Gate, Regent's Park.

GENTLEMEN,—I HAVE been occupied for a considerable time in efforts to bring the claims of Temperance before the great body of Medical practitioners in the empire; in endeavouring to draw the attention of that highly influential class to the facts which can happily now be adduced to a great amount, in favour of the practice of Total Abstinence; and in trying to procure their repeated consideration of the medical question, in connexion with the frightful condition of our population in regard to national intemperance.

Whether final success shall follow these measures, and whether we shall obtain the universal concurrence of the British Medical Faculties to our cause, instead of their present apathy or hostility, will considerably depend upon the assistance which the general friends of Temperance may be pleased to afford to the present Medical movement.

The Leaders of the Medical Profession in London, have granted to my request the document annexed, which I trust you will find in the meantime very satisfactory. Besides these Metropolitan Physicians and Surgeons, nearly 1000 eminent practitioners in every part of Great Britain have concurred in and signed this document, and some in the metropolis of Ireland. *But though thus much has been gained, the greater part of this important measure is yet to be accomplished.*

In England, Scotland, and Wales, there are about 20,000 medical practitioners; and the concurrence of a large portion of these ought to be obtained before we can expect to change the unscientific principles and hazardous dogmata on the use of alcoholic liquors, that too much regulate and characterize the practice of the bulk of our medical world.

It is to be hoped that the opinion of the heads of the Profession set forth as above, may weigh strongly with others. *But the friends of Temperance will require to bestir themselves every where for this purpose.* If medical practice and opinion, as to the ordinary use and daily employment of alcoholic liquors, were thoroughly changed, it would have a most important effect on the Temperance cause.

As has been already stated in the late World's Temperance Convention—"The general ignorance of our inhabitants upon this question; their obstinate adherence to the opinion that the daily use of a certain quantity of alcoholic liquor is necessary to health and strength, has always proved a chief obstacle to the advancement of our principles. It is probable that the flat denial contained in the above certificate, of such dangerous views, will work well among the population. But it is not the undegreed and unlicensed public only, which is in a state of pernicious ignorance on these weighty topics. The great numerical majority of medical Practitioners throughout the land are equally uninformed. And it is hoped that the weight of Metropolitan and University authority, exhibited in the above testimony, will have large effect in inducing a general medical change of view on the subject of alcohol."

You are therefore earnestly requested to procure as many medical signatures as possible to the Certificate hereto annexed, and transmit the same to me in London, as early as possible.

After a sufficient number of subscriptions have been obtained, it is my intention to urge on the friends of Temperance, that the Certificate and its signatures may be extensively and repeatedly pressed on public attention, by means of advertisements in the public prints and literary periodicals.

I beg again to quote from the Report of the World's Temperance Convention. "As the enemies of the cause have, at the present period, ceased to give positive contradiction and to offer direct hostility to our principles; and endeavour to procure equivalent results by striving to have our claims and pretensions as much as possible passed unnoticed; and use all efforts to produce a general apathy, try to prevent persons from reading our publications and attending

our meetings; it will be necessary to force the new medical views upon the public by means of very extensive and reiterated advertisements in the newspapers; by which method thousands who have no opportunity of knowing what may be stated in our favour, may be reached and influenced."

You are requested, therefore, to have the goodness to take strenuous measures to have the Certificate additionally signed, as extensively as possible, by medical gentlemen in the towns, villages, and country districts in your neighbourhood.

I have the honour to be, GENTLEMEN,

Your most obedient Servant,

JOHN DUNLOP.

THE following important MEDICAL TESTIMONY, has recently been obtained from the undersigned authorities:—

We, the undersigned, are of opinion,

I.—That a very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors, as beverages.

II.—That the most perfect health is compatible with Total Abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, &c., &c.

III.—That persons accustomed to such drinks, may, with perfect safety, discontinue them entirely, either at once, or gradually, after a short time.

IV.—That Total and Universal Abstinence from alcoholic liquors and intoxicating beverages of all sorts, would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race.

LONDON.

Abercrombie, J., M.D.
 Addison T., M.D., Senior Physician Guy's Hospital.
 Aldis, Sir Charles, M.R.C.S.
 Ancell, H., M.R.C.S.
 Arnott, Neil, M.D., Physician to the Queen, and Author of Elements of Physics.
 Archer, William, M.R.C.S., Surgeon to Ottoman Embassy.
 Arnott, J. Moncrieff, F.R.S., F.R.C.S.
 Ashwell Samuel, M.D.,
 Ashburner, J., M.D.
 Babington, B. G., M.D.
 Bacot, John, F.R.C.S.
 Balbirnie, J., M.A., M.D.
 Ballard, T., M.R.C.S.
 Baly, Wm., M.D.
 Barker, Edgar, M.R.C.S.
 Barnwell, W., M.R.S.C.
 Barnwell, W. H., M.R.C.S.
 Bennett, J. R., M.D.
 Betson George, M.R.C.S.,
 Billing, A., M.D.
 Bird, F., M.D., Lecturer.
 Black, P., M.D.
 Bostock, John, M.D., F.R.S., F.L.S.
 Bowman, W., F.R.C.S.
 Brett, W., M.R.C.S.
 Bright, Richard, M.D., F.R.S., Physician to the Queen.
 Bristowe, J. S., M.R.C.S.
 Broackes, W., M.R.C.S.
 Brodie, Sir B. C., Bart, F.R.S., Sergeant Surgeon to the Queen, Surgeon to Prince Albert.
 Bruce, Alexander, M.R.C.S.
 Budd, G., M.D.
 Bull, T., M.D.
 Burnett, Sir W., M.D., F.R.S., Physician General to the Navy.
 Burnie, W., M.D.
 Burrows, George, M.D.
 Caldwell, H. S., M.D.
 Campbell, J. S., M.D.
 Canton, Alfred, M.R.C.S.
 Chalmers, Wm., M.D., Croydon.

Chambers, W. F., M.D., F.R.S., Physician to the Queen and Queen Dowager.
 Chapman, John, M.R.C.S.
 Chappell, I. C., M.R.C.S.
 Clarke, F., M.R.C.S.
 Clarke, J. A., M.B.
 Clark, Sir James, Bart., M.D., F.R.S., Physician in Ordinary to Her Majesty and Prince Albert.
 Conquest, J. T., M.D.
 Copland, James, M.D., F.R.S., Author of the Dictionary of Practical Medicine.
 Cort, H. H., Surgeon.
 Darling, George, M.D.
 Daubeny, H., M.D.
 Davies, Henry, M.D., M.R.C.S.
 Dickson, S., M.D.
 Dudgeon, R. E., M.D.
 Dunlap, James, M.D., M.R.C.P.
 Dunstford, H., M.D., M.R.C.S.
 Dutton, Douglas, M.R.C.S.
 Edwards, R. C., M.D.
 Elliot, Robert, Surgeon.
 Encone, John, Surgeon.
 Engall, T., M.R.C.S.
 Eyre, Sir James, M.D., M.R.C.S.
 Fagg, E., M.R.C.S.
 Fairhead, James, Surgeon.
 Farre, A., M.D.
 Ferrier, James C., M.D., Brixton.
 Ferguson, William, F.R.C.S., Professor.
 Ferguson, Robert, M.D., Physician Accoucheur to the Queen.
 Fitz Maurice, G. L., F.R.C.S.
 Flower, J. S., M.R.C.S.
 Forbes, John, M.D., F.R.S., Physician to the Queen's Household, Prince Albert, and Duke of Cambridge.
 Gay, F., F.R.C.S.
 Girdwood, G. F., M.D.
 Goddard, L. M., M.R.C.S.
 Goolden, R. H., M.D.
 Grainger, R. D., F.R.S., Lecturer.
 Grant, N., M.D.
 Graves, W. H., M.R.C.S.
 Gray, John, M.D.

Gregory, George, M.D.
 Guthrie, C. G., M.R.C.S.
 Guy, W. Augustus, M.B., Cantab. Professor.
 Guy, H., Surgeon.
 Hall, Marshall, M.D., F.R.S., &c.
 Hammond, G. T., M.R.C.S.
 Hancorne, R., M.R.C.S.
 Hands, D., M.R.C.S.
 Hardinge, H., M.R.C.S.
 Hare, Samuel, M.R.C.S.
 Hawkins, C. H., F.R.C.S.
 Hawkins, F. M.D.
 Hicks, F. E., M.R.C.S.
 Hicks, R., Surgeon.
 Hills, R., M.R.C.S., M.D.
 Hoffman, A. W., Professor.
 Holt, Henry Frederick, Surgeon.
 Hue, C., M.D., Senior Physician to Bartholomew Hospital.
 Hume, Joseph, M.P., and M.D.
 Hunt, H., M.D.
 Jay, Edward, M.R.C.S.
 Johnston, John, M.D.
 Johnstone, F. G., M.R.C.S.
 Judd, W. H., F.R.C.S., Surgeon to Prince Albert.
 Key, C. Aston, F.R.C.S., F.R.S., Surgeon in Ordinary to Prince Albert.
 Kiernan, Fran., F.R.C.S., F.R.S.
 King, T. K., M.R.C.S.
 Lane, S., M.R.C.S.
 Latham, P.M., M.D., Physician to the Queen.
 Lattey, A. H. H., M.R.C.S.
 Langmore, W. B., M.R.C.S.
 Leeson, J., M.R.C.S.
 Liddell, J., M.D., Greenwich Hospital.
 Little, W. J., M.D.
 Love, James, Surgeon.
 Lovell, C. H., M.D.
 Macgregor, J. J., M.D.
 Maclure, William, Surgeon.
 Malcolm, George, Surgeon.
 Mantell, G. A., LL.D., F.R.S., F.R.C.S.
 Martin, J. R., F.R.S., F.R.C.S.
 Massol, J., M.D.
 McGrigor, Sir James, Bart., M.D., F.R.S., LL.D., Director General Army Med. Department.
 McKenzie, F. W., M.D., M.R.C.S.
 McManus, David, M.D.
 Merriman, S. W. J., M.D.
 Merriman, Samuel, M.D.
 Mitchell, J. T., M.R.C.S.
 Moat, W. C., M.R.C.S.
 Monroe, E. T., M.D.
 Moore, Thomas, M.R.C.S.
 Morrison, James, M.R.C.S.
 Normansell, W., Surgeon.
 North, John, M.R.C.S.
 Norton, M., M.R.C.S.
 Oxley, W., M.D.
 Palmer, T., M.B.
 Paris, J. A., M.D., F.R.S., Pres. Royal Coll. Physicians.
 Park, J. R., M.D., F.L.S.
 Parker, H., M.B.
 Parker, F. H., Surgeon.
 Peacock, T. B., M.D.
 Pereira, Jonathan, M.D., F.R.S., M.R.C.S., Lecturer.
 Pettigrew, T. J., F.R.S., F.R.C.S.
 Pitman, H., M.D.
 Preston, W. J., M.R.C.S.
 Pretty, G. W., M.R.C.S.
 Prout, W., M.D., F.R.S., (Bridgwater Treatise).
 Rees, H., M.R.C.S.
 Ridge, Joseph, M.D.
 Richard, T. A., M.R.C.S.

Robins, W., Surgeon.
 Roget, P. M., M.D., F.R.S., (Bridgwater Treatise).
 Roupell, G. L., M.D.
 Rowden, H. M., M.R.C.S.
 Royle, J. F., Professor, M.D., F.R.S.
 Savage, Henry, M.D., F.R.C.S.
 Scanlan, Edward, M.R.C.S.
 Scatliff, John Parr, M.R.C.S.
 Seldard, John, Surgeon.
 Silvester, Thomas H., M.D., Clapham.
 Shaw, Alexander, F.R.C.S.
 Simpson, William, M.R.C.S.
 Smith, W. B., Surgeon.
 Smith, Andrew, M.D., Deputy Inspector of Army Hospitals.
 Snow, J., M.D.
 Southey, H. H., M.D.
 Tapson, A. T., M.B.
 Tatum, Thomas, F.R.S.
 Thomson, W., M.D., M.R.C.S.
 Thomas, Henry, M.R.C.S.
 Thompson, Theophilus, M.D.
 Toynebee, Joseph, F.R.C.S., F.R.S.
 Ure, Andrew, M.D., F.R.S.
 Ure, Alexander, F.R.C.S.
 Wade, R. G., Surgeon.
 Walker, J. Ewart, M.D.
 Walker, John, M.D.
 Watson, Thomas, M.D.
 Watson, G. H., M.R.C.S.
 Webster, George, M.R.C.S.
 White George, Surgeon.
 Williams, C. J. B., M.D., Professor.
 Wilks, G. A. T., M.D.
 Willson, Erasmus, F.R.C.S., F.R.S.
 Yearsley, James, M.R.C.S.

ASHTON-UNDER-LYNE.

Booth, Henry, M.R.C.S.
 Brewster, Robert Gray, M.R.C.S.
 Buchanan, Stanley, M.R.C.S.
 Campbell, John, M.D.
 Cluley, William, M.R.C.S.
 Cooke, Frederick, M.R.C.S.
 Galt, J., M.R.C.S.
 Hunt, Joseph, Surgeon.
 Hyde, Robert, M.R.C.S.
 Lees, S. D., M.D., F.R.C.P., M.R.C.S.L.
 Moore, Nathaniel, M.R.C.S.
 Schofield, Joseph, M.R.C.S.
 Woollam, George, M.D.

BIRMINGHAM.

Davies, J. B., M.D.
 Evans, G.F., M.D.
 Heeley, Alfred, Surgeon.
 Melson, J. B., A.M., M.D., Cantab.
 Palmer, S., M.D.
 Palmer, S. F., M.R.C.S.
 Percy, John, M.D.
 Wright, S., M.D.

BROADSTAIRS.

Potter, Samuel, Surgeon.
 Walter, C. J., ditto.

BURY.

Bott, Thomas, M.R.C.S.
 Boutflower, John Johnson, Surgeon.
 Chadwick, John, M.D.
 Fletcher, Matthew, M.R.C.S.
 Gibson, J. Y., M.R.C.S.
 Goodlad, J., Surgeon.
 Hinxman, Henry James, M.D.
 Lord, James, M.R.C.S.
 Niblott, Robert, M.R.C.S.
 Parks, John, M.R.C.S.

Parks, James, M.R.C.S.
 Rayner, William, M.R.C.S.
 Wardleworth, Thomas H., Surgeon.
 Wood, J. Yorke, M.R.C.S.

CORNWALL.

Bennett, W. P., M.R.C.S., Sandwith.
 Bradford, A., Surgeon, St. Colomb.
 Bullmore, F. C., ditto, Falmouth.
 Carruthers, J. A., Surgeon, Padstow.
 Fox, Joseph, Surgeon, Falmouth.
 Gaved, Arthur, M.R.C.S., St. Mabyns.
 Harnley, Joseph, Surgeon, Bodmin.
 Henwood, M.D., Helston.
 Illingworth, A., Surgeon, R.N., Fowey.
 Jewell, Samuel, Surgeon, Tregony.
 Jewell, D. M., Surgeon, Penryn.
 Kingston, Richard, Surgeon, Liskeard.
 Kingston, Andrew, M.R.C.S., Liskeard.
 Lanyon, Richard, M.R.C.S., Camborne.
 Lanyon, Richard, Surgeon, Lostwithiel.
 Lanyon, Edward, M.R.C.S., Camborne.
 Martyn, T. D., M.R.C.S., St. Colomb.
 Michell, W., M.D., Bodmin.
 Moorman, William, Jun., M.R.C.S., St. Colomb.
 Montgomery, James, M.D., Penzance.
 Mudge, Henry, Surgeon, Bodmin.
 Nation, Thomas, M.D., M.R.C.S., R.N.
 Robinson, F. J., M.R.C.S., Bodmin.
 Tickell, T. S., Surgeon, Wadsbridge.
 Trenery, G. W., Surgeon, Penryn.
 Trevan, Frederick, M.R.C.S., Port Isaac.
 Trevan, Matthew, Surgeon, Padstow.
 Vincent, P., Surgeon, Camborne.
 Ward, John, M.R.C.S., Bodmin.
 West, Thomas, M.R.C.S., Bodmin.
 White, E. S., M.R.C.S., Fowey.
 Wise, Richard, M.D., M.R.C.S., Penryn.

DUBLIN.

Adams, Robert, M.D.
 Aldridge, John, M.D., M.R.I.A.
 Carmichael, R., M.R.I.A., Surgeon.
 Carte, Alex, M.A., M.B., T.C.D.
 Curran, J. O., M.B., T.C.D., M.R.I.A., Professor.
 Hamilton, John, Surgeon, M.R.I.A.
 Hill, John, Surgeon, F.R.C.S., A.M., M.B.
 Marsh, H., M.D., Physician to the Queen.
 McDonnell, J., Surgeon.
 Mc Kewn, Thomas, M.D.
 Murray, James, M.D.
 Smigley, Josiah, Surgeon, A.B., F.R.C.S.I.
 Wilde, W. R., Surgeon, M.R.I.A.
 Wilmot, S., M.D., Professor.

EDINBURGH.

Alison, W. P., M.D., Professor, and Physician to the Queen.
 Anderson, A., M.D.
 Begbie, J., M.D.
 Burn, John, M.D.
 Combe, Andrew, M.D., Physician in ordinary to the Queen.
 Davidson, J. H., M.D.
 Fairbairn, P., M.D.
 Gillespie, A., M.D.
 Gray, William A., M.D.
 Henderson, William, M.D., Professor.
 Hunter, Adam, M.D.
 Keith, J., M.D., F.R.C.P.E.
 Keith, George, M.D.
 Laurie, James, M.D.
 Menzies, William, M.D.
 Middleton, John, M.D.
 Mitchell, Edward, Surgeon.
 McLeod, William, F.R.C.P.

Pow, James, Surgeon.
 Purdie, William, M.D.
 Spittal, Robert, M.D., F.R.C.P.
 Stewart, John, M.D.
 Syms, James, M.D.
 Tait, William, M.D.
 Taylor, J., M.D.
 Wood, Andrew, M.D., F.R.C.S.E.

ENFIELD.

Holt, A., M.D., F.R.C.S.
 Holt, W. H., M.D., F.R.C.S.
 Jameson, John, M.D.
 Miller, John, M.D., F.R.C.S.
 Tate, Robert, Surgeon.
 Taylor, W. G., M.R.C.S.

GALASHIELS.

Hutton, John, Surgeon.
 M'Dougall, George, Surgeon
 Weir, J. B., Surgeon.

GLASGOW.

Adams, A. M., M.D., Professor.
 Aitken, John, M.D.
 Anderson, A. D., M.D., F.R.C.S.,
 Brown, William, M.D.
 Brown, Archibald, M.D.
 Buchanan, M. S., M.D., Professor.
 Corbett, Robert T., M.D.
 Couper, John, M.D., Professor.
 Cunningham, Thomas, Surgeon.
 Dickson, J. R., M.D.
 Douglas, Charles, M.D.
 Fisher, Alexander, M.D.
 Gibson, David, M.D.
 Hall, Alfred, M.D., M.R.C.S.E.
 Houlds, Matthew, Surgeon.
 Inglis, Thomas, M.D.
 Jeffrey, James, Jun., M.D.
 Kerr, James, M.D.
 Kerr, William, Surgeon.
 Laurie, James Adair, M.D., Surgeon.
 Macfarlane, John, M.D.
 Macdonald, William, M.A., M.D.
 Maclaverty, Alexander, M.D.
 Marshall, Thomas, M.D.
 McDonnell, R. W., M.D.
 McKenzie, William, M.D., Surgeon Oculist to Her Majesty.

McKim, John, M.D.
 McMillan, Neil, M.D.
 Menzies, A. M., M.D.
 Miller, George, Surgeon.
 Moffatt, William, ditto.
 Paterson, Wm., M.D., M.R.C.S.
 Paterson, Thomas, M.D., M.R.C.S.
 Paterson, William, M.D., M.R.C.S.
 Perry, Robert, M.D.
 Pringle, William S., M.D.
 Reid, Andrew, M.D.
 Scott, G. M., M.D.
 Simpson, A., M.D.
 Stewart, P., M.D.
 Taylor, John, M.D., Professor.
 Thomson, Francis H., M.D.
 Thomson, Robert Dundas, M.D.
 Wilson, Andrew, M.D.
 Young, William, M.D.
 Young, A. K., M.D.

GUERNSEY.

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 Corbin, M. A., M.R.C.S.
 De Lisle, D. B., M.D., M.R.C.S.
 Hoskins, S. Elliott, M.D., F.R.S.
 Lukes, F. Le, M.D., M.R.C.S.

Manger, John, Surgeon.
 Manger, Martin, M.R.C.S.
 Mansell, T. L., M. D.
 Ozanne, Joseph, M.R.C.S.
 Roberts, John, M.R.C.S.
 Scott, Francis, M. D.
 Tranter, P., M.R.C.S.

HAWICK.

Blyth, John, M.D.
 Douglas, John, Surgeon.
 Grant, J., M.D.
 Graham, Walter, M.D.

HEYWOOD.

Leach, Jesse, M.R.C.S.
 Taylor, James, M.R.C.S.

HITCHIN.

Hawkins, Frederic, M.D.
 Perks, Watson, Surgeon.
 Philson, William, M.D.
 Shillitoe, R. R., Surgeon.

HUDDERSFIELD.

Booth, Samuel, Surgeon.
 Hume, Joseph, M.D., M.P.
 Thomas, Wrigley, M.R.C.S.

JEDBURGH.

Affleck, John, M.D.
 Falla, James, Surgeon.
 Hilson, G., M.D.
 Hope, Adam, M.R.S.C.
 Thomson, Robert, Surgeon.

KIRKALDY.

Creelman, J. A., Surgeon.
 Hardy, S. W., M. D.
 Reid, Alexander, ditto.
 Smith, A. F., ditto.
 Storrer, James, ditto.
 Young, James, M. D.

LANGHOLM.

Jardine, D., Surgeon.
 Maxwell, William, Surgeon.
 Simpson, J., Surgeon.

LEAMINGTON.

Boulton, D'Arcy, Surgeon.
 Hamilton, William, M.D.
 Hanson, Newton, M.D.
 Homer, Henry, M.D.
 Horniblow, Richard, M.D.
 Jephson, Henry, M.D.
 Jones, R., Surgeon.
 Middleton, Amos, M.D.
 Middleton, William, Surgeon.
 Starr, T. H., M.D.
 Watson, W., Surgeon.

LEEDS.

Alderson, J., Sep.
 Almond, W.
 Atkinson, John, M.R.C.S.
 Atkinson, Robert,
 Bearpark, George E., M.R.C.S.
 Bell, Richard P.
 Bell, John,
 Blackitt, F.
 Booth, Thomas
 Braithwaite, William, Lecturer.
 Brooke, C.
 Brooke, C., junior.
 Capeland, T., M. D.
 Cass, W. R., F.R.C.S.
 Chorley, Henry, M.R.C.S.
 Clayton, William.
 Close, James.

Craven, Robert, M. D., M.R.C.S.
 Davison, John.
 Dobson, Thomas, M.R.C.S.
 Driffield, T.
 Foster, Edwin, M. D.
 Gisburn, I. H.
 Hall, Frederick.
 Halley, Alexander, M.D., M.R.C.S.—E.
 Hay, R. C., M.R.C.S.
 Hay, William, M.R.C.S.
 Heald, Samuel.
 Horton, Richard George, M.R.C.S.
 Irvine, F. W., M. D., M.R.C.S.E.
 Jackson, Matthew, M.R.C.S.G.
 Land, Thomas, M.R.C.S.
 Loe, Charles.
 Macfarlane, John, M.R.C.S.E.
 Marsden, Thomas Lowen, M.R.C.S.
 Millner, William,
 Morley, George, M.R.C.S.
 Pawson, Richard Dalby, M.R.C.S.
 Pullan, Richard,
 Radcliffe, Samuel, M.R.C.S.
 Ronayne, Charles K., M. D.
 Sayar, Thomas Foster, M.R.C.S.
 Scholefield, C. W.
 Sharpe, F., M.R.C.S.
 Smith, G. Pyemont, M. D., Lecturer.
 Smith, Samuel, F.R.C.S.
 Spence, J., Surgeon.
 Taylor, Joseph Mackenzie, M.R.C.S.
 Taylor W. Stead, M.R.C.S.
 Teale, Joseph, M.R.C.S.
 Teale, T. P., F.R.C.S.
 White, Jonathan, M.R.C.S.
 Wilson, George, M.R.C.S.

LEICESTER.

Arnold, W. W., M. D.
 Buck, John, Surgeon.
 Cooper, Alfred, ditto.
 Deakins, W., ditto.
 Denton, Joseph, ditto.
 Derington, William, ditto.
 Freer, J. B., M. D.
 Handley, J. F., Surgeon.
 Hanson, Sydney, M. D.
 Harding, Henry, Surgeon.
 Highton, Thomas, ditto.
 Nedham, John, ditto.
 Noble, J. W., M. B., Cantab.
 Paget, Thomas, Surgeon, F.R.C.S.
 Prosser, H. F., Surgeon.
 Shaw, George, M. D., F.R.C.P.
 Spencer, J. H., Surgeon.
 Stallard, W., ditto.
 Trull, John, ditto.

LEWES.

Barker, Thomas, M.D.
 Moon, Henry, M.D., M.R.C.S.

LIMERICK.

Bouchier, Thomas, M. D.
 Brodie, Michael, M. D.
 Carroll, John, M.D.
 Gabbett, R. M., M. D.
 Geary, William J., M. D.
 Gore, W. R., M. D.
 Griffin, William, M. D.
 Griffin, Daniel, M. D.
 Kane, T., M. D.
 Kidd, Charles, M. D.
 Lloyd, Edward, M.R.C.S.
 McCarthy, Thomas, M. D.

O'Flaherty, Denis, M.D.
 O'Shaughnessy, James, M.R.C.S.
 Sayers, James, M.D.
 Vereker, Amos, M.D.
 Worrall, Joseph, M.D.

LIVERPOOL.

Ackerly, R. Y., M.R.C.S.
 Archer, F., Surgeon.
 Arden, S., ditto.
 Arnold, James, ditto.
 Arnott, Archibald, ditto.
 Ashcroft, T. A., M.D.
 Ashcroft, John, Surgeon.
 Atcherley, John, ditto.
 Baylis, C. O., M.D., M.R.C.S.
 Batty, Edward, Surgeon.
 Barrow, J. B., Surgeon.
 Balman, Thomas, M.R.C.S.
 Banner, J. M., F.R.C.S.
 Beresford, Surgeon.
 Bickersteth, R., Surgeon.
 Blackburn, T., ditto.
 Blower, Benjamin, ditto.
 Bowman, Jonathan, M.D., M.R.C.S.
 Bruce, James, M.D.
 Burgess, R., Surgeon.
 Burgess, W., ditto.
 Brandreth, J. P., M.D.
 Brandreth, T., Surgeon.
 Bromilow, S., M.R.C.S.
 Bradley, E., M.R.C.S.
 Bridges, G., Surgeon.
 Bradshaw, Thomas, ditto.
 Burrows, John, M.R.C.S.
 Callon, W. T., M.R.C.S.
 Cameron, John, M.D.
 Carron, T., M.D.
 Carson, James, M.B.
 Caspersorn, E., M.D., M.R.C.S.E. Birkenhead.
 Cattell, T. W., Surgeon.
 Chalmers, D., Surgeon.
 Chapman, M. J., M.D.
 Chesebrough, John, M.R.C.S., Everton.
 Clanton, S. S., M.D.
 Clark, G. S. S., M.D.
 Craig, James, Surgeon.
 Cripps, Frederick, M.R.C.S.
 Craig, John, Surgeon.
 Cocks, W. L., Surgeon.
 Cohen, Douglas, M.D.
 Collins, James, M.D.
 Cooper, James, Surgeon.
 Cooper, John, ditto.
 Davis, J. R., M.R.C.S.
 Deane, G. S., Surgeon.
 Deane, Samuel, M.D.
 Dowling, J. E., M.B., M.R.C.S.
 Drawbridge, J. H., M.R.C.S.
 Drew, H. P. L., M.R.C.S.
 Durkan, Eugene B., M.R.C.S.
 Easton, G. F., M.D., M.R.C.S.E.
 Eden, Thomas, M.R.C.S.
 Emett, Henry, M.R.C.S.
 Falloon, Edward, Surgeon, M.R.C.S.
 Fenton, John, M.R.C.S.
 Formby, Richard, M.D.
 Foulkes, J. C., M.R.C.S.
 France, William, Surgeon.
 Garthside, James, ditto.
 Gee, Robert, M.D.
 Gill, George, Surgeon.
 Gilmour, James, ditto.
 Gorst, R. E., Surgeon, Rockferry.
 Greatrex, C. B., Surgeon.
 Green, John, M.D., Newton.

Halliday, J., Surgeon.
 Hamilton, R., ditto.
 Hannah, William, ditto.
 Hannay, A., M.D.
 Harbord, H. G., M.R.C.S.
 Harris, J. P., Surgeon.
 Hawthorn, G. S., M.D.
 Hicks, J., Surgeon.
 Hickson, Robert, M.D.
 Hodson, T. L., M.R.C.S.
 Hodgson, Samuel, Surgeon.
 Honner, F. W., M.R.C.S.E.
 Hooke, A., Surgeon.
 Horrocks, W. H., Surgeon.
 Hughes, J., M.R.C.S.
 Hughes, John, Surgeon.
 Hughes, John, M.D.
 Hulme, Henry, Surgeon.
 Hutchinson, T. J., F.R.C.S.E.
 Hyams, Leopold, Surgeon.
 Ingham, Joseph, Surgeon.
 Inman, W. B., ditto.
 Jeffrey, A. C., ditto.
 Jeffreys, Thomas, M.D.
 Jennette, Matthew, Surgeon, Birkenhead.
 Johnson, James, M.R.C.S.
 Johnston, J., M.R.C.S.
 Jones, Ellis, Surgeon.
 Jones, J. J., ditto.
 Jorie, Charles, ditto.
 Kay, Richard, Surgeon.
 Kelly, James, M.D.
 Kenyon, James, M.R.C.S.
 Kilburn, W. D., Surgeon.
 Kingston, R., ditto.
 Latham, John, Surgeon, Wavertree.
 Lax, James, F.R.C.S.E.
 Leigh, P., M.R.C.S.
 Lewis, Thomas, M.B., M.R.C.S.
 Long, James, F.R.C.S.
 Lyddon, J. S., Surgeon, Birkenhead.
 Lister, Charles, M.R.C.S.
 Lodge, T. R., M.D.
 McCarron, W., M.R.C.S.
 MacCheane, W., Surgeon.
 MacCulloch, Samuel, ditto, M.R.C.S.
 MacGeorge, S. J., ditto.
 MacNicol, David H., M.D., M.R.C.S.
 Macrorie, David, M.D., M.R.C.S.
 Marshall, John, M.R.C.S.
 Marshall, Buchanan, M.D.
 Marshall, James, Surgeon.
 Marsh, Robert, ditto.
 Martin, Charles, M.D., M.R.C.S.
 Moore, John, Surgeon.
 Nicholson, B., M.D., M.R.C.S.
 Nicol, John, M.D.
 Norris, Thomas, M.R.C.S.
 Nottage, J. B., M.R.C.S.
 Orpen, C. E. H., M.D., F.R.C.S., Birkenhead.
 Owen, H., M.R.C.S.E.
 Parke, Edward, M.R.C.S.
 Parkinson, Thomas, Surgeon.
 Parsons, W. D., M.R.C.S.
 Pearson, J. A., M.R.C.S.
 Peart, John, Surgeon.
 Pennington, Thomas, Surgeon.
 Percy, G. F. G., Surgeon.
 Petrie, James, M.D.
 Pilling, William, Surgeon.
 Pitcairn, Thomas, M.R.C.S.E.
 Poole, John, Surgeon.
 Radcliffe, H. H., M.R.C.S.
 Rawlins, Francis, M.D.
 Reynolds, William, M.D., Allerton.

Ricketts Charles, M.R.C.S.
 Ritchie, Robert, M.R.C.S.
 Robertson, Archibald, M.D.
 Robertson, J. A., M.R.C.S.
 Roche, John, M.D.
 Rowland, William, M.R.C.S.
 Rufford, C.D., M.R.C.S.
 Scholfield, H. D., M.B.
 Scott, R. W., M.D.
 Sibbald, R., M.R.C.S.
 Sinclair, John, M.D.
 Smith, Jerome, Surgeon.
 Smith, William, Surgeon.
 Sorley, Henry, M.D.
 Steele, A. B., M.R.C.S.
 Stephens, Alfred, M.R.C.S.E.
 Stevenson, William, Surgeon, Birkenhead.
 Stubbs, H., Surgeon.
 Shaw, Henry, M.R.C.S.
 Stokes, A., Surgeon.
 Sumner, R., Surgeon, Formley.
 Sutherland John, M.D.
 Swinden, Edward, M.R.C.S.
 Taylor, R. H., M.D.
 Taylor, H. S., Surgeon.
 Taylor, John, ditto.
 Taylor, William, M.D., M.R.C.S.
 Taylor, J. O., M.R.C.S.
 Townson, B., M.R.C.S.
 Trench, William, M.D.
 Turner, William, M.R.C.S.
 Vale, J. T., M.R.C.S.
 Vose, James, M.D.
 Walton, H. C., M.R.C.S.
 Wathing, J. W. H., M.R.C.S., Wavertree.
 Watson, G. C., M.D.
 Wilkie, George, M.D.
 Wright, John, M.R.C.S.

LOUGHBOROUGH.

Davis, D., Surgeon.
 Eddones, J. H., ditto.
 Hardwen, Arthur, M.B., M.R.C.S.

LOWESTOFT.

Brame, S. S., M.R.C.S.
 Jeffery, E., M.R.C.S.
 Worthington, W. C., F.R.C.S.

MANCHESTER.

Aikenhead, John, M.D.
 Alexander, G., M.D.
 Allen, Richard, M.R.C.S.
 Barnes, John, M.R.C.S.
 Beaver, Watson William, M.R.C.S.
 Bell, Charles W., M.D.
 Bent, James, Surgeon.
 Bevan, William, M.R.C.S.
 Birks, Edward Billett, Surgeon.
 Birks, George Vause, M.R.C.S.
 Blackmore, Edward, Surgeon.
 Booth, Benjamin W., M.R.C.S.
 Boutflower, John, F.R.C.S.
 Braid, James, M.R.C.S., Edin.
 Brown, James, M.R.C.S.
 Browne, Henry, M.B.
 Campbell, D. B., Surgeon.
 Carew, J. D., Surgeon.
 Cassels, Robert, M.D., M.R.C.P.
 Clay, Charles, M.D., M.R.C.P., M.R.C.S.
 Close, A. W., M.R.C.S.
 Cooper, Charles, Surgeon.
 Crompton, Samuel, M.R.C.S.
 Dunn, P. G., ditto.
 Eager, James, A.M., M.D.
 Edge, Peter Hulme, M.R.C.S.

Fletcher, John Shepherd, M.R.C.S.
 Furnival, William, M.R.C.S.
 Gardom, George, M.R.C.S.
 Golland, Walker, Surgeon.
 Goodman, John, M.R.C.S.
 Hardy, Frederick, M.D., M.R.C.P.
 Hatton, John, M.R.C.S.
 Heath, A., M.R.C.S.
 Heywood, Thomas, M.R.C.S.
 Holt, William, Surgeon.
 Howard, John, ditto.
 Howard, Richard B., M.D.
 Jepson, William, M.D.
 Larmath, Mark Oliver, Surgeon.
 Lomas, John, M.D., M.R.C.S.
 Mellar, Thomas, M.R.C.S.
 Nathan, L. H., M.R.C.S.
 Noble, Daniel, M.R.C.S.
 Plant, George, M.R.C.S.
 Richmond, Thomas G., Surgeon.
 Rix, Charles James, L.S.A.L.
 Roberts, Benjamin, M.R.C.S.
 Rowley, Edmund Butler, M.R.C.S.
 Satterthwaite, M., M.D.
 Slack, Thomas, M.R.C.S.
 Spence, John, M.R.C.S.
 Turner, Thomas, F.R.C.S.
 Wainwright, John Wells, M.D., M.R.C.S.
 Walker, Robert, M.D.
 Walmsley, Edward, M.R.C.S.
 Watson, Edward, M.R.C.S.
 Watts, Thomas H., M.D., M.R.C.P.
 White, William, M.D.
 Whitehead, R. Trafford, M.R.C.S.
 Wilkinson, J., M.D.
 Wilkinson, Thomas J., Surgeon.
 Wilson, William James, F.R.C.S.
 Winn, William, Surgeon.
 Windsor, John, F.R.C.S., F.L.S.
 Wood, J. B., M.D., M.R.C.S.

MARGATE.

Chambers, Frederick, M.D.
 Dennison, R. B., M.D.
 Hunter, George Yeates, Surgeon.
 Neame, John, ditto.
 Price, David, ditto.
 Waddington, Joshua, ditto.

NEWCASTLE-ON-TYNE.

Bates, J. N., M.D.
 Bulman, Darnell, M.D.
 Cargill, John, M.D.
 Charlton, Edward, M.D.
 Fife, Sir John, F.R.C.S.
 White, D. B., M.D.

NOTTINGHAM.

Attenburrow, H. C., F.R.C.S.
 Burrows, J. A., M.R.C.S.
 Caunt, I., M.R.C.S.
 Darby, Augustus, Surgeon.
 Davison, Robert, Surgeon.
 Eddison, Booth, F.R.C.S.
 Gill, William, M.D.
 Higginbottom, John, F.R.C.S.
 Higginbottom, Marshall Hall, M.R.C.S.
 Higginbottom, John, junior, M.R.C.S.
 Hutchinson, R., M.D.
 Lightfoot, Thomas, M.D.
 Marsh, John C. L., M.R.C.S.
 Massey, I., M.D.
 Purves, John C., M.D.
 Small, William, Surgeon.
 Stanger, G. E., Surgeon.
 Stiff, William P., M.B.

Taylor, Henry, M.D.
 Thompson, Joseph, Surgeon, M.R.C.S.
 Thompson, J. N., M.R.C.S.
 Truman, Becket, M.R.C.S.
 Watts, W., Surgeon.
 Watts, W., M.D.
 White, G. M., F.R.C.S.
 Wilson, Thomas, M.R.C.S.
 Wolstenholme, T., Surgeon.
 Worth, Thomas, M.R.C.S.
 Wright, William, F.R.C.S.
 Wright, Thomas, M.R.C.S. and M.D.
 Wright, John, M.R.C.S.
 Yates, Walter, Surgeon.

OLDHAM.

Dunkerley, Enoch, M.R.C.S.
 Fawsitt, Thomas, M.R.C.S.
 Fletcher, James, M.R.C.S.
 Hudson, George, L.L.A.
 Morley, James, C.H.
 Murray, James, M.D.
 Wilkinson, John H., M.R.C.S.

ORMSKIRK.

Ashton, T. M., M.R.C.S.
 Lax, William, M.R.C.S.
 Marsden, R. M., M.R.C.S.
 McMaster, P., M.R.C.S.

PAISLEY.

Banks, James, Surgeon.

RAMSGATE.

Ayres, Alfred C., Surgeon.
 Ayres, James, ditto.
 Barry, James Joseph, ditto.
 Beamish, F. P., M.D.
 Canham, Joseph, M.D.
 Courtney, A., Surgeon.
 Daniel, James S., Surgeon.
 Doyle, Michael John, M.B.
 Goodwin, John Medmer, Surgeon.
 Plenderleath, David, M.D.
 Snowden, G. S., Surgeon.
 Thompson, John B., ditto.
 Webster, James, ditto.

ROCHFORD.

Grabham, John, M.R.C.S.
 Hodge Richard, E.R.C.S.

ROCHDALE.

Barker, R. W., M.R.C.S.
 Bower, Robert, M.R.C.S.
 Buckley, N., M.D., F.L.S.
 Bucley, John, Surgeon.
 Butterworth, Benjamin, ditto.
 Collingwood, Thomas, M.R.C.S.
 Coventry, Alexander, Surgeon.
 Crowther, R., ditto.
 Dunlop, Walter, ditto.
 Lawton, James, M.R.C.S.
 Lamb, William Bingley, M.R.C.S.
 Morris, George, M.R.C.S.
 Wood, A., F.R.C.S.
 Wood, J. E., M.R.C.S.

SHEFFIELD.

Askham, William, Surgeon.
 Axe, William, M.D.
 Boulbee, Henry, F.R.C.S., F.L.S.
 Booth, W. H., M.R.C.S.
 Carr, John, Surgeon.
 Gillot, E. D. L., M.R.C.S.
 Gleadall, James, M.R.C.S.
 Holland, G. C., M.D.
 Jackson, William, F.R.C.S.

Le Tall, Benjamin, Surgeon, Handsworth.
 Machin, James, M.D.
 Martin, E., M.R.C.S.
 Parker, Samuel, Surgeon.
 Pearson, N., ditto.
 Ray, James, ditto.
 Roper, Robert, ditto.
 Shaw, John, Surgeon, Attercliffe.
 Sykes, John, M.R.C.S., Lecturer.
 Walker, James, M.R.C.S.
 Wilkinson, William, M.R.C.S.
 Wilson, K., M.D., M.R.C.S.
 Wood, Hugh, Surgeon.
 Wright, J. F., ditto.

STAINES.

Curtis, Frederick, Surgeon.
 Robinson, Frederic, ditto.
 Simmonds, John, M.D.
 Simpson, John N., Surgeon.

STALEY BRIDGE.

Cosgrave, J., M.D.
 Thompson, M.D., M.R.C.S.

TODMORDEN.

Cockcroft, D. M., M.R.C.S.
 Foster, Richard William, M.R.C.S.
 Hardman, James, Surgeon.
 Heyworth, Heyworth, ditto.
 Mitchell, W. G., ditto.
 Scholfield, Samuel, L.A.C.
 Sutcliffe, Charles, M.R.C.S.
 Taylor, James, M.R.C.S.

WALSALL.

Adams, G. T., Surgeon.
 Burton, John, M.D.
 Edwards, F. A., Surgeon.
 Fletcher, A. A., ditto.
 Palmer, F. P., ditto.
 Whymper, G. H., ditto.

WARRINGTON.

Davies, John, M.D.
 Hardy, G. W., M.R.C.S.
 Kendrick, James, M.D.
 Morley, William, M.R.C.S.
 Robson, John, Surgeon.
 Sharp, John, M.R.C.S.
 Steel, E., M.R.C.S.

WATERFORD.

Caret, J., F.R.C.S.
 Carroll, William, M.D.
 Elliott, John, A.M., M.B.
 Mackay, Thomas L., M.D.
 Mackesy, J. P., A.M., M.B.

WHITBY.

Clark, Samuel, M.D.
 Dowson, John, M.D., M.R.C.S.
 Merryweather, George, M.D.
 Ripley, John, L.R.C.S.
 Ripley, Richard, Surgeon.
 Ripley, Robert, M.R.C.S.
 Wilson, John, L.R.C.S.

WORCESTER.

Budd, H. W., Surgeon.
 Carden, H. D., F.R.C.S.
 Cole, Herbert, Surgeon.
 Hill, Hilary, M.R.C.S.
 Noel, D. C., M.R.C.S.
 Orwin, James, M.R.C.S.
 Shepherd, B., Surgeon.
 Sheppard, E., M.R.C.S.
 Stephenson, Thomas, M.R.C.S.

Walsh, T. H., F.R.C.S.
Wilson, J. W., F.R.C.S., Gloucester.

YORK.

Abbey, Thomas, Surgeon.
Allen, J., ditto.
Allen, James, M.R.C.S.
Barker, T. H., M.R.C.S.
Clark, George, M.R.C.S.
Coates, William, Surgeon.
Dolman, I. T., Surgeon.
Firth, Nathaniel, Surgeon.
Hopps, John, F.R.C.S.E.
Hope, W. Vane, Surgeon.
Labron, Edward, M.R.C.S.
Mann, W. D., Surgeon.
Marshall, William, Surgeon.
Matterson, William, M.R.C.S.
Matterson, William, Jun., Lecturer.
Moore, Oswald A., Surgeon, M.R.C.S.
Procter, William, M.R.C.S.
Puthill, Robert, M.R.C.S.
Scawin, William, junior, Surgeon.
Short, William, ditto.
Swineward, Frederick, ditto.
Thomas, Richard, ditto.
Walker, T. K., ditto.
Turley, E. A., M.R.C.S.

OTHER PLACES.

Linton, Alexander, M.R.C.S., R.N., Aberdeen.
Urquhart, Robert, Surgeon, Mintlaw, ditto.
Smith, George, Surgeon, New Deer, Aberdeenshire.
Barker, John, Surgeon, Aldborough.
Hare, H. W., Surgeon, Aldridge.
Reid, John, M.D., Professor St. Andrews, Scotland.
Taylor, Joseph, Surgeon, Appleby.
Hely, J. J., M.R.C.S., Ashby-de-la-Zouch.
Ingle, W. N., Surgeon, ditto.
Grindrod, R. B., L.L.D., Author of "Bacchus."
Duke, R. B., Surgeon, Arundel.
Hills, George, M.R.C.S., ditto.
Whitfield, Henry, Ashford, Kent.
Stewart, William, M.D., Bacup.
Worrall, J. H., M.R.C.S., ditto.
Pasley, W. H., M.R.C.S., Banwell.
Beaumont, Thomas, Surgeon, Bradford, Yorkshire.
Fletcher, M., Surgeon, Brightlingsea.
Sendamore, Edward, M.D., Canterbury.
McCarogher, Joseph, M.D., Chichester.
Garthside, M., Chorley.
McIllner, E., ditto, Claybrook.
Garstang, J., M.R.C.S., Clitheroe.
Earnshaw, M., Surgeon, ditto.
Honey, W. B., Surgeon, Coleford.
Coton, Richard, Surgeon, Collontou.
Jefferies, R. R., M.D., M.R.C.S., Dalkeith.
Fothergill, John, M.R.C.S., Darlington.
Young, John, Surgeon, Denholm.
Chaldecot, William, M.R.C.S., Dorking.
Hart, William, M.R.C.S., ditto.
Webster, George, M.D., Dulwich.
Aikman, George, Surgeon, East Linton.
Newman, George, M.R.C.S., Glastonbury.
Wilson, J. W., F.R.C.S., Gloucester.
Bentley, Joseph, Surgeon, Grantham.
Shillitoe, Richard, M.D., Hertford.
Morley, J. W., Newcastle.
Paterson, T. W., Surgeon, Istock.
Pearse, William, Surgeon, Launceston.
Stevenson, A. T., ditto, Lilliesleaf.
Barker, John, M.R.C.S.L., Littleborough.
Brown, W. N., M.D., Melrose.
Willow, J. W., M.R.C.S., Melton Mowbray.
Charles, Thomas, M.R.C.S., Menai Bridge.
Beresford, J. W., Surgeon, Narborough.

Hudson, E. D., Surgeon, Narborough.
Salter, Thomas, F.R.C.S., F.L.S., Poole.
Lacy, Edward, Surgeon, ditto.
Martin, Thomas, ditto, Reigate.
Skertchley, John, ditto, Rothley.
Chadwick, N. F., M.R.C.S., Royton.
Kershaw, W., M.R.C.S., ditto.
Wilkinson, Henry, ditto, Rotherham.
Anderson, Thomas, ditto, Selkirk.
Whitaker, J., M.R.C.S., Shaw.
Gale, Frederic, M.R.C.S., South Petherton.
Heginbotham, Henry, M.R.C.S., Stockport.
Brooke, John, Surgeon, ditto.
Delamotte, H. D. C., Surgeon, Swanage.
Willcox, Charles, M.R.C.S., ditto.
Slenan, Richard, M.R.C.S., Tavistock.
Brown, John, Surgeon, Waltham Abbey.
Williams, William, M.R.C.S., Wareham.
Bennett, L. M., M.R.C.S., Winterton.
Lambe, William, M.D., Weobley.
Collett, Henry, James, Surgeon, Worthing.
Lambe, L. W., M.D., ditto.
Taylor, J. E., M.R.C.S., Whitworth.
Prynn, E. M., M.R.C.S.
Hynd, L. R., M.D.
Campbell, James, L.R.C.S.E., R.N.

Subscriptions to the foregoing Document is still in progress in all quarters of the United Kingdom.

Miscellaneous.

TO MOTHERS.—One word as to nursing mothers. We once heard one of the most scientific medical men in London state in public, that it was his opinion, as well as that of the principal obstetrics of London, that the mother who drank alcoholic beverages whilst nursing her child, conveyed the alcohol at once to the brain of that child, and thus not only did present injury, but caused a lasting nervous sensitiveness. He added that, the irritable babe thus sent into sleep by the mother may be sometimes said to be intoxicated by the beverage taken by its parent. Oh, shocking thought! Many a mother in the bloom of health and loveliness has been prompted by friends and relatives—the doctors too aiding and abetting—to take porter and ale for nourishment whilst nursing her children—to take of that ale and porter which we have here shown does not contain more than a penny's-worth of nutriment in a whole gallon, and a poor penny's-worth it is. She has acquired the habit of taking stimulants; she has lost her personal beauty—becomes gross in appearance—unsound in constitution; consequently she has given unwholesome food to her babes, and she has become a source of grief and disquietude in her family. Oh, the number of female inebriates that are created by this means, none but medical men, who know the secrets of domestic families, can tell. It ought to be borne in mind also that Delavan, the great American temperance reformer, remarked, when at Exeter Hall, that he knew of ten thousand reformed male drunkards, but he did not know of one female reformed drunkard. Happily in England we know of some cases. It is a fallacy to give these beverages as nourishment. Take out the alcohol by evaporating the spirit—then let the nursing mother drink them—she will not repeat the draught—and mark that by so doing no part of the nourishment will be extracted. She will, we warrant it, soon be glad to exchange them for those things which contain plenty of nourishment, such as Scotch and pearl barley puddings made with plenty of milk—milk gruel—beef tea—mutton broth—and half a dozen other good things we could name. The real fact is, that ale and porter are given as stimulants in these cases—that they have their correspondent states of exhaustion; and great is the wear and tear of the machinery of the body in these

cases. This stimulation and its collapse, so oft repeated, racks the beautiful machine, and gives premature age. The stimulating effects are mistaken for the nutritious properties. These malt liquors only force an increased secretion of milk, as the cow-keeper by the use of distiller's wash increases the product from his cows—adding to quantity whilst he reduces the quality, and by this means wears out the poor beast prematurely. The nursing mother who cannot find a supply of milk for her babe, without having recourse to alcoholic beverages, ought seriously to pause before she attempts to bring it up entirely from her own resources. May we not trace the convulsive fits so common to infants, to the indirect effect of intoxicating beverages, taken by their mothers, on the tender nervous system of their nurslings? In the language of the author of *Anti-Bacchus*, we would say: "the infant that hangs at his mother's breast, pines day and night under the pangs of dyspepsia, while the nutritious stream that nature has provided for his sustenance, poisoned with the alcohol that his mother drinks, feeds the disease, and condemns him to a life of suffering." Surely the Almighty parent of the universe never designed us to bring up our tender infants on intoxicating drinks!—*Richard Dykes, F.L.S.*

EXPENSIVENESS OF "STRONG DRINK."—The documents emanating from the late World's Temperance Convention afford a valuable insight to the waste of wealth occasioned by the use of intoxicating drinks. From the statistical papers, Appendix E, we find that in the town of Dundee, with a population of 70,000 persons, there are no less than 625 places applied to the sale of intoxicating drinks; and in the neighbourhood, with a population of 400,000, the drinking places amount to 5,055. In Glasgow, from May, 1845, to May, 1846, 1,200,000*l.* have been lavished upon strong drink. In Edinburgh, having a population of 169,450, the drinking places number 1,057; and the annual expenditure thereon is estimated at 339,144; the average quantity consumed by each individual, amounts to *five gallons*. In Norwich, a population of 70,000, support 625 drinking houses. In the counties of Monmouth and Glamorgan, a population of 87,154, support 549 drinking places. Methyrtidvil spends annually in these drinks 70,000*l.* Rhymney, 25,000*l.*; and Tredegar, 25,000*l.* In Newport, Monmouthshire, there are 241 drinking places to a population of 17,500; and at Bristol, the average annual expenditure of every inhabitant, man, woman, and child, in intoxicating drinks, amounts to 2*l.* In Oldham, 60,513 people support 250 drinking houses. Bury spends annually in the same way 13,547*l.* These items are enough to show how fearfully the resources of the British people are misapplied. And if any one would ask why are multitudes irreligious, immoral, ignorant, diseased, and poverty-stricken, let such statistics as these be a sufficient explanation. We have wealth enough, properly applied, to overcome an immensity of evil.

THE SCOURGE OF THE INDIAN.—The Council of the Creek Nation, at its last session, passed an act prohibiting the sale of liquor within the nation, and punishing the offence. A glorious example for many of our States, and one which would seem to show that upon this subject, the Indians are more enlightened than their white brethren. What a dreadful scourge has the white man's *fire water* been to them, and oh! how many witnesses will there be against him at the Judgment Bar of God.—*Canada Temperance Advocate.*

A WORD OF RESPECT FOR THE TEETOTALERS.—In a leading article on Mr. Bouverie's motion for a Committee of Inquiry on the Refusal of Sites

for the Free Church of Scotland, makes the following remarks:—"The Teetotalers will come in under either head. They have public halls, festivals, and services. Some gentlemen look on them with an indulgent and even favourable eye; others, with suspicion and disgust. Are they to be denied a site for a hall or a chapel? Why? It is a matter of conscience. They consider their cause a new dispensation. *Their numbers, their zeal, their industry, and the good they have done, entitle them to a share in the public protection.*"—*Times.*

TEMPERANCE AND INTEMPERANCE.—*Hindoo and Christian.*—When, six years ago, the 13th was cautioned at Cabul, Lieut.-Col. Dennie "called upon the men to consider the mortality which for a long time had afflicted the regiment, and to reflect upon the undoubted truth that, of nearly 100 men who had perished within the past year, the remote, if not immediate, cause of their disease and death, with few exceptions, had been liquor." He also said—"As soldiers, you must all know that the drunkards of the corps, whether in quarters or in the field, are always the most worthless. They can neither stand heat, nor cold, nor fatigue, and the more sober have their duties to perform. Observe the health and efficiency of the native regiments in garrison, with the condition of the followers of both corps, together more than four times the number of the 13th; these Indians, born in a tropical climate, never before saw nor felt snow nor ice; whereas the British soldier may here be said to be at home, with every advantage on his side, and yet they are healthy, and you are weak and sickly. Ask yourselves the cause of so wonderful a difference, and you must be conscious the only answer is that the Indians are temperate and you are an intemperate people."

TEMPERANCE ANECDOTE.—In Lewis and Clark's Travels among the Indians, is the following anecdote of the native good sense and virtue of the tribe of Ricaras. At the time it occurred, the value of the example was not practically appreciated by the civilized Americans, but in this day of temperance organization and practice, it will be felt. "We are gratified," say the travellers, "at discovering that these Ricaras made use of no spirituous liquors of any kind; the example of the traders who bring it to them, so far from tempting, having in fact disgusted them. Supposing that it was as agreeable to them as to the other Indians, we at first offered them whiskey; but they refused it with this sensible remark, 'that they were surprised that their fathers should present to them a liquor which would make them fools.'" On another occasion they observed to M. Tabean, "that no man could be a friend who tried to lead them into such follies."

TEMPERANCE IN FOREIGN NAVIES.—An extract from a letter in a late London paper, gives the glad intelligence that the Temperance Society is having great influence over the sailors of the navy of Sweden and Norway. Out of the 444 men forming the crews of the Norwegian frigate *Freca*, and the Swedish sloop *Nordsternen*, which have just left Christiania for the Mediterranean, 302, that is more than two-thirds of them, have desired to receive rations of tea and coffee, instead of brandy.

TO CORRESPONDENTS.

Several Communications must stand over for want of room.

We cannot promise attention to any intelligence reaching us after the 15th.

Contributions addressed to the *Editor of the National Temperance Chronicle*, are respectfully invited.

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It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

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MAY, 1847.

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BEER SHOPS.

In another part of this *Chronicle* will be found an Extract from the Parliamentary Report, by which it will be seen that Mr. Muntz, one of the Members for Birmingham, made a motion, for leave to bring in a Bill to “enable retail brewers in the midland counties to keep open their houses till 12 o'clock at night, the same as the metropolitan retail brewers.”

It is a remarkable fact, that no Session of Parliament is allowed to pass over without some measure of legislation to regulate a traffic so obviously opposed to the true interests of the community. The eve of a general election, we think an appropriate time to call the attention of our readers, not only to the demoralizing nature of the trade, but to the influence those engaged in it have upon the institutions of the country, and in controlling the legislature. It is of comparatively little use petitioning the House of Commons upon any subject, unless we have the power of making our opinions felt. Unhappily, those who are engaged in the traffic in strong drinks, have a power of influencing the legislature, which the friends of morality and good order do not possess.

It is known that the National Temperance Society adopted a petition to the House of Commons, on the subject of the grain used in breweries and distilleries. This was followed by petitions from other places, and members were applied to, to make some specific motion on the subject. The answer was candid, but significant of the influence to which we have referred: that no member of that house could undertake to introduce such a motion, without endangering his seat. A general election was near, and no one, who sought to be returned,

could brave the opposition of the manufacturers and venders of strong drink. The same answer was given to gentlemen who were anxious to promote an inquiry into the effect of the license laws upon the public health and morality; and those who have wished to promote legislation for the suppression of the Sunday Traffic, have confined their appeals very much to the House of Lords, considering the other branch of the legislature as too much shackled to have freedom of action. We could refer to individual cases. We know one town, with its 1300 houses licensed for the sale of intoxicating poisons, where it is boasted that the publicans could elect whom they chose, and we need not call public attention to the wholesale demoralization which has gone on at our elections, mainly through the agency of strong drink. If it be true that one interest in the empire exercises so powerful and potent an influence over its political as well as social character, it is time that the friends of temperance should make an inquiry into its extent. Certain it is, that our moral efforts will be ineffectual in stemming the monster vice of intemperance, unless aided by practical measures. And as many of these will be of a legislative character, the members of Temperance Societies ought to be awakened to the duty of urging upon their representatives, at the time when the voice of the constituency is particularly audible, during the canvass and at the hustings, the claims of the temperance movement. There is no other cause occupying the attention of the public mind—of half the importance to the national good. And whilst great questions are in debate as to Education and Sanitary Reform, it is incumbent upon us to shew the obstacles that prevent the spread of education, as

well as the application of every plan of improvement. Why, then, should an opportunity be neglected of pressing home upon those engaged in discussing measures of such great moment, the claims of a cause, the success of which is so intimately blended with the advance of civilisation, and the spread of religion.

At this time, when our records of crime, disease and mortality, speak so loudly the effects of our drinking system—when, in addition to this, a nation's food is proved to have been turned into poison—while that nation is suffering all the horrors of famine—no occasion of reading a lesson to the higher classes on the subject ought to be lost. The time is coming when that lesson may be read with advantage, and we hope it will not be lost.

ALCOHOL IN CONSUMPTION.

We understand there are some highly respectable physicians in this city, who entertain the opinion, and regulate their practice by the doctrine, that alcohol is a remedial agent in, and preventive of, that common and fatal disease, consumption. The importance of knowing the truth, and the whole truth, on this subject, will be appreciated by all. If this doctrine is true, we have but a choice of evils. If it is not true, we then have the privilege of choosing all the good, and avoiding all the evil. If it is true, we are prepared to advocate the practice it indicates, though at the dreadful cost of engendering the fearful appetite for alcoholic stimulus, and the certain infliction of innumerable miseries on society. We are not at liberty to act against truth, whatever may be the consequences. We have an abiding confidence in truth in all things. We believe there is no truth in nature or in science but harmonizes with every other truth, and conduces to the "greatest good of the greatest number." But, is it true? Does not its admission at once involve an absurdity—nature at war with herself? Does it not confound the agent of destruction and death with the laws of life and health, and place them in the relation of cause and effect? If the theory we are considering is but a fallacy, it ought to be exposed. We propose, therefore, very briefly to examine this whole subject, and we do so for the special purpose of inviting the attention of the medical profession of this city to our positions and arguments, offering any one of them the use of our columns, to correct or controvert aught we advance which they conceive to be unsound. While we are anxious to elicit "the whole truth," we would fain present "nothing but the truth."

We take the broad ground that alcohol is not, in any proper sense, a remedy for consumption when the disease exists, nor a preventive where the predisposition exists. Let us not be misunderstood. We say in any *proper* sense: its use may indeed be a preventive, on the principle that hanging a man in a season of famine would prevent death by starvation. But those agents whose effects, immediate or remote, are worse than the original disease, we do not consider remedial in any proper sense.

Of the various "strong points" urged in favour of alcohol in consumption we have only space to select the strongest. If we can demolish these, the others may perhaps fall of their own inherent weakness. They are:—1. Very few drunkards or drinking persons die of consumption. 2. Post-mortem ex-

aminations in the cases of drunkards and drinking men, generally evince a comparatively sound condition of the lungs.

We reply: Consumption is rarely, we believe, *never*, a disease of the lungs *idiopathically*; it is always a general or constitutional disease, a disease of the whole body. It is, too, a disease of *artificial* society, the disease of civilization, as alcohol is, most unfortunately, the remedy of civilization.

In the lower orders of animals, consumption is almost unknown; entirely so in their natural state. Among those tribes and nations of the human race whose habits are plain, simple, and natural, consumption is seldom or never heard of. This disease, the odium alike of civilized life and the medical philosophy of the day, is always preceded by general derangement of health. In a majority of cases the liver is seriously disordered long before any symptoms of disease in the lungs are manifest. A dyspeptic condition of the stomach is so common a precursor of diseased lungs, that authors recognize a very common form of disease extending from the digestive organs to the lungs, which is called "dyspeptic consumption." In other cases, the whole glandular system is obstructed for a long time before disease breaks out in the lungs. The skin, too, is perhaps as often as any other structure in the body, at fault, disordered in its functions a long time before consumption takes place in the lungs. In all these states of body the nervous system is, of course, debilitated, and its influence partially suppressed. It is through this influence that all functions and actions of the body takes place; hence, whatever produces a salutary impression on the whole nervous system, will tend to prevent or cure consumption or any other constitutional disease, by improving the general bodily vigour and functional integrity—and vice versa.

Now then, wherever there is a strong tendency to, or the actual existence of, that disease of the lungs called consumption, there is a *primary* disease of the whole system, more especially involving the digestive organs and nervous system. Applying remedies to the lungs, without reference to the general condition, will never cure, and as all experience can testify, never has cured. The whole system must be invigorated, and the primary malady—the *cause*—must be treated.

In looking to alcohol as a remedy in such cases, the first inquiry should be: "How does this agent affect the stomach, liver, glandular and nervous systems, and the functions of the skin?" The answer comes to us from all human experience, and from the whole body of the medical profession as one man—as a *poison*! Its peculiar and most fatal influence is exerted, say medical authorities unanimously, on the nervous system; and although exhausted nervous energy, loss of vitality, cannot be *seen* in post-mortem researches, it is sufficiently manifest in the living subject, by the deprivation of every sense, the disorder of every function, and the rapid progress towards death and dissolution invariably attendant on its use.

But it is said, few drunkards die of diseased lungs. Granted. It is no wonder that *few* die so; the wonder is that *any* do. Consumption being a primary constitutional disease, and alcohol a primary constitutional poison, it is not to be wondered at that drunkards die from a general destruction of the whole vital organism, instead of a local concentration of diseased action upon the lungs. We are even ready to admit that the use of alcohol may absolutely prevent the general disease from tending to the lungs, as readily as it might do were alcohol not employed. But it is only on the principle of

saving one organ at the expense of all the rest. Death is no less certain nor longer protracted.

It is important to comprehend, clearly, the principle of transfer of morbid action—curing or relieving one disease by inducing or aggravating another. Persons in the incipient stages of consumption are sometimes recommended to reside in a district subject to the fever and ague miasm. The theory is, that this miasm tends peculiarly to produce disease in the liver and abdominal organs, which disease, on the principle of counter-irritation, may check the tendency to local disease in the lungs, by diverting the morbid action to another point still more diseased. On this principle, too, persons have been advised by medical professors, to use alcoholic beverages upon removing to a country subject to fever malaria. In this case the theory is, that the alcohol, by producing its own powerful irritation and morbid action, will occupy the system so as to prevent the access of another disease. Of course all such expedients must be temporary, or the remedy will be infinitely worse than the disease. Again, many patients labouring under that form of diseased lungs which constitutes actual consumption, have been sent by their medical advisers to warmer latitudes, sometimes to places where diseases of the liver and abdominal viscera were extremely prevalent. Here the theory is, that by subjecting the abdominal organs to influences tending to induce or aggravate disease in them, the viscera of the chest may be relieved by a transfer of irritation. In some cases benefit is obtained in this way for the lungs; and in many cases where the primary disorder of the digestive organs has been more serious, the experiment has rapidly hastened the death of the sufferer.

It is evident to all reflecting minds, that there is no sound philosophy in these theories. They are not based upon, nor do they contemplate any conformity with the laws of life and health. They are mere expedients for the time, to lessen, remove, or transfer the symptoms, without regarding any renovation of the constitution. They are like the modern surgical operation of taking a patch of skin from the forehead to make a new nose, when this very useful and ornamental part has been lost by accident or disease.

We are not aware of any grounds except those we have intimated, on which the use of alcoholic beverages in consumption is based. That alcohol—an acknowledged poison—can be a remedy *per se*, is a flat contradiction. It can only prove remedial by changing the diseased locality to some extent, or relieve local disease in the lungs by aggravating general disease throughout the body. And if our main position is correct, that consumption is a constitutional disease, all immediate relief secured by this agent is at the fearful expense of an ultimate aggravation of every morbid condition of the body. And that such is the very fact, we appeal to the records of the medical profession. Was this disease ever cured by this means? If not, is it not time to suspect there is deception somewhere? Why should medical men hold on to a mere hypothesis, with the tenacity of life, against the universal experience of the profession for three thousand years?

JEST IN EARNEST.

“What do you think of whisky, Dr. Johnson?” hiccupped Boswell, after emptying a sixth tumbler of toddy. “Sir,” said the Doctor, “it penetrates my very soul like the *still-small* voice of conscience; and doubtless the worm of the still is the worm that never dies.”

ADDRESS TO THE FRIENDS AND PROMOTERS OF THE TEMPERANCE REFORMATION THROUGHOUT GREAT BRITAIN AND IRELAND.

FRIENDS AND FELLOW LABOURERS—

The Executive Committee of the American Temperance Union, in behalf of the friends of temperance and humanity throughout the United States, feel constrained to address you at the present moment, on a subject, which, in the providence of the Ruler of nations, is awakening the sympathies and calling forth the philanthropic energies of the humane, to a degree almost unparalleled in the history of man.

From one portion of your country, a country to which we look, not merely with filial reverence, but as the seat of learning, and arts, and commerce, and law, and religion,—the bulwark of all that is great and good,—there comes to us a cry of distress; and, God be praised, we are able to meet it. We have bread enough, and to spare. We are thankful that we can, at least in part, supply the wants of suffering Ireland; and more thankful that there has been a heart in our countrymen to send of their abundance, that her starving poor may live. But while we do what it is our duty to do, and only in feeble measure, we are anxious that a great lesson should be learned from this visitation of Providence; and that our own country and yours should profit by it in a manner and degree, for the security and happiness of all coming generations.

Without the temperance reformation in America, we might have been unable, at the present moment, to have afforded the relief now wafted in our ships to your shores. But a few years since, and we numbered FORTY THOUSAND distilleries, which were annually converting into intoxicating liquors an untold amount of bread stuffs. With a population of only twelve millions, we consumed from year to year seventy-two million gallons of distilled spirits, and from five to six million gallons of strong beer. The passion for these drinks was increasing. The conversion of our superabundant bread stuffs into stimulating and popular beverages, was thought to be not only lawful, but a happy relief for the country, especially at the west, luxuriant in crops, without a market. But the degradation of 500,000 drunkards, the cry of suffering families, the increase of crime, the crowded almshouses, the premature and sad deaths, the destruction of bright intellects, the prostration of the church and the minister at the altar, alarmed the nation, and the cry went up, CANNOT THE PLAGUE BE STAYED? The temperance reform commenced and spread over the land. With a mighty increase of population, our 40,000 distilleries have been reduced to less than ten; numerous breweries have been abandoned; our drinking-usages have been broken up; and we have become a comparatively sober and redeemed people. Had there been no reform, and had the work of converting the bounties of providence into maddening poisons progressed for the last twenty years as in the preceding twenty, no heart can conceive, no tongue tell, what would have been the present condition of America. To a cry of help from famishing Ireland, we might first have been deaf from sottishness and wickedness; and, second, without the means of relief, even if disposed to aid. Thanks to our great Deliverer for what our eyes witness and our hands can give. But while we send our gifts, we want Britain and Ireland to know the source of our

ability. We want Britain and Ireland to understand, that what has saved us, can save them from present and greater distresses. We shall not say, it is not right that we should help you, while you take your own bread stuffs and convert them into maddening drinks, increasing your poor and famishing by hundreds of thousands. We will see none perish with hunger, no, not in India or Siberia, if we can send them the staff of life. But it is our hope and prayer that your enlightened and noble nation may now see, as they have never before seen, the wickedness of this awful waste and destructive process. From your governmental returns, it appears that the quantity of grain used in the manufacture of every description of intoxicating drinks, from July 1st 1844 to July 1st 1845, amounted to FIFTY-EIGHT MILLION BUSHELS; since which time the reported increase has been great, causing the consumption to amount, in the last year to SIXTY-TWO MILLION. One of your public lecturers, we perceive, lately stated, that, next to wheat, barley is the most nutritious grain of any grown in England; that at least seven million quarters of barley are consumed in the process of malting and brewing; a quantity that would cost fourteen million pounds sterling; and that would supply SEVEN MILLIONS of people with bread for one year. And in a late address of the Rev. Theobald Mathew, in Ireland, we find him stating, that bread stuffs enough are devoured in the distilleries, at the present moment, to give every man, woman, and child, in Ireland, a single meal every day.

FRIENDS OF MANKIND! FRIENDS OF THE GOD OF NATURE! can we hold our peace and be guiltless? We know you are faithful. We rejoice in America to learn that you are lifting up your voices against this abomination. We write not to instruct or admonish, but to bid you onward; to urge you to raise your note of remonstrance in every city, town, and village, of your noble land; to cause your voice to be heard in the parliament of your country and at the throne. You are the men that might, at the present moment, be England and Ireland's deliverers. You can present a relief more prompt and permanent than all that can come from the most profound of your statesmen, or the most benevolent of your philanthropists. Spread the principles of total abstinence from the intoxicating cup; persuade the people of Great Britain and Ireland to abandon distilling and brewing, and to satisfy themselves with wholesome, nourishing food and the pure water from the fountain, and they will have BREAD ENOUGH AND TO SPARE. Six hundred thousand drunkards will no longer burden your soil, and be seen falling, generation after generation, into drunkards' graves. Your prisons and almshouses will be comparatively tenantless; the poor will rise to comfort and happiness; education will flourish; the Sabbath be honoured, religion and sound morals will prosper, and the time be hastened when "*the tabernacle of God shall be with men, and God will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, and God shall wipe away all tears from their eyes.*"

BRETHREN AND FRIENDS, we have spoken freely, for in this land of plenty, in this land, blessed with the temperance reformation, we feel deeply for the land of our fathers' sepulchres. We see the horrid demon intemperance devouring the bread of her children, and gaunt famine following in its train. The remedy is with you. Be of good courage and play the man, for your people and for the cities of our God. Never before have

you had such a plea. The cry of millions, suffering the pangs of hunger, will go with you to the throne; and public indignation and public law, the law of England, and England's Queen, will banish the distilleries and the brew-houses, and let you live.

With the most kindly salutations,
Your fellow-labourers in the cause of humanity
and of God,

(Signed)

ANSON G. PHELPS, *Chairman*.
RICHARD H. MCCURDY.
THOMAS DE WIT, D.D.
THOMAS DENNY,
EDMUND HYATT,
WILLIAM E. DODGE,
STEPHEN H. TYNG, D.D.
HIRAM BARNEY,
REV. EDMUND L. JAMES, D.D.
JASPER CORNING.

Attest, JOHN MARSH, *Secretary*.

New York, April 1st, 1847.

TO THE INFLUENTIAL CLASSES.

"Injudicious as may have been the course taken, in some instances, by the more strenuous friends of temperance, a much greater mistake has been committed by those who, when they might have contributed largely to the spread of principle, which would secure the moral regeneration of society, have from any motive withheld their countenance and declined labouring side by side with those who had dedicated themselves to this noble enterprise. From any motive, I say,—unless it were a conscientious disapproval of the designs which we should hesitate to impute to any one. If their tastes are offended by some of the forms of expression or action which have been adopted by others, that is as poor a reason for standing aloof, as would be given by one who, seeing others engaged in saving men in imminent peril of life, should refuse to assist them because they did not use just such methods or just such language as he might prefer. If they indulge a feeling of superiority which leads them to look on the work which these philanthropists have undertaken as hardly fit for their hands, why then shame on their contemptible arrogance, as anti-christian as it is anti-republican in its character. If they apprehend a decrease of their wealth, from a diminution of the sources whence it is drawn, then it is time to speak to them frankly and kindly. Addressing them in this spirit, I would "reason with them of righteousness, temperance, and a judgment to come." I would say to them, "Friends, you mistake your interest as much as your duty. Money is not the end for which you should live, nor the means on which you should rely for your happiness in this world. A clear conscience is the best possession here, and the justification of such a hope for the future as the mines of Mexico and Peru could not give you. You cannot keep a clear conscience while you willingly amass property at the expense of others' characters. If your pecuniary gains are secured by their moral losses, you are carrying on a business which you have no right to carry on a moment longer. Close your counting-rooms, if against the entry of so much profit on your books your own knowledge of what you are doing must compel you to admit might be written down—so much virtue destroyed, so much misery produced, so much ruin caused. Turn the key in the doors of the houses or the shops which you have leased for bad uses, and let them remain unoccupied

till they fall to the ground, rather than become, through them, *no matter how indirectly*, the authors of sin and all its consequences. Do you reply, that if you take this course you will become poor men? Be poor, then, but be *honest* men, dealing uprightly with your neighbour and with the community. It is not honest dealing, to take from another, in exchange for what you give him, not only the money which he agrees to pay you, but the integrity of soul, the fair reputation, and the moral influence which he has no right to part with. Oh, ye *traders* and ye *capitalists*! ye men who sell, or who suffer to be sold where you might prevent it, that which, under the circumstances in which it is sold, you know must produce an unspeakable amount of evil. Think, think of what you owe to yourselves! I approach you with no disposition to irritate or humble you. From sincere love I would set this matter before you in the light in which it ought to be viewed. You do not mean to injure the community; and yet what terrible wounds you inflict on its order, its peace, and its moral sentiment. You do not mean to harm yourselves; and yet what injustice you do to your own higher nature, to those feelings of generosity and compassion which you are smothering, those convictions of right which you are resisting and beclouding. You do not mean to lay up for yourselves a fearful retribution; yet how will you meet that judgment which a righteous God will pass on those to whom he has committed opportunities of usefulness which they have turned into occasions of most disastrous action on their fellow-men? Oh, consider your ways! "Deal courageously" with this matter, and doubt not "the Lord will be with the good."

—*Dr. Gannet's Discourse on Temperance.*

PROFLIGATE PAUPERISM.

According to the best authorities there are in our own city not fewer than *ten thousand paupers*. Estimating the population of Glasgow roughly at 300,000, we have the astounding proportion of *one pauper to every thirty* of the inhabitants. The tax for the relief of the poor amounts this year to £48,000, double the amount of last year's assessment. This year Glasgow is afflicted with pauperism to an alarming extent, and Glasgow applies nearly fifty thousand pounds to alleviate, if not to remove, the disease. And how does the remedy operate? Does it tend to remove the disease? Does it in the meantime alleviate the malady, and is a larger dose all that is necessary to effect a cure? Our deliberate conviction is, that money-giving has no tendency to remove the disease—that although the sums at present distributed were doubled or trebled, the malady itself would be as virulent as ever. So much for assertion,—now for proof.

Mr. Maclure, a member of the Glasgow Parochial Board, at a special meeting yesterday week, after complaining of deceptions practised by paupers, proceeds to submit some instructive facts. He says—

"In order to prevent paupers making a bad use of their money, meal has been given to them instead of money. But this is not a preventative. The meal is sold and turned into money at a great loss."

And again—

"Paupers also pawn their monthly pay tickets. An inspector found lately five tickets in a pawn-

shop, two of them for 9s. each, and three for 12s. each; in all 54s., on which the paupers had got 9s. These tickets are presented for payment at the hospital by the representative of the pawnbrokers, who receive the money. It is impossible for the officers of this establishment to do otherwise, for the paupers cannot all appear personally for their money, and their tickets are generally presented by persons in their family."

Strange, indeed, that *starving* paupers should sell their *meal* for money! It is not likely, therefore, that the money they pawn their tickets for is spent in meal. What, then, is done with the money—with the money given to prevent human beings from perishing of hunger? Let the gentleman already quoted supply the answer:—

"A spirit dealer in High Street says, he draws £10. more on the pay days of the Glasgow Hospital than any other days of the week. Another spirit-dealer informed me that they come and drink what they receive. I asked him how he knew they were paupers! He said they made no secret of it—he heard them talking about what they got, and how long they had to wait for it. They go in hundreds from the long closes of the High Street. An inspector informs me that he observed lately a lame pauper, who, not two hours after he had received his money (eight shillings), was carried to the Police Office drunk, on a barrow. Another inspector informs me that he visited a pauper, nearly eighty years of age, on the same day on which she received her pay, and found her drunk—not able to rise from her chair—singing 'the world is bound to maintain me,' &c., to some other paupers who joined in her revels. On the same day he saw another pauper lying drunk on the streets. He frequently finds paupers drunk on their beds after their pay, and they live in a starving condition until next pay comes round, and infest the streets by begging."

The plain inference from all this is, that it is impossible, by mere money, to remove, or even to alleviate, the wretchedness of those paupers who drink *intoxicating liquors*. Their case is utterly hopeless so long as they use strong drink. To give them more money may accelerate their progress to the drunkard's grave, but cannot possibly arrest it. More money may rivet more firmly the fetters of intemperance, but cannot break them. But money must be given. The community must pay for the support of paupers. New taxes must be levied, and larger assessments made, to meet the wants of the rapidly-increasing pauper class. And if the object is merely to prevent the victims of wretchedness and disease from perishing suddenly of literal starvation—if the aim is merely to protect them from the sudden stab of hunger—and if no attempt is to be made to save them from the prolonged and equally fatal tortures of intemperance, then mere money may serve the purpose. But if the object is really to remove or alleviate the horrors of profligate pauperism, far other plans must be adopted. What these other plans are it is not our present purpose to explain. Our object is to set forth prominently the fact, that it is impossible to reclaim the profligate poor, or even to alleviate their miseries, *so long as they are users of alcoholic liquors*. To anticipate that, by merely giving them money, we shall in every respect improve or reform them, is a gross delusion. We might as reasonably expect to convert a garden over-run with noxious weeds into an orchard of fruit-bearing trees, by merely increasing the fertility of the soil.—*Glasgow Times.*

TEMPERANCE A MEANS OF ELEVATING THE WORKING CLASSES.

I have lately had the privilege of being present at a teetotal wedding. Both the parties belonged to the working classes. There was no silly parade of dress, nor any intoxicating liquors. Both of them belonged to a club established on those financial principles that will secure its perpetuity. Both had saved a little money, and made provision for themselves to live without labour after they arrive at the age of sixty or sixty-five. The young man had bought a freehold cottage, and neatly fitted it up and furnished it; and here they were going to dwell. Now, these young people had neither of them large wages—many a drinking youth has double their income, and might, from his earnings, make much better provision for himself than they have done, were he not the slave of liquor. One youth confessed to me that his drinking cost six shillings a-week. He was a blacksmith. Others spend ten, and some twenty shillings; and, with this extravagance they cannot promise themselves physical comfort, and never, so long as they are thus enslaved, will they rise one degree above pauperism. The happy couple I have mentioned, would have had no furniture, no cottage, and no cottage-comforts on the day of their wedding, but for teetotalism. — *From an article on this subject in the April Number of the Scottish Temperance Review, a very excellent Number.*

CANTEENS.

The *Times*, and other newspapers, have exposed the evils of the Canteen system, and have nobly stood up for the general elevation of the military character; and members of the Imperial Parliament have discussed the measures submitted to the House; but none of these have ventured to recommend the total removal of all intoxicating drinks from Canteens, having contented themselves with stigmatizing the "sale of spirits," although it is well-known that large numbers get drunk on beer, and very few, indeed, are so reckless as to drink nothing but spirits. Men, frequently resort to spirits when they have rendered themselves stupid and fool-hardy through beer, but here, where spirits are high priced, men do not generally resort to them for the purposes of intoxication, or as they term it, "spending their money," so if the authorities wish to eradicate intemperance from the ranks of the army, they must entirely discontinue the use of intoxicating liquors in Canteens, and study to make the soldiers' home more comfortable. Nothing can be more disagreeable than a barrack-room as now constructed, for there is scarcely room for men to move when all the bedsteads are down, there is no cupboard for the decently putting away the portion of his mess unconsumed, no utensils for cooking any little thing in the room, for where frying-pans used to exist, they are now discontinued, and, as a consequence, the soldier flies to the Canteen or public-house, to enjoy himself at greater ease than he can by possibility do in the barrack-room, and thus intemperance is fostered.

Many influential officers have denounced Canteens, in strong terms, as may be seen by their reports in the Appendix to the Report on Military Punishments, a few of which I will quote for the information of those who cannot refer thereto, and the experience of every soldier goes with us against them, as it is the greatest imposition that can exist, everything being dearer there than elsewhere, and the extra duty entailed on the sober by them, is alone enough to make them anxious to see them done away with.

Lt.-Col. M'Dougall, 79th Foot, says,—“A Canteen in barracks is a constantly existing temptation, into which Canteen, any soldier can run in undress, while he cannot pass the barrack-gate without being dressed, and none but habitual drunkards will do this for liquor merely.” *Lt.-Col. Bunbury,* says,—“It is little better than a mockery of justice to throw temptation in the way of an illiterate soldier, and then expect to find him sober and obedient.” *Major Brooks,* says,—“The efforts of a commanding officer must be vain, while there is a licensed runshop in the barracks, inviting the soldier to spend the balance of his daily pay; and as the Canteen-keeper pays a high rent, it is his interest to encourage the consumption of spirits.” *Lt.-Col. M'Gregor,* says,—“The Canteen, on its present footing, is injurious to the morals and comforts of the soldier. The great object seems to be to extract as much rent as possible from the Canteen-keeper, who seeks, in self-defence, to give every possible premium to drinking, and he is left not only without a competition in the sale of liquors within the barracks, which is perfectly right, but he has also an exclusive monopoly for the sale of every article whatever. The consequence is, the soldier is either obliged to go to the Canteen, where he is plied with all temptations to drink, or to take the trouble to dress himself, and to go a distance every time he wishes to purchase the most trifling article of comfort or necessity.”

The drinking customs of the army, (which are almost compulsory, as many have found to their prejudice, who have been induced to object thereto) have done much harm, and are more numerous than many would imagine; and many a non-commissioned officer has had to date his ruin to the convivial customs of the Canteen or Sergeants' Mess, from the mistaken idea, that there, that *Esprit de Corps* is best maintained, which most soldiers feel ambitious to uphold;—and where a "Free and Easy" has been allowed among them, much mischief has followed, from the circumstance, that those attending, have been up singing, drinking, and smoking nearly the whole night, often till morning; then, next day felt they must go on the spree, and then, at night, have been reported as "drunk coming into barracks," &c., whereas, had there been no such temptation, they would not have thought of drinking, and consequently would have avoided the disgrace. This is by no means a fancied case. Footings, also, go far to foster intemperance among them, and although this custom may not be universal, it does exist, and in a corps with which the writer is acquainted, every serjeant on attaining to the payment of a company, or any staff appointment, has to pay a *sovereign*, sometimes more, and this is allowed to accumulate till there are several, when a supper, sometimes a ball, takes place, and much drinking is the result; and, besides that, it operates injuriously on those who cannot participate therein, as it causes invidious remarks to arise, and, what is worse for discipline, the men think they are in honour bound to go and do likewise, and thus intemperance is kept up. Now, with these and other inducements, it is no wonder if men fall away, or feel no inclination for mental pursuits of an upward tendency, and the consequence is, a bad name attaches to the service, and will do, so long as such things exist. What we want, is, the entire abolition of intoxicating liquors from Canteens, greater comforts for the men in barracks, the suppression of everything leading to vice and intemperance, and the encouragement of temperance principles by every legitimate means.

THE FREE CHURCH ON INTEMPERANCE.

At the meeting of the Free Synod of Glasgow and Ayr this week, Dr. Macfarlan of Renfrew brought forward an overture to the General Assembly on intemperance. A petition was also presented from Laurieston on the same subject.

Dr. Macfarlan said that his overture was exceedingly general in its terms. It was evident that intemperance existed to a very great extent, and that some measures ought to be taken for its remedy. The memorial from Laurieston left them to say what these measures should be. He would not occupy the Synod by going into the extent of the evils of intemperance, as he was addressing men who were more accustomed than him to meet scenes of intemperance in their parochial visitations. He recollected some years ago, when he visited his parish in this city, that, in some districts, every third, fourth, or fifth family might be regarded as intemperate. He did not mean to say that they were all absolute drunkards, but there were many of them given to tipling, which was immoral, and destructive to society. Taking the excise returns for the year 1841, the year in which the census was taken, and comparing these returns with the population, we are warranted to infer that more than two gallons and a half of ardent spirits were used by every man, woman, and child in Scotland. He went on to contend that the crime of intemperance was the chief cause of the evils of society, and took occasion to show that Scotland consumed more ardent spirits than England, Ireland, or any other country in Europe, and that it required a strong effort to be made to root out the drinking system from the customs of social intercourse, with which in this country it is so interwoven. He sat down by moving the adoption of the overture. Mr. Hutchison of Johnstone, begged most cordially to second the motion. He remarked that the Presbytery of Paisley, with which he was connected, was at present publishing a series of tracts on intemperance, from which he found, that within the bounds of that Presbytery alone, no less a sum than £115,000 per annum was expended on ardent spirits. After a short discussion, the overture was unanimously agreed to. On the motion of Dr. Paterson, the memorial from Laurieston was received, and the Synod agreed to memorialize the magistrates within their bounds, on the subject of licensing public-houses.

KEEPING OPEN OF BEER-SHOPS.

Mr. MUNTZ, in pursuance of notice, moved for leave to bring in a Bill "to enable retail brewers in the midland counties to keep open their houses till 12 o'clock at night, the same as the metropolitan retail brewers." The hon. gentleman said it was felt as a matter of grievance by the retail brewers in the country that they should be obliged to close their houses at 11 o'clock at night, whilst the licensed victuallers were allowed to remain open till 12. With respect to the existence of beer-houses, his own opinion had always been that it was wrong to allow brewers to retail beer; but, the law having sanctioned their doing so, he saw no good reason why there should be any distinction made, as between them and licensed victuallers, with regard to the hours during which they kept their houses open.

The question having been put,

Sir G. GREY said, entertaining, as he did, a strong objection to the proposition of the hon. member, it was hardly worth while to observe the courtesy usual in such cases, by allowing the Bill

to be introduced. The 3rd and 4th Victoria, chap. 61, fixed three periods at which beer-shops should be closed. (Hear, hear.) He called them beer-shops; for, let the hon. member designate them as he might, that was what these retail brewers' shops really were. (Hear, hear.) From what he had heard with respect to the manner in which those shops were conducted in Manchester, Birmingham, and other large places, he believed they were under the management of very respectable persons, but beer-shops they nevertheless were, and constituted a class of houses very distinct from those occupied by licensed victuallers. (Hear, hear.) By the statute he had quoted all such houses within the city of London and Westminster and the district around which were within the supervision of the metropolitan police were allowed to keep open till 12 o'clock; in other large places, containing a certain amount of population, they were allowed to keep open till 11 o'clock; while in country places and thinly populated districts they were only allowed to keep open till 10 o'clock. Now, the proposition of the hon. gentleman was, that all the beer-shops throughout the country should be allowed to keep open till 12 o'clock. He (Sir G. Grey) did not see any reason for this, or any good ground why the present regulation should be disturbed. The distinction as to the hours between the metropolitan and country districts was obviously founded upon the fact that the beer-houses within the metropolitan district and of large towns would be under better supervision by means of the police than in country places; this, in his opinion, was a very sound distinction, and he must therefore oppose the introduction of the Bill.

Mr. MUNTZ felt obliged to the right hon. gentleman for the candour with which he had acted; but he deemed it his duty to divide the House on his motion.

For the motion	..	..	..	4
Against it	..	...	...	77
Majority	...	...	...	73

Leave, therefore, was refused.

SPIRIT RATION IN THE NAVY.

We regret that another effort has failed to abolish altogether the spirit ration in the navy. Mr. Rockwell, of Connecticut, from the Naval Committee, introduced into Congress a resolution to that effect, substituting an *ad valorem* in money, and supported it by an able argument. The spirit of the House, as well as of nearly the whole country, seemed to be in favour of it; but it was defeated by the pertinacity of Mr. Stanton, who would append an amendment "that no officer should be permitted to use, or keep on board a United States vessel, spirituous liquors of any description." The sum of six cents, however, was voted as a bonus to those who relinquish their ration, which will have a great effect in procuring its abandonment, where suitable temperance efforts are made. But the continuance of the ration at all, is a disgrace to the nation. Men drink, are insolent, then whipped; murder, and they are hanged; and every day the drum beats to the whiskey tub. We must persevere until we gain our point.

Through the failure of the Speaker to do his duty, the brandy room has been continued in the basement of the Capitol; though it is said that there has been much less drinking and fewer drunken men in Congress this season than the last.

Eloquent addresses are frequently delivered in temperance meetings in Washington, by Members of Congress. A magnificent temperance hall was dedicated on the 22nd, ult.—*Temperance Telegraph.*

National Temperance Society.

OFFICE 11, TOKENHOUSE YARD.

VICE-PRESIDENTS.

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Samuel Bowly, Esq.	Richard Peek, Esq.
J. S. Buckingham, Esq.	Rev. P. Penson, M.A.
Robert Charleton, Esq.	Rev. W. W. Robinson, M.A.
Rev. R. Clowes, M.A.	Rev. J. Sherman.
Isaac Collins, Esq.	Rev. C. Stovel.
Joseph Eaton, Esq.	Rev. T. Spencer, A. M.
S. C. Hall, Esq., B.L.F.S.A.	Rev. W. H. Turner, M.A.
Lawrence Heyworth, Esq.	Edward Thomas, Esq.
William Janson, Jun., Esq.	Robert Warner, Esq.
Ven. Archdeacon Jeffreys.	Edward Webb, Esq.
G. S. Kenrick, Esq.	Rev. J. Wilson.

TREASURER.

G. W. Alexander, Esq., 40, Lombard Street.

EXECUTIVE COMMITTEE.

George W. Atwood	Richard Hicks.
Richard Barrett.	C. H. Lovell, M.D.
Jabez Burns, D.D.	John Meredith.
William Cabell	Richard Potter.
William Cash	W. W. Robinson.
John Cassell	T. B. Scutt.
Charles Gilpin	

SUPERINTENDENT OF MISSION.

John Meredith.

SECRETARY.

Thomas Beggs.

THE ANNUAL MEETING

OF THE

NATIONAL TEMPERANCE SOCIETY,

WILL BE HELD IN

EXETER HALL,

On Thursday, May the 20th,

AT SIX O'CLOCK IN THE AFTERNOON.

JOSEPH STURGE, Esq., IN THE CHAIR.

THE ANNUAL MEMBERS MEETING

Will be held at the Society's Office, 11 Tokenhouse Yard, on Wednesday the 19th May, at two o'clock in the day.

SUBSCRIPTIONS.

£ s.	£ s
Berkhampstead Soc. 1 1	Pinching, R. L.,
Eaton, J., Esq., Bristol 10 0	Esq., Walthamstow 1 1
Howells, T., Esq. . . . 1 1	A Teetotaler 1 1
Do. (Mission) 1 1	Warner, J., Esq.,
Friend, per Dr. Ellis 5 0 0	Hoddesdon 5 0

SPECIAL FUND.

£ s. d.	£ s. d.
Alexander, R. D.,	Janson, W., Jun.,
Esq., Ipswich 15 0 0	Esq., Tottenham 33 6 8
Bassett, J. D., Esq.	Penson, Rev., P.,
Leighton Buzz. 35 0 0	Durham 5 0 0
Catchpool, T., Esq. 5 0 0	Sims, D., Esq. 10 0 0
Carpenter, Rev.	Sturge, J., Esq.,
P. P. 1 0 0	Birmingham 33 6 8
Charleton, J., Esq.,	Walters, W. C., Esq. 5 0 0
Bristol 17 0 0	Wedgwood, Miss,
Charleton, R., Esq.,	Down 33 6 8
Bristol 8 0 0	Wilson, B., Esq.,
Eaton, J., Esq., 40 0 0	Mirfield 5 0 0
Grant, Mrs., Leigh-	
ton Buzzard 100 0 0	

MEDICAL CERTIFICATE.

We have received the Report of the South India Temperance Union for 1846, from which we make the following extracts. "With a hope of, in some degree surmounting this deeply laid obstacle, your Committee have recently circulated to all the medical gentlemen of the Presidency, and through their friends to several in other parts of the country, a Certificate which has been signed during the past year by thirty-seven of the first medical authorities of Britain, and to their highest satisfaction have obtained the willing signatures of a goodly number of them."

The Indian authorities are,—

Ramsay Sladen, Physician General, Madras.
 Claud Currie, Surgeon General, Madras.
 David Boyd, Inspector General of Hospitals, Madras.
 George Pearce, M.D., Surgeon and Secretary, Medical Board, Madras.
 Robert Cole, Surgeon, S.E. District of Madras, &c.
 John Richmond, Surgeon, N. W. District of Madras, &c.
 George Harding, Surgeon, Madras General Hospital, Superintendent Medical School, and Professor of the Theory and Practice of Medicine.
 W. G. Davidson, Surgeon, Black Town District, Madras.
 W. B. Thompson, Superintendent, Eye Infirmary, Madras.
 James Sanderson, Port and Marine Surgeon, Madras.
 Thomas L. Bell, Assistant Surgeon, Madras.
 Thomas Stack, M.D. Ditto, H. M. 84th Regiment, Madras.
 F. W. Innes, M.D. ditto, ditto.
 D. S. Young, F.R.C.S., Superintending Surgeon, Presidency Division, Madras.
 John Hichens, Assistant Surgeon, 27th Regiment, N. I., Madras.
 Wm. Tweddell, Garrison Surgeon, Chunar.
 Alex. Duncan, M.D., Surgeon, 5th Battalion Arty.
 Wm. Watson, Superintending Surgeon, Benares Division.
 J. M. Brande, M. D., Surgeon, 21st Regiment, N.I.
 D. Brotter, M. D., Civil Surgeon, Benares.
 M. F. Anderson, Assistant Surgeon, Madura.
 John Doig, Staff Surgeon, Belgaum.
 J. Morrice, M. D., Surgeon, 2nd Bengal European Regiment, Mooliana.
 F. Anderson, M.D., Assistant Surgeon, Horse Artillery, Mooliana.
 A. Colquhoun, Surgeon, 3rd Cavalry.
 G. E. Brown, M.D., Surgeon, Artillery.

In returning the Certificate, R. Sladen, Esq., Physician General, thus speaks of his personal experience.

"I have much pleasure in affixing my signature to the testimonial, which may have some weight, as I speak from practical experience.

"I have always been most temperate, and have enjoyed an uncommon share of health; but I find that I can go through bodily and mental exercise much better, when I abstain altogether from alcoholic or fermented liquors."

John Doig, Esq., Staff Surgeon, Belgaum, adds his own opinion in the following unequivocal language.

"There is not one word advanced in it, in favour of teetotalism, that I do not most cordially concur in, and most conscientiously believe to be true."

ADDITIONAL NAMES.

BRISTOL.

J. B. Estlin, F.R.S., F.R.C.S.
James F. Bernard, Surgeon.
H. H. Fox, M.D.
W. J. Goodeve, M.R.C.S.
H. Clarke, F.R.C.S.

PERSHORE, WORCESTERSHIRE.

F. Davis, M.R.C.S.
G. Niven, Surgeon.
John Claridge, do.
J. G. Rusher, M.R.C.S.
B. Pratt, Surgeon.
W. Francis, M.R.C.S.

MANCHESTER, (additional.)

P. Royle, M.R.C.S.
John McDowall, Surgeon.
S. M. Hallsworth, M.R.C.S.
James Taylor, M.R.C.S.
J. G. Harrison, M.D., M.R.C.S.
W. Lewis, Surgeon.
J. Potter, M.D., M.R.C.P.
R. M. Man, M.R.C.S.
M. A. E. Wilkinson, M.D.

DONCASTER.

George Hoekie, M.R.C.S.
Robert Storrs, M.R.C.S.
George Dunn, Surgeon.
Thomas Woodcock Hall, M.R.C.S.
Thomas Clarke.
C. D. Fenton, M.D.

GREAT MALVERN.

James Wilson, M.D.
J. M. Gully, M.D.
W. C. West, M.R.C.S.
Mervin Coats, Surgeon.
William Addison, M.D.

MALVERN LINKS.

Thomas Lysaght, M.D.
Edmund Waddens, Surgeon.

LEIGH, WORCESTERSHIRE.

J. Freeman, Surgeon.
W. B. Carpenter, M.D., F.R.S., Professor, Stains.
John Winston, M.D.
George Chapman, M.R.C.S., L.A.C., Lingfield.
John Jones, M.R.C.S., L.A.C., Fletching.
Henry Rogers, M.R.C.S., &c., East Grinstead.
John Sloane, L.A.C., &c., Forest-Row.
John Whyte, M.R.C.S., L.A.C., East Grinstead.
William Wallis, L.A.C., &c., Hartfield.
Edward John Whittle, General Practitioner, Lam-
berhurst, Sussex.
George Grant, M.D., Richmond, Surrey.
William Chaldecott, M.R.C.S., Dorking.
William Hart, M.R.C.S., ditto.
Thomas Napper, M.R.C.S., ditto.

TEMPERANCE LITERATURE.

In another place we have noticed the Prize Essay published by the British Association, on Legislative Interference with the Sunday Traffic. From the Bristol Press, we notice that Mr. Buckingham's "Appeal to the British Nation on the Greatest Reform yet remaining to be accomplished," is reprinted in a neat tract of 16 pages, and in a size and shape well adapted for general

circulation, of which it is well worthy. There is also a reprint of the Address on Scarcity of the National Temperance Society, as one of the series of the Bristol Tracts. Mr. Alexander is still persevering with his Tracts for Juveniles, forming a very useful and highly valuable series. The Prize Essays are going on with vigour, and commanding a great circulation. In the other departments of the press, we are glad to recognise a friendly disposition to the Temperance Movement, and we believe that the day is not far distant, when it will take its proper place among the great social reforms of the day.

We were shewn a few weeks ago the first printing-machine for China. It was constructed for a Missionary Society, who intend to use it in printing Chinese tracts. There were interesting associations connected with the machine and its double cylinders. It was to be the unconscious author of a great revolution, and the precursor of changes and of liberty to one-third of the human race. While the Chinese Emperor was shrouded in mysterious and awful dignity from his subjects, and wrought for the benefit of priests and mandarins; a few mechanics in a low-roofed workshop many thousand miles removed from Pekin in a barbarous land, were constructing a rival to his throne or a rival to all of his power that is truly mischievous. The machine was an interesting, and it was also a sad sight; for on every side around its birth place, and at every corner rise gorgeous gin palaces where the needy and the desperate—the heathen of London—pay away their money and their souls for the excitement of an hour; and those who send machines and missionaries to China have scarcely yet discovered the need for similar exertions at home. Their foreign missions have had their uses and their triumphs; but they would have been immeasurably more effective, if they had been preceded or accompanied by home missions. The man who can put down the drinking usages of Wapping, and employ means for changing the habits and thoughts and principles of its people is a very effective missionary to China; for as matters are, our naval and military specimens of Christianity do more to confirm the heathen in Bhudism, Brahminism, or any other conceivable degeneracy of belief than an army of missionaries or many printing-machines can undo.—(From an article on GOVERNMENT EDUCATION in *Tait's Magazine* for April.)

In St Just, with a population of 8000, there are 2600 pledged teetotallers, including 3 ministers, 24 local preachers, 220 Sabbath-school teachers, and 40 reclaimed drunkards, 25 of whom have joined Christian churches.

RHUBARB *v.* RUM.—JALAP *v.* GIN.—The late Dr. Abernethy was once consulted by a gentleman whose habits had greatly impaired his digestive powers. After receiving advice, the patient said, "But, sir, what spirits will you recommend me to drink?" Dr. Abernethy, in disgust, replied, "Why, sir, you may take tincture of rhubarb, that is a spirit; or you may take tincture of jalap, that is a spirit; and they have this advantage over other spirits, you may take them into your body yourself, but they will take themselves out of your body as fast as they can."

Foreign Intelligence.

SANDWICH ISLANDS.

The temperance societies of Hamakua embrace all the churches and all the schools. The pledge precludes the use of tobacco as well as intoxicating liquors. Mr. Lyons found that few comparatively had violated their engagement, and most of these renewed their pledge. The different societies had their annual celebration in January. One of these celebrations, held last March, amid the beautiful scenery of Waipio, is described below.

The whole valley seemed full of life. The four schools, and multitudes of adults, assembled at the appointed place, midway between the extremes, and, forming a procession, marched to the shore. Waving banners, fantastic dresses, imitations of caps and plumes, and the rough music of rude Hawaiian drums, gave the procession a military aspect. Performing several evolutions along the shore, amid the deafening roar of the dashing surf, the processions formed into several columns, opening in the centre, and facing each other. Hymns, songs, and portions of Scripture were repeated in concert; after which the two choirs of singers, one belonged to the valley, and the other from abroad, united in singing an appropriate hymn. Prayer followed, and then all proceeded to a spacious yard, and sat down beneath an overspreading awning to the temperance banquet. This being ended, a meeting was held, the exercises of which consisted of singing, addresses,—one by a blind man,—and a dialogue between a farmer and a schoolmaster. At the close, the contribution towards the missionary's support was brought forward, and exhibited before the whole assembly. This consisted of a purse of money, containing fifteen dollars, and four large rolls of kapa cloth, a bridle, &c., the whole amounting to about sixty dollars. It was contributed by the church members and some forty or fifty children, and was their first effort to aid in supporting their own missionary. Prayer closed the exercises of the day.—*Missionary Herald*.

MEXICO.

TEMPERANCE AT MATAMOROS.

A correspondent of the *New-Orleans Commercial Times*, under the date of August 16, says:—

"This day is an era in the cause of temperance at Matamoros and along the line of the Rio Grande, so far as it is in the possession of our troops. About two weeks past, General Taylor issued an order forbidding the entrance of any ardent spirits into the river, on board of any vessel or steamer, and the sale of it by any person, after the 15th. This morning, the shops and coffee-houses presented a dry appearance. In several, I noticed all the decanters, which yesterday were full of brandy, whisky, gin, &c., empty, and placed in a row on the most conspicuous shelf, with small bits of black crape, or other black stuff, tied round the necks or stoppers, looking like dead bodies, mourning for departed spirits. The order is right and proper in itself, and it is to be regretted it was not issued sooner; it might have prevented many of the disorders and outrages that have taken place in this city. It is said, the commander at this post will rigidly enforce the order, and punish every infraction of it."—N. Y. EVAN.

WORTHY OF IMITATION.—Caernarvon contains above 200 reclaimed drunkards, of whom 120 have become regular attendants at divine worship. In the county, about 2000 members have been added to the churches. All the ministers (save one) are teetotalers.

Home Intelligence.

DUNMOW, ESSEX.

The anxiously anticipated controversy arising out of the late lectures lately delivered by Dr. Grindrod, was announced to take place on Tuesday evening, the 20th instant, at seven o'clock. Some time before the appointed hour, a highly respectable company had assembled in the British School Rooms, and the committee, chairman, and the several gentlemen, friends of the antagonistic parties, were true to their time. The medical gentleman, Mr. Cock, M.R.C.S., assistant to Joseph Grice, Esq., Surgeon, Dunmow, who had agreed to argue the subject with Dr. Grindrod, was also punctual at the place of meeting with a non-medical friend; and on taking his position on the platform was welcomed by the Doctor in the most friendly manner, the amicable recognition being warmly cheered by the company. Dr. Grindrod proposed, that in accordance with the printed announcement, Mr. W. J. Clayton should take the chair.

In opening the business, Mr. C. said, he could assure them, with the utmost sincerity, it would have been much more congenial to his feelings to have attended simply as a spectator and listener, but having been urgently requested by both parties to take the chair, he had done so. It would be recollected that at Dr. G.'s last lecture, a discussion arose, from which this meeting emanated, a challenge was given and accepted, and a committee was formed to carry out the arrangements, the minutes of whose meetings he held in his hand. It had been decided that each gentleman should speak half an hour at a time; and he trusted each would conform thereto. In the mean time he would mention, that if any person attempted to disturb the meeting, he would at once call the party to order, and, if necessary, call upon the company to support the chair. He was very sure that so goodly a number had not assembled merely in the hope of seeing one party triumph over another, but to elicit the truth.

Dr. Grindrod then fully reverted to his lectures at Dunmow, and more particularly to the last, from which arose the grounds of discussion, namely, the disuse, in the main of alcoholic beverages. He had not proceeded far, when Mr. Coventry, Surgeon, of Hatfield Broad Oak, entered the room, and sat by Mr. Cock; although previously unknown to each other, Dr. G. having been introduced to him, directly offered him the friendly hand of recognition, which was as cordially accepted. The Doctor then proceeded to vindicate his former assertion, that the use of all alcoholic beverages in the ordinary condition of man, is more or less, in all forms, prejudicial, and productive of functional disturbance, or organic disease. His further objections were divided into six further heads, all of which he handed to his opponents in writing. He then read a strongly worded document, condemnatory of the utility of alcohol, and its destructive effects on mankind, which was signed by upwards of 1000 medical men of the highest grade, including Drs. Paris, Barton, Sir B. Brodie, &c. The Doctor concluded his half-hour's address, and sat down amidst the most marked applause. Mr. Cock then spoke his full time, contending to the contrary. He differed with Dr. G. as to the statistics he had dwelt upon, and considered them often exceedingly fallacious; he considered that the use of the beverages named, when taken under direction and at proper times, tended to promote the proper functions of the body. It was here decided by the chairman,

who had been appealed to, as to the order to be followed, that Dr. G. should reply; but subsequently it was conceded that Mr. Coventry should. He went chemically into the subject, and endeavoured to prove that Mr. Cock was right; he was not, however, he said, violently attached to either party, but rather a sack of both sides. Dr. Grindrod replied to both in a speech of an hour, and brought forward arguments and facts in support of his views, and then Mr. Cock recommenced, which was replied to by Dr. G. Suffice it to say, the argument was far from finished at eleven o'clock, when it was concluded to adjourn to the following evening at seven o'clock. These proceedings were most amicably conducted, the best personal feeling appearing to prevail among all parties.

21st. The meeting assembled at the appointed time, and after lasting until past eleven o'clock, the following resolution was unanimously carried, viz. :—

"That in the opinion of this meeting Dr. Grindrod has demonstrated by the light of science, and by a mass of evidence, medical and otherwise, of the most incontrovertible character, the truthfulness of the proposition on which he based the principle of total abstinence at the commencement of the discussion."

DORKING.

On the 23rd of last month we were favoured by a lecture from the Rev. Dr. Burns of London. Mr. Way, the Wesleyan minister, presided on the occasion: the attendance was good. Dr. Burns urged on the serious mind the importance of reflecting at the present crisis, whether the public were justified in upholding a system which annually destroys eight million quarters of the best grain in the land, in the manufacture of a drink which is the greatest curse to society; but which grain, if beneficially used, would maintain six or seven millions of persons. He went at great length into statistical accounts, showing the amount of money spent in intoxicating drinks, and the benefit which might be derived from its employment in other respects, viz., the establishing and supporting of educational and other institutions, sending missionaries abroad, &c., &c. At the close a few signed the pledge. Although our society does not gain as many members as we could wish, yet we have cause to rejoice, that the principle is taking deep root, though but slowly, in the minds of the people. At the annual licensing day in February last, although there were several fresh applications for spirit licenses, the magistrates refused to grant them.

W. C. ISAAC.

LOWESTOFT.

On Monday evening, 5th April, a public meeting was held at the British School-room. Mr. Johnson occupied the chair. He opened the proceedings with a very suitable address. Mr. J. C. Booth of Bradford delivered a very excellent lecture, to the satisfaction of all present.

On Tuesday evening, April 6th, we had the pleasure of hearing the same lecturer in the Infant School-room, the use of which was kindly granted by the Rev. F. Cunningham, our much esteemed Vicar; and on Friday evening, April 9th, Mr. Booth delivered his third and last lecture in the Town Hall, to a crowded assembly; it proved, like his two preceding lectures, of a heart-stirring nature.

At the close of the third meeting, we had the pleasure of taking thirty signatures.

Our Temperance cause in Lowestoft has been steadily progressing for some months past.

PRESTON.

On Tuesday evening, March 23rd, a meeting was held in the Temperance Hall, for the purpose of petitioning Parliament to prohibit the manufacture of intoxicating liquors, which was well attended. The Rev. R. Slate, Independent Minister, was called to the chair, who, in a short but excellent address, opened the business of the meeting. Mr. James Frankland moved the following resolution: "That this meeting deeply deplores the present scarcity and high price of food in this country, and sympathizes with the inhabitants of Ireland and the Highlands of Scotland, in the intense sufferings to which they are subjected in consequence of their inability to procure food; and this meeting also regards the annual consumption of 7,000,000 quarters of grain in the distilleries and breweries of the United Kingdom, not only as a grievous waste of the bounties of Divine Providence, and extremely mischievous in its consequences at all times, but when viewed in connexion with the pecuniary burdens entailed upon the people of this country, by the use of intoxicating drinks, equally opposed to all sound principles of political economy;" which was seconded by Mr. G. Cartwright, and carried unanimously. Mr. D. D. Hughes of Manchester, after an eloquent speech proposed the second resolution as follows:—"That it is important that there should at all times be a cheap and an abundant supply of the first necessaries of life, and as intoxicating drinks have been pronounced by a large majority of the highest medical and scientific authorities of the day, as quite unnecessary for man, a fact attested by the experience of millions of persons, in all countries and in every condition of life, this meeting conceives it to be the duty of the legislature to stop the manufacture of intoxicating drinks, as well for the purpose of mitigating the present calamity, as for removing the cause of our national intemperance with all its awful consequences." Mr. Swindlehurst seconded the resolution, which was carried; and a petition to the House of Commons, embodying the preceding resolutions, was unanimously adopted.

On the evening of Good Friday, a meeting of the teachers, scholars and congregation of Grimshaw Street, Independent Sabbath-School and Chapel, was held in the Upper School-Room, belonging to that place of worship; when a Sabbath-School and Congregational Total Abstinence Society was formed under very favourable circumstances. The Rev. R. Slate, the minister, who has been a practical abstainer for many years, is the President of the newly formed society.

LEEDS.

In compliance with a requisition to the Mayor, (George Goodman, Esq.,) a public meeting was held at the Court House, on Monday evening last, for the purpose of considering the propriety of petitioning Parliament to prohibit the destruction of grain in breweries and distilleries in this country.

The Mayor took the chair, and explained the object of the meeting; and afterwards stated that he had been present at a long meeting of the Town Council that day, for the purpose of deciding upon the propriety of Government educating the people. Some of their philanthropists contended that education would remove most of the crime and misery of this country, whilst the promoters of the present meeting contended that teetotalism would tend to remove, more than anything else, the crime and misery of this great land. He believed they were both very excellent things; and as for total abstinence, he most conscientiously believed that it

would be the means of removing the great mass of vice, crime, and misery, now existing among the mass of the people of this country. Holding that conviction, then, he entertained a strong desire that the principles of total abstinence might go on increasing, and conquering the vices of intemperance and its consequent evils (loud applause).

The Rev. Mr. MILNES delivered an excellent address, which was well received by the audience, and concluded by moving the first resolution, to the effect that it was most cruel and suicidal to destroy, as was now done, ten millions of quarters of barley in the concoction of malt, while famine was stalking abroad in Ireland, Scotland, and even in some parts of England (loud applause).

Mr. LEONARD SEDGWICK seconded the resolution, which was carried with acclamation.

Dr. LEES moved the next resolution as follows:—"That this meeting regards the present crisis as one which imperatively calls upon the legislature of an enlightened and christian land, at once to prohibit the conversion of food into a drink which as proved by the highest scientific authorities, and the experience of millions, is altogether unnecessary; and therefore respectfully calls upon the legislature to interpose its authority for stopping the wholesale destruction of grain in breweries and distilleries, so that the price of food to a famishing, as well as to a partially employed population, may be greatly reduced by the consequent increased supply, whereby also national pauperism and crime will become diminished by the check given to our prevalent intemperance."

Mr. JARVIS CLARKE seconded the resolution, which was carried with loud applause.

Mr. JOHN SPENCER moved that petitions to Parliament, founded upon the resolutions, should be signed by the Mayor on behalf of the meeting, and forwarded for presentation; that to the Lords to the Bishop of Norwich and Earl Stanhope; that to the Commons to Mr. Brotherton; and that Earl Arundel and Surrey in the Lords, and the borough members in the Commons, be requested to support the prayer of the petitions; which was agreed to.

CIRENCESTER.

On Good Friday, the anniversary was held here, Henry Alexander in the chair, who first called on the Secretary to read the report of the society, giving an account of a small but steady increase in numbers—of the continued and praiseworthy exertions of the ladies in the cause, who supply about 111 families, where there are teetotal children, with loan tracts, monthly—of the members' continued interest and increased belief in the truth of our principles, urging them strongly on the most serious and prayerful consideration of the people—condemning the drinking customs of this country, and giving their belief, that intemperance may be called the Juggernaut of England, beneath whose car human life and human happiness are recklessly cast, a monster evil, overspreading our land like some huge Upas tree, poisoning the very life-blood of society, robbing man of his true dignity and excellence, and preventing the blessed religion of the Gospel exercising its benign influence upon his soul. That these evils are to be done away with by the dissemination of light among the people, and endeavouring to impress upon their consciences a deep and abiding conviction of the immorality of these popular customs which tend powerfully to continue among the labouring millions of our country moral degradation and crime. The chairman then intro-

duced our tried friend, Josiah Hunt, who delivered a most straightforward and manly address, full of sound argument in favour of total abstinence. Our best thanks are due to him, especially for his close and cogent reasoning with the respectable moderate drinkers.

On Saturday, Passmore Edwards gave two lectures, one to juveniles, and one to adults; and on Sunday, had a most interesting meeting with the Sunday-school children and their friends.

BRILL.

On Good Friday last, an excellent lecture was given in the Independent Chapel at this place, by Mr. Robert Gamble of Berkhamstead, on the Temperance principle. The chair was taken by the minister of the place, Rev. James Howell. The attendance was good. In the afternoon, a number of the friends of the society took tea together at the Old Manor House, which is now a Teetotal mansion. Meetings in aid of the Temperance movement have been held with good effect every month, in the above Chapel, during the whole of the winter season.

MERTHYR TYDVIL.

The anniversary of this society was celebrated on Easter Monday, when about six hundred brethren and friends sat down to tea at the Tabernacle Chapel, which was kindly lent for the occasion by its respected minister. After partaking of a good cup of tea, the friends adjourned to the Welsh Calvinistic Methodist Chapel, Pontmorlas, where a large and respectable meeting was held. After singing and prayer, Mr. Thomas Watkins of Dowlais, presided, and in a brief but an appropriate address, introduced the business of the evening, and was ably followed by the Rev. Mr. Griffiths of Brecon, and Messrs. R. Lewis and M. Edward; and a feeling of intense interest in the principles and the progress of the society, was created and sustained. A few signatures were obtained at the close of the meeting. The cause has suffered an almost irreparable injury in this town from the want of a permanent and well-organized agency; and to meet this emergency, the society has been enrolled an auxiliary of the Central Temperance Association.

SHEERNESS.

Mr. T. A. Smith of London, delivered a course of three lectures, in this place, on the evenings of March 22nd, 23rd, and 24th,—*On the Philosophy of Drinking. On Alcohol, as the essential part of Ale, Spirits, Wine, &c. And, On Fermentation.* Several instructive and interesting experiments were performed.

G. STEBBINGS.

On Monday, 12th April, a very interesting lecture on the subject of "Physiology simplified in its relation to Temperance," was delivered at the Star of Temperance Hall, King Street, Seven Dals, by W. F. Preshaw, Esq., of Jersey, Surgeon, which was still further simplified by several mechanical diagrams, exhibiting the muscular action of the eye, the action of the epiglottis, heart, &c., and which was deservedly cheered throughout. Mr Hatherly, occupied the chair, and a vote of thanks was unanimously given for the intelligent exposition of a somewhat difficult subject.

SCOTTISH TEMPERANCE LEAGUE.

The second anniversary of this Association has been celebrated at Edinburgh during the present week.

A public meeting for considering the relation of the Temperance movement, to the various means now in operation, for promoting the social elevation of the people, was held in Broughton Street Chapel, on Wednesday evening. Rev. William Reid, President of the League, occupied the chair. The meeting having been opened with prayer, Mr. Robert Reid of Glasgow moved the following resolution;—"That total abstinence from intoxicating liquors would have done more to prevent scarcity of food, and alleviate distress, than any measure, or than all other measures combined; because it would have saved from artificial destruction a larger quantity of food than was destroyed by natural causes." The Hon. Judge Marshall seconded the resolution, which was carried by acclamation. Mr. A. H. MacLean of Glasgow, then submitted the following resolution:—"That total abstinence must necessarily form a part, and a most important part, in all such benevolent enterprises, as would either prevent the increase, eradicate the existence, or in any way alleviate the horrors of pauperism." Mr. MacLean, in a very able speech, showed that pauperism has more than doubled during the last few years, and that that increase is mainly owing to the intemperate habits of the people. The resolution was seconded by Mr. George Johnstone, and unanimously adopted.

Mr. ROBERT LOWREY of Aberdeen, moved, "That total abstinence from intoxicating liquors is the best precursor, the most successful ally, and the surest preserver of Sanatory Reform."

The motion was seconded by Mr. WILLIAM LOGAN of Rochdale, and also adopted.

Rev. JOHN KIRK moved, "That total abstinence from intoxicating liquors, by compelling the entire cessation of the enormous strong drink traffic, would turn a great amount of labour and capital into healthful channels—would cut the unnatural cord that connects the prosperity of a class with the degradation of the community—would free the Christian Church from a crippling alliance—and the world from a matchless curse."

The resolution was seconded by Mr. GEORGE M'WHIRTER, and unanimously agreed to.

Thanks having been voted to the Chairman, the meeting, which was numerous and respectable, broke up about a quarter past ten o'clock.

Miscellaneous.

A HINT TO WIVES.

It needs no guilt to break a husband's heart; the absence of content, the mutterings of spleen, the untidy dress, the cheerless home, the forbidding scowl, and deserted hearth—these, and other nameless neglects, without a crime among them, have harrowed to the quick the heart's core of many a man, have planted there, beyond the reach of cure, the germ of dark despair. Oh! may woman, before that sight arrives, dwell on the recollections of her youth, and, cherishing the dear idea of that tuneful time, awake and keep alive the promise she then so kindly gave. And though she may be the injured, not the injuring one—the forgotten, not the forgetful wife—a happy allusion to the hour of peaceful

love, a kindly welcome to a comfortable home, a smile of love to banish hostile words, a kiss of peace to pardon all the past, and the hardest heart that ever locked itself within the breast of selfish man will soften to her charms, and bid her live, as she had hoped, her years in matchless bliss—loved, loving, and content—the soother of the sorrowing hour—the source of comfort, and the spring of joy.—*Chambers' Journal.*

There is a deep meaning in this passage. Many a woman who sits by her lonely hearth, and has seen, one by one, the comforts of her home disappear, while her husband is dissipating his means at the tavern, might look back and find the first cause in her own fretful and peevish temper. How bitter must be the reflection of a wife, who finds in her own conduct the cause of a husband's estrangement.

THE TEMPERANCE BAZAAR.

The first of a series of bazaars, to be held in various parts of the kingdom, in furtherance of a Temperance Church, Parsonage, Schools, and College, in some locality not yet fixed upon, took place in Newcastle on Monday, Tuesday, and Wednesday, in the Victoria Hall, Grey-street. All persons connected with the institution—incumbent, professors, teachers, and others—will be total abstainers; and it is hoped that by such an agency, strength and stability will be given to the Temperance Reformation, and a boon conferred on the nation at large. The Rev. W. Wight, B. A., of Newcastle, is the secretary of the project, and one of the trustees. The attendance at the bazaar was numerous, and the receipts amounted to £250, (exclusive of donations). The ladies who had charge of the stalls were—

- | | |
|--------------------------|---------------------------|
| Mrs. Clayton Walters. | Misses Pearson and Hall. |
| Mrs. Lewis Paige. | Mrs. W. C. Marshall. |
| Mrs. Pattison. | Mrs. Porter. |
| Mrs. Hindhaugh. | Misses Potts & Richardson |
| Mrs. Vickers, Gateshead. | Miss Storey. |
| Mrs. John Benson. | Mrs. Harrison. |

One bazaar so much resembles another, that it is hardly necessary that we should attempt a description of this week's elegant exhibition of fancy-work, &c. We were accused of visiting the hall simply for the purpose of picking up a joke; but if such were our intention, we had our reward—for the laugh went against us. The prospectus expects the ladies to "ask every one to subscribe at least for a brick" in the proposed buildings. He was a lucky man, however, who ran the gauntlet of this bazaar, and escaped the fair sirens without subscribing for at least a thousand! Let us hope that the victims will have reason to look back upon their disbursements as a profitable investment.—*Gateshead Observer.*

STRONG DRINK AND STRONG IDEAS.

An anti-teetotaler was saying, very pleasantly, that he thought, from the general experience of mankind, that a little wine was good—that men could not be strong and robust without it. The teetotaler sat quite at his ease, thinking all the time that only one old arrow from his quiver would answer. *Samson*, said he, was rather a tough old fellow without wine! But it must be imagined how he was taken aback with: Oh, I suppose the reason of that was, that he would have been perfectly outrageous, had he taken wine; he might have pulled the world down over their heads!

Poetry.

THE FAMINE IN SCOTLAND.

BY MRS. L. H. SIGOURNEY.

(From the New York Observer)

THERE'S weeping mid the lonely sea,
 Where the rude Hebrides lie,
 And where the misty Highlands point
 Their foreheads to the sky.

The oats were blighted on the stalk,
 The corn before its bloom,
 And many a hand that held the plough
 Is pulseless in the tomb.

There is no playing in the streets,
 The haggard children rove—
 Like mournful phantoms, mute and slow,
 Uncheer'd by hope or love.

No dog upon his master fawns,—
 No sheep the hillocks throng,—
 Not even the play-mate kitten sports
 The sad-eyed babes among.

No more the cock his clarion sounds,
 Nor brooding wing is spread,
 There is no food in barn or stall,
 And all are with the dead.

From the young maiden's hollow cheek
 The ruddy blush is gone—
 The peasant like a statue stands
 And hardens into stone.

The shuttle sleepeth in the loom,
 The crook upon the walls,
 And from the languid mother's hand
 The long-used distaff falls.

She hears her children ask for bread,
 And what can she bestow?
 She sees their uncomplaining sire
 A mournful shadow grow.

Oh Scotia!—Sister!—if thy woes
 Awake no pitying care,
 If long at banquet-board we sit
 Nor heed thy deep despair;

While thou art pining unto death
 Amid thy heather brown,
 Will not the Giver of our joys
 Upon our luxury frown?

And blast the blossom of our pride,
 And ban the rusted gold,
 And turn the morsel into gall
 That we from thee withheld?

The following placard was lately posted in Paisley:—

“For the benefit of the employed and unemployed.—Rise on the price of whisky and fall on the price of coffee.—A gill of whisky is now selling at 5d., and a cup of coffee and a roll selling at 1d. About 300 houses within the parliamentary boundary sell whisky at 5d. a gill; and only one house, at the bottom of St. Mirren's-street, sells hot coffee and a roll for 1d.—I speak as unto wise men, judge ye what I say.”

A NOVEL KIND OF INTOXICATION.—A man was on Monday last charged at the police court, Liverpool, with being drunk on the street. In his defence, he said, he was not drunk, but merely under the influence of excitement, occasioned by sitting in a warm room. So powerful was the effect produced by the warm room, that it caused him to fall down in the street. This unphilosophical theory did not appear to satisfy the magistrate, and the usual fine was inflicted.

DESTRUCTION OF GRAIN BY BREWING AND DISTILLATION.—A public meeting of the citizens of Edinburgh, friendly to the temperance reformation, was held in South College Street Church, on Wednesday evening, for the purpose of protesting against the destruction of grain, by brewing and distillation, in the present scarcity of food in Ireland and Scotland. Mr. George Johnston, president of the Edinburgh Total Abstinence Society, was called to the chair. A series of resolutions were submitted to the meeting, condemning the conduct of the Government in sanctioning, and of the people in encouraging the annual destruction of 6,000,000 quarters of grain in the production of a pernicious liquid; and calling upon all to abandon the use of intoxicating liquors, and wash their hands of so gross an abuse of God's bounties. The resolutions were supported in a very able manner by the Rev. Dr. Ritchie, Rev. William Reid, Rev. James Edwards, Judge Marshall, Henry Clapp, Esq., Robert Reid, Esq., and other speakers.—*Scottish Herald.*

LITERARY NOTICES.

Prize Essay on the Importance and Necessity of petitioning Parliament to prohibit the Sale of Intoxicating Liquors on Sundays.

We feel much indebted to the British Association for the Promotion of Temperance for this publication. We have before spoken, in terms of approbation, of their having offered a prize for the best Essay on this subject. Our feeling was, that besides a great indifference on the drinking system, there was a great amount of indecision, and even absolute ignorance, as to the proper province of Government in relation to our present licensing system—and this would prevent any systematic or successful effort being made to break down the traffic by legislation. To diffuse information—and open up discussion—the first step towards a desirable end—and we were pleased to find that the Association had determined to devote their energies, for a time, to cultivating a sentiment that might hereafter be concentrated on some practical measure.

The Prize Essay is now published, and is well calculated to subserve the end in view. It is calmly and lucidly written, and presents the subject in a fair and candid light. The friends of Temperance will do well to assist in giving it an extensive circulation. We cannot affirm that we agree with all that is said, or with all the deductions made; but on that account we have the greater pleasure in recommending it to general perusal, and expressing our cordial thanks for this well-timed contribution to our Temperance literature. It is published in a cheap form.

Temperance Songs, by W. C. BENNETT. pp. 16.
 C. GILPIN.

This neat little book contains a number of songs on Temperance. The sentiment is healthy and good, and the verses have considerable merit. One of the songs will be known from its having appeared originally in the People's Journal—and since, in many of our Temperance publications. It was set to music and song by Mr. H. Phillips in his musical entertainments, “Oh! don't go in to-night, John.” We recommend them to our readers.

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THE
NATIONAL TEMPERANCE CHRONICLE
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It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

No. 18, JOINT SERIES.]

JUNE, 1847.

[PRICE 1d., STAMPED 2d.]

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SUNDAY TRADING.

A Bill has been brought into the House of Commons by Sir W. Somerville, and Sir George Grey, "for consolidating in one Act certain provisions contained in Acts for regulating the POLICE or TOWNS," and was ordered to be printed on the 26th April. In this Bill the following clause is introduced:—"No person other than a coffee-house keeper, or licensed victualler, shall open or keep open his house or shop, between the hours of twelve on Saturday night, and twelve o'clock on Sunday night, for the sale of any article of his trade; nor shall any licensed victualler open his house for the sale of wine, spirits, beer, or other fermented or distilled liquors, or permit the same to be sold, after twelve o'clock on the Saturday night, until twelve in the afternoon on the Sunday, under a penalty not exceeding five pounds for each offence." By this clause, beer-houses it appears will be closed during the whole of Sunday, and licensed victuallers closed from twelve on Saturday night until twelve on Sunday. The *Morning Advertiser* comments with great severity, on this "one of the most odious signs of this hypocritical age." And says, that "Masters employing their hundreds of workmen are often unable to pay them their wages until midnight, or too late for the market on Saturday;" and talks about the injustice of closing shops on the Sunday, dooming "thousands of poor families to pass twenty-four hours without food." That masters are often guilty of this flagrant impropriety and cruelty to their workmen, we are aware; and that Acts of Parliament will not effectually reform the evil, we verily believe. But there is nothing new in this provision. Statutes already in existence make it penal for the butcher, the grocer, and baker, to sell their goods on the Sunday. It is often evaded or openly set at nought by those who find it more profitable to pay the penalty incurred by an infraction of the law, than to obey its mandate. In London thou-

sands of shops are open, but this is in defiance of a known law, and every one is liable; although the law is partially a dead letter, because unsupported by public opinion. Under the present state of things, there may appear a necessity why shops should remain open on the Sunday—but whence the necessity? and we are discussing it apart from all religious considerations. It appears by the authority already quoted, that shops must be open to sell to those who do not get their wages before midnight on Saturday. Thus one evil is to be maintained to meet another. We do not now inquire whether the Sabbath is of Divine institution. It is enough for us that the physical necessities of our being require a periodical rest from the toils and cares of business. It becomes, therefore, a matter of enlightened policy, and cannot be infringed without serious mischief to the bodies and minds of men. Why should the workman be obliged by the thoughtlessness, caprice or negligence of an employer, to devote part of his day of rest to the purchase of articles to supply his daily wants. Is it not far more rational to war against a practice so injurious and inconvenient to the poor man, and so unnecessary also, as payment of wages at too late an hour for market; than to found upon its existence a plea for another evil.

But we apprehend that the strong objection that our contemporary feels to this clause is, that the beer-shop keeper is placed upon the same footing as the man who sells cheese or bread; and that the licensed victualler will be compelled to pay some respect to a day that the religion of our country declares to be holy. For years, law and public opinion have insisted upon an observance of this day on the part of some trades and professions. A poor man in many of our provincial towns, could not purchase an ounce of tea or a pound of beef steaks, but he could obtain any quantity of beer or spirits. The news-room would be rigidly closed, but the public-house would stand

invitingly open. Museums, exhibitions of science and art, and lecture halls, must be closed, but the large room at the Red Lion, or the Black Bear, must have its organ and its choir of singers, its reader of the public press, or its Sunday evening lecture or discussion. We do not seek an argument in divine command or ordination, but we say that if there is any reason why the tavern or public-house should be open on the Sunday, there is a stronger reason why the vender of articles of comfort or utility should be open too. And it is an absurdity, as well as an injustice, to place one under obligations which are not binding on the other.

By the 46th clause in the same bill, "Every person licensed to deal in excisable liquors, who supplies any sort of distilled liquor to any boy or girl, *apparently* under the age of 16 years, shall be liable to a penalty of 20s. for the first offence, and upon conviction of a second to a fine of 40s., and upon a conviction of a third offence to a penalty of not more than £5." This clause is made the subject of very weighty objections, and a few extreme, if not impossible, cases are supposed. The real objection being, that the legislature presumes to interfere with the traffic in intoxicating drinks. We are no further satisfied with the measure introduced than that it indicates a willingness on the part of government to surround that traffic with such limitations—as may lessen its mischiefs and seductions. It shows that we are in a state of progress; and that if the friends of temperance are true to their principles, the day is not far distant when the government will refuse to draw any portion of revenue from a trade so much opposed to the well-being of the nation; trade that besides all its other evils, is converting into poison the food of our starving population, and raising to famine prices the poor man's loaf.

THE ANNUAL MEETING.

The annual meeting of the National Temperance Society was held in the Large Room, Exeter Hall, on Thursday evening, May 20th. As on former occasions, the hall was filled with a highly respectable audience, who appeared to take a deep interest in the proceedings; while we observed on the platform a large number of the early and most devoted friends of the temperance cause. At a few minutes past six o'clock, JOSEPH STURGE, Esq., the Chairman, and the Committee of the National Society, entered the hall, and were received with general applause.

The CHAIRMAN on rising was loudly cheered. He said:—I have no claim whatever to preside on the present occasion, except that of being an old teetotaler; I believe, as near as I can calculate, this is my twentieth year.—(Cheers.) I have tried the practice of teetotalism in various climates, by sea and by land, and I have made many inquiries and observations; and the result of the whole is, that in no case whatever, are alcoholic drinks in

my opinion necessary to keep a person in health; and I think, that in all cases, other medicines, at least as good, can be found for the sick. I believe we must not calculate the good done by this Society merely by what we see in its associated capacity.—(Hear, hear.) I believe every consistent teetotaler produces a powerful influence by his individual example:—(hear, hear.)—for my own part, I can safely say, of that circle in which I move, that among those who are not pledged teetotalers, there is not one-tenth of the alcoholic liquor drank which there was fifteen years ago; and I attribute this mainly to the effect produced by the example of teetotalers. I have had one or two beautiful instances of this kind mentioned to me. An elderly friend of mine was quite prejudiced against teetotalism fourteen years ago, but since then he has become a zealous teetotaler, and he told me himself, that sixty-two of his junior relatives have become total abstainers also. Another instance was related to me when attending a meeting in Lancashire, not connected with this Society; and the gentleman who told it me, said, that four years before, he attended a meeting, and was much struck with some circumstances mentioned. When he went home, his daughter wished him to take his usual glass of ale before he went to bed. He replied he would try to do without it: and from that time he had avoided all alcoholic drinks. He had a family of seven grown-up children: two of his sons had given way to intoxication, and the third he was getting uneasy about; but the effect of his example, without any formal admonitions, was such, that he said, his whole family had become consistent teetotalers, and only a short time before he mentioned the circumstance, his wife had asked him why he did not sell the brewing utensils.—(Cheers.) I think there are circumstances in which we are placed at present, which make a very strong call upon those who have not adopted our practice, to consider what may be their duty. I believe that had the petition adopted by the National Temperance Society been acted upon by the Government, at the time it was presented—I suppose now nearly four months ago—there would have been as much food saved as would nearly have met the deficiency which is now likely to be severely felt between this time and harvest. I am one of those who do not like legislative interference wherever it can be avoided; but when the question is, whether food shall be used for the injury of the public, or in preventing people from starving, I think we should not hesitate about it. But whatever difference of opinion there may be upon this point, we shall all agree, I think, that there is something for us to do in our individual practice: and I do trust, that even those who are not prepared under ordinary circumstances to abstain from intoxicating drinks, will seriously consider, that for every draught they take of these pernicious liquors, they may be depriving, and are depriving, some poor person of a meal. This I think is a very serious consideration; and I hope the benevolent part of the public who have not adopted the teetotal pledge, will consider themselves bound, during at least this season of scarcity, to act upon it. Great as the distress in Ireland has been, I am persuaded it would have been still greater, but for the adoption of temperance principles to a great extent in that country. I received a letter the other day from our friend Theobald Mathew, in which he alluded to this subject. With your leave, I will read a short extract from it. He says,—“The sacred cause of temperance continues its onward course.

The vast sums of money expended on the public works, have partially increased the consumption of intoxicating drinks among a certain class of operatives; but *our members have been faithful to the pledge*. The unholy hope, that the famishing poor would rush to intemperance to drown their sorrows, has been disappointed. They bow with humble resignation to the dispensation of Divine Providence, and endure without repining, the direst of all calamities—death by starvation! I have attended multitudes in the darkest hour of suffering, and never have I yet heard a murmur escape their lips. 'It is the Lord, let it be done according to His will,' is their only exclamation. On last 17th of March—the festival of St. Patrick, our national saint's day, which has heretofore been devoted in Ireland to bacchanalian orgies,—not a drunkard was seen in our afflicted country." As I know we are abundantly supplied with speakers much more able to address you than I am, I will not take advantage of my position, as occupying the chair, by troubling you with any additional remarks, farther than to say, that it is my earnest hope that our friends throughout the country will devote more of their attention in this great question, to the rising generation;—(cries of "hear")—for, I believe, that if those who come after us are properly educated upon it, they will extend its blessings not only through England, but through the world. Particular attention, also, should be given to the teachers of our Sunday-schools, who exert so powerful an influence upon their youthful charge.—(Cheers.)

Mr. BEGGS, Secretary of the National Society, read the Report of the Committee.

G. W. ALEXANDER, Esq. (Treasurer) presented the cash account, which stated the total receipts for the last year (including the balance in hand at the beginning of the year) to be £2,973. 11s. 9d., and the expenditure £2,629. 11s. 5½d. The balance in the hands of the Treasurer and Secretary was £344. 0s. 3¾d.; but nearly the whole of this amount was required to meet the existing liabilities.

BENJAMIN ROTCH, Esq., said: I will take the liberty of reading the resolution committed to my care:—

"That this meeting deeply deploras the extent of juvenile ignorance and depravity in this country, and as it has been shown by the clearest evidence that it is to be attributed, in a great measure, to the drinking habits of the people, and that it is a vast obstruction to the efforts of christianity at home and abroad, this meeting most earnestly calls upon all classes of the community, by the adoption of temperance principles, to aid the society in the subversion of evils so aggravated and multiplied."

Really, Sir, this is a resolution, which ought to invite every good man, every good christian, to give his earnest attention to it. There is, perhaps, no one class of men who can be more forcibly struck with the dreadful amount of juvenile depravity and delinquency that prevails, than the persons holding the situation that I do myself—I mean the magistracy of this great metropolitan county. We are upwards of 600 in number. The commission of the Peace for the county of Middlesex, includes all the *élite* of the nobility of England; and yet when I look at the newspapers, and at every public meeting connected with education, and when I see the observations that are daily poured forth to the public on the subject of juvenile depravity, and when I see how little it seems to excite the sympathies of mankind—when I see a child who could not look over the rail of this platform, standing in

mockery, I may say, before a Bar of Justice—judges and jury trying a poor child for stealing a play-thing from a toy-shop; I am astonished that 600 magistrates, including Peers of the Realm and Members of Parliament, do not think fit to call the attention of Government to the matter, and in a way which should demand respectful consideration—(loud cheers); but leave it to an humble and obscure individual like myself, who has no power save his own personal exertions; and who, nothing to his disgrace be it said, has done it at great cost. It needs not an old memory to trace in the events of history those circumstances which point out, that from time immemorial, drunkenness has been the channel through which all vice has flown.—(Cries of "hear.") And it crowds upon my mind at this moment, while speaking of juvenile depravity as connected with juvenile drunkenness, that there is recorded on the table of history a tale, which, did I venture to go into it, would draw tears from every eye; but at this moment suffice it to glance at it, that your sympathies may be enlisted in the subject. Have you forgotten that that unfortunate child, for he was but a child, who was born Dauphin of France, Louis Caput as he was called, but who was in fact Louis XVII., was made drunk by his vile keeper, and in that state induced to sign the document which caused his mother (Marie Antoinette) to be beheaded! Drunkenness and crime have been united hand in hand ever since drunkenness has cursed this world.—(Loud cheers.) And, my friends, if you applaud that sentiment, will you leave this meeting,—one of you,—without making a firm resolve, and calling upon Him who alone can make us keep resolves to strengthen you in it, that you will go forth,—every one of you,—as missionaries within the sphere of your own influences, and teach others the happiness of belonging to a society which is endeavouring, by God's assistance, to work out so great a reformation.—(Cheers.) There, perhaps, never was a cause which had to contend with so formidable an adversary as the cause of temperance; and what is that adversary? It is that cash account of the Government which it is alleged it cannot afford to lose, although purchased by the degradation of the people; and, after giving the best consideration to the subject I can, I feel that that is a fortress it is of no use for us directly to attack. But, I am happy to know, that the minds of Englishmen, when properly addressed, are so strong and so powerful; and that, from public assemblies such as this over which, Sir, you preside, there can be sent out by that invaluable instrument the press, the sentiments of thousands of Englishmen, and Englishwomen, and children upon this subject, which will have their influence if other things will not.—(Cheers.) I have beheld with the greatest possible delight the gradual and increasing influence of total abstinence; and though in some few localities scattered wide and far, we may find that the temperance cause has dwindled, yet on the whole, one steady pace of progression has been kept; and to-day this meeting is looked upon out of doors with feelings as totally different to what it would have been ten years ago, as light is from darkness.—(Cheers.) I remember the time, when in general society, medical men would venture,—aye, even boldly,—to take up the cudgels against the temperance cause. They handled them very awkwardly, I confess; and, some how or other, it always happened that the weapon fell harmless upon those who supported the cause, while it did some injury to those who tried to wield it in opposition. But that day has gone by: I never hear

of such a thing now; and I believe no one in this meeting has of late years heard a talented physician or surgeon seriously say one word against the total abstinence principle. The public mind has got hold of the truths of temperance—truths immutable in their nature. In the course of my own personal experience, I have met with some very remarkable instances of the force of these truths; and if I could for a moment throw over myself a screen from the charge of egotism, I would venture, with permission of the chair, to state some few facts in illustration of the assertion I have put forward. All of you must know, that every magistrate of this metropolitan county, who does his duty as a magistrate, is necessarily very much connected with the prisons and prisoners of the metropolis. When persons, bowed down by grief and overtaken by sin, are deprived of their liberty and incarcerated in our jails, then is the moment of all others, to open their minds to the truths of temperance. I am often in the habit of addressing very large numbers of prisoners under these circumstances.—(Hear, hear.) Too well schooled in a knowledge of human nature, I never appear before them as a person wishing, as they would think, to inveigle them into becoming teetotalers; but I tell them this—“You are placed before me in a prison that enjoins silence, and, therefore, cannot help hearing every word I say. I don't come here to make you teetotalers, but I come here to tell you the truths of temperance which you have never heard and never known.” And I take this opportunity, Mr. Chairman, of saying, that if the whole world knew the truths of temperance, as well as you, and I, and all here do, I can hardly believe but we should have millions of total abstainers flock to our standards. The subject is not known. Thousands of people shut their ears against it for fear of hearing about it. Not that they do not think it interesting, but they are afraid it may become too interesting to every body about them. The father of a family who indulges in that pernicious “luxury,” as he calls it, is afraid to let his wife and children go to a teetotal meeting, for fear they should hear those undeniable truths, which would make them cast an eye of reflection on the wretched father, who makes his home unhappy that he may gratify a vitiated palate.—(Hear, and cheers.) And it is by making this known to the world—by convincing every child of every family, that that father ought not to do what he does do, that we shall at last oblige that father either to abandon society, or to abandon strong drink. I tell these poor wretched prisoners—and it is a melancholy truth, that out of all prisoners incarcerated in our jails throughout the whole of England, four-fifths come there through drunkenness—(hear, hear);—that I come not to make them teetotalers:—it may require a much more powerful arm than mine to do that;—but that I come to tell them the truths of temperance, which they have never before heard. They are obliged to listen to me; and if it should ever please God in his mercy and wisdom to incline them, when they leave that prison, to turn teetotalers, they will at least know the arguments upon which their change is based, and which it will be necessary for them to use in defending the cause they have adopted. They listen to me; and what is the result? That three-fourths of all those prisoners who are taught these truths, earnestly apply to me to be allowed to take the pledge as a privilege.—(Cheers.) This is rather changing the tables. We have to stand upon our platforms and entreat people to come up and take the pledge. We tell them the books are open, the pens ready, and the

ink on the table, and then the number who do sign is very small; but, here mark the difference! These prisoners have heard the truths of temperance, they have got them well by heart, a deep impression has been made upon them, and they become the earnest solicitors to be allowed to take the pledge. And what I say to them is this: “If you can give me some good sound reason, applicable to your own particular situation, for taking the pledge, I will allow you to do so.” One case, and only one, I will now relate, which occurred to me yesterday. A criminal, in the House of Correction at Coldbath Fields, entreated me to allow him to take the pledge. I think he must have asked me three months ago; but there are so many I have to do with, that I give the pledge to none without taking down the minutest details of their history, for I intend to follow them when they go out of prison.—(Cheers.) He told me that this was one reason why he wished to take the pledge—“My mother was a drunkard; she died intoxicated, and the clergyman who came to see her in her last moments, left the room saying, ‘Unfortunately, her drinking habits render her incapable of understanding what I say;’ and she died drunk.” And he told me that this had made an impression upon him he should never forget. “That, Sir, is one reason why I wish to take the pledge;” and another was this: “I am the son of a lamp-lighter. My father, unfortunately, like my mother, was a drunkard. It is the custom among lamp-lighters to pay in the morning, because their duty begins in the afternoon early; therefore, when he got his money in the morning he went and got drunk with it. I, Sir, used to get done in the evening just in time for meeting my father when he set out to light his lamps; and I did this, because I knew he was drunk, to hold the ladder for him. But, a week before I came into this prison, my master detained me an hour later than usual before he paid me, and when I went out to meet my father, I found him a corpse upon the pavement. The ladder had been insecurely placed, and had slipped, and he was killed while in a state of intoxication. And now, Sir, will you let me take the pledge?” Was not that, I ask, a good reason? and do you not think that he was sincere in his request to take the pledge? I am obliged to give a good reason for what I do. I have been called to an account by my brother magistrates for presuming to allow a man in prison to exercise the power of taking the pledge. I find there's no hesitation among these magistrates to allow a man to sign a document of any sort that will do him good in prison, or which is for his own benefit, but they couldn't see how our poor, simple pledge could possibly benefit any man; but I opened my book of history to them;—I read tale after tale from this book,—(loud cheers),—I told them that the accounts were taken from the mouths of the men themselves, and they were able, if they pleased, to call them and examine these very individuals; and the result was, that with one accord they gave me permission to go on taking pledges.—(Cheers.) One word more on the subject more immediately connected with the resolution. The subject of juvenile depravity is one which I have studied much; and I have come to this painful conclusion, that until we can educate our children before they are old enough to be considered as criminals, and not only teach them to read and write, which are very good things, but teach them also industry, and morality of habit and manner, and a horror of the public-house—and until we give to every boy and girl two pair of hands, which

is a figurative way of saying, two or three occupations, that if one fails they may turn to another;—we shall never succeed in keeping those poor children out of the Criminal Calendar. What is the present course pursued with them? I am speaking to hundreds and thousands who know the fact, and therefore I fear not to be contradicted. The poor children are turned into the street, that their drunken fathers and mothers may go and “enjoy themselves in the public-house:” and what becomes of them? They either want the common necessaries of life, and steal to put food into their mouths, or they are seduced by the abominable and vile conversation of those who have already fallen by that practice. The child thus induced to go to the public-house, soon learns in the company of the vile associates he meets, his first lesson in crime. He is arrested and now stands at the bar of justice: he is asked—“How say you, guilty or not guilty?” Why, he can’t understand it. What does “How say you” mean? He can scarcely understand the phraseology in which he is addressed. That child is now on the way to ruin. From being frequently placed in such a situation, all the paraphernalia of a criminal court, which ought to strike terror into his heart, loses its effect. He becomes accustomed to it; gets to like it rather than otherwise; and at last prefers to be sent to prison to meet his associates, than to roam in the world at large. There are one hundred thousand of these children growing up felons. When first sent to prison they are whipped; they go a second time to prison and the punishment is increased; and so they continue, until they become full-grown adult felons, and then they are transported out of the kingdom. I want to check this crime in its growth. I want to keep these children as they ought to be kept—in innocence; and the only way to do that, is to educate them and occupy them. I am glad to know that I am uttering this within the hearing of a gentleman, whose name for his sake, I will not mention, but who has liberally offered a very large sum of money for the best Essay on this very subject.—(Cheers.) I do hope he will have an immense number of Essays for him to choose out of. I hope he will be inundated by them, because it will show that the mind of the public is set upon that subject. I am sure, knowing him as I do, that no greater pleasure will he have than in distributing the prizes he has offered; and I do earnestly hope that men of intellect, of talent, and of experience, will write upon this question, and give him the benefit of their views, for I know he is prepared to make a most excellent use of them.—(Hear, hear.) There is one other subject mentioned in this resolution, which I have so often heard commented upon from this platform, that it does not require a word from me, except as being contained in the resolution; I mean, that intemperance is a vast obstruction to the efforts of christianity, both at home and abroad. Nobody who has ever attended missionary meetings; nobody who has ever heard of missionary enterprises or read missionary works, but must know there is no one thing that has withheld the spread of the gospel with such an iron grasp, as the use of intoxicating drinks: and I do earnestly hope, that no one attending this meeting, will ever find himself upon a missionary platform without using some argument, some suasion, to prevent that constant supply of ardent spirits which we find is so frequently dealt out to missionaries abroad.—(Loud cries of “hear.”)

Rev. MICHAEL CASTLEDEN, of Woburn, said,—Ladies and gentlemen, it has been said that tee-

totalism is going back: does this assembly and do these plaudits prove that? No; so far from going back it is progressing, and will progress, because it is the work of God.—(Cheers.) I regret Mr. Chairman that so few of my brethren in the ministry,—(hear hear;)—in the church and out of the church, are coming forward in so great a cause as this. At our missionary meetings in this spacious hall, we are in the habit of saying, “Come, come, to the help of the Lord—to the help of the Lord against the mighty;” and have we not a mighty enemy that is opposing us in the good work in which we are engaged? And let us be assured, that the more successful we are, the more virulent will be the grand enemy of all that is good and great. In the county in which I have the honour and happiness to reside, so far from teetotalism declining, there is a gentleman on the platform who can unite with me in saying, that it is advancing considerably; and in the town of Woburn, the temperance cause is under the auspices of His Grace the Duke of Bedford, who has kindly given us permission to use the Town Hall whenever we may want it.—(Cheers.) You, Sir, as well as every individual in this assembly, would be delighted to see a company of youths of both sexes who have come forward to sign the pledge, and who continue steadfast to the pledge which they have taken. And not only have the youths so done, but the aged also, and among these, is the individual who has the honour of now addressing you.—(Cheers.) Seventy-eight years have passed over my head.—(Loud cheers.) God be praised, I did not die before this hand signed the pledge!—(Great applause.) Again and again have I wished that I had known teetotalism forty years ago.—(Cheers.) I should have been better in body, though I am not bad now.—(Laughter and cheers.) Some people, Mr. Chairman say, there are many great facts in proof of the excellence of temperance; I say I am one of them. I have found it good for the body, good for the mind, and—what some persons think greater than either of these,—good for the pocket.—(Hear and laughter.) Only think of the money expended—I speak it advisedly—in poisonous drinks!—(Hear, hear.) In the course of a year, what is it to a poor man? what to those in middling circumstances? and what to those of a more exalted rank? It is dreadful to think what an amazing sum of money is wasted upon that which is absolutely injurious to the animal economy.—(Hear, hear.) I want it to be known that alcoholic drinks of every description, instead of doing good, do infinite harm. I say to some people who are opposed to our principle, “Only try it for yourselves; ‘prove all things, hold fast that which is good.’” I once thought that it would be ruinous to my health, if at my years I should leave a more generous mode of life, and take only *aqua pura*. But I find that the purer water is, the better it is.—(Cheers.) And I have said to some persons who differ with me upon this point, “Why don’t you try and mix the air?” They reply, “We can’t do that; besides we all know that the purer the air is, the better it is adapted to the human constitution.” If then the God of Nature has given us pure air and pure water, surely we ought not to endeavour to spoil that which our heavenly Father has made good.—(Cheers.) I once thought, and acted upon it too, that it would be impossible for me to go through three services on the Sabbath-day, without those stimulants which I was in the habit of, certainly moderately, taking. But since I have abstained from everything that is a stimulant, I have found,

that whereas formerly I felt considerable fatigue after the services of the Sabbath-day, I am now enabled to go through them with perfect ease; and in the week days, what I did not expect three or four years ago, I can walk out four miles, and walk in four miles, and enjoy my health and strength, and the comforts with which Providence is pleased to surround me.—(Cheers.) I have said I am a great fact; and true it is, and a blessed fact it is, that I have found total abstinence completely screening me from those inconveniences which I was subject to before I had taken the pledge. Before I became a teetotaler, I used to have a white tongue, an aching head, restless nights, a bad appetite, and worse than all,—the doctor every now and then.—(Laughter.) But total abstinence has cured all these, and the doctor together.—(Cheers.) And now I have touched upon the doctors, I must say, what a noble testimony we have of a thousand doctors telling us that alcoholic drinks are poisons!—(Hear, hear.) There was a time, as the gentleman who preceded me has stated, when they were against us, but now their opinion is recorded in our behalf; and you will please to remember, that among those who have given their testimony in favour of the great cause in which we are engaged, are included some who are in high places—even the medical advisers of royalty itself. As I said at the beginning, so I say at the close of my imperfect speech, the temperance cause is from heaven; it leads to heaven,—let it therefore go forward and prosper!—(Great applause.)

Rev. Dr. BURNS rose to support the resolution. He said: I am sure, Mr. Chairman, that we are perfectly satisfied of the very great importance of endeavouring to indoctrinate the youthful mind with the principles of teetotalism. Surely prevention is vastly better than cure. It is very desirable indeed, to prevail upon prisoners of mature years to sign the pledge; it is very desirable for the aged to sign the pledge; but is it not better to train up children with a thoroughly correct knowledge of the great principles of our society, and thus preserve them from all the fearful and contaminating influences of that vice which is the curse of our country? But, it has struck me, Mr. Chairman, that it is always well for some speaker to make use of these annual occasions with a view of taking a retrospect of the past, a survey of the present, and as far as possible, a reasonable prospect of the future, condition of teetotalism in general.—(Hear, hear.) Now, in reference to a *Retrospect* of our great cause, allow me to say, that teetotalism has just gone through two apprenticeships. It is just fourteen years old. Fourteen years ago, and teetotalism commenced in a northern town of this country; and I should like to ask the persons who seem to treat it with some degree of contempt or indifference, what other society of any kind, ever progressed during fourteen short, flitting years, as the temperance society has done? Fourteen years ago, and all the teetotalers in the kingdom might have met in the Committee-room of this hall;—where could the teetotalers of England meet today? At that period, a few working men pledged themselves to this principle, and became its zealous advocates; at the present time, nine millions of persons in the world are professedly and practically teetotalers.—(Cheers.) In addition to this, allow me to say, that although no benevolent institution ever progressed more rapidly and more extensively than teetotalism has done during that short period, none ever had greater difficulties to contend with at the commencement of its operations. In making

a railroad, valleys have to be filled up, mountains levelled, tunnels formed, and a great deal of hard work effected, before the rails are laid down, and before the steam-carriages can go smoothly and swiftly to their destination; and during the greater portion of these fourteen years, we have had to meet public prejudice and opposition; and perhaps the prejudice against teetotalism was deeper and more universal, than against the establishment of any benevolent institution that was ever formed in this country.—(Hear, hear.) But at the present time, Mr. Chairman, that prejudice is decreasing. It never was at a lower ebb than it is at this day. It is decreasing among the great body of the working classes; it is dying away among the better informed and educated orders of society, and among the aristocracy and nobility of the land; and at the present time, there is not a class of society in the kingdom, in which there cannot be found consistent, firm, devoted, and persevering teetotalers. But not only has teetotalism during the last fourteen years exerted a benign influence on our country, and not only has it gone back improved to North America, and blessed the American continent, but there is not a part of the world where the English language is spoken, or where English influence is exerted, where there are not temperance societies; so that teetotalism has circumnavigated the globe, and blessed all the islands of the earth where English influence is felt. Now, Sir, in taking a *Survey* of teetotalism at the present period, allow me to say, that it never was so well understood as it is now. I believe few persons can be found any where who do not understand distinctly what teetotalism means. The prejudice against it was never so feeble as now; and the recent lamentable events connected with Ireland and this country,—I mean the destitute and starving condition of so many persons in consequence of the dearth of food,—have palpably taught to the inhabitants of these kingdoms the folly of destroying God's precious grain, while multitudes are dying of famine.—(Cheers.) I believe, too, that teetotalism had never a more effective and telling literature than at the present time—(hear, hear); and in addition to this, does it not stand on the vantage ground with respect to experience? Is there nothing in this society having fourteen years' experience? And does it not, also, stand on the vantage ground in reference to facts? Fourteen, twelve, ten years ago, we had to reason and argue the question—every thing was disputed—every position we took was controverted. But now we could publish an Encyclopedia, composed entirely of facts bearing upon every branch of this great question.—(Cheers.) And from what has been done during the last fourteen years, we may reasonably expect that during the next fourteen, our principles will spread still more extensively—and I hope universally.—(Hear, hear.) But there are some things teetotalism demands, and I just wish to name these very rapidly:—In the first place, I believe teetotalism as well as christianity, demands *greater union among its members*.—(Cries of "hear.") I regret, Sir, exceedingly, that the object proposed at the World's Convention—a union of teetotalers throughout the world—was not carried into operation. I know that "Union is strength." We want a union of all parties, of men of all colours and nations who will abstain, and give the benefit of their influence and talents to this cause. We wish them to be united in one grand phalanx against the enemy. Another thing which teetotalism requires at the present time, is *universal voluntary support*. A great

deal has been done during the past year for teetotalism, in connexion with the National Temperance Society. A number of benevolent men who, on various occasions, have ever been ready to open their purse and give their hundreds and fifties, have come forward again. I don't despise the hundreds and fifties—(hear, hear)—I am thankful to those gentlemen for the liberality they have displayed; but I had infinitely rather that this money had come from the great mass of the people. I want persons who have been benefited by teetotalism, to ask themselves what it has done for them—what it has done for them physically and pecuniarily—what it has done for them in their minds, and many of them, in their souls; and then, I want them to look at the other side of the account-sheet, and to inquire what they have done for teetotalism? I venture to say, that no man has been a teetotaler for one month without being a great saver; but what has he done for teetotalism in return? Let teetotalers only give back a tithe of the benefits they have received, and I should be satisfied. I am not very much in favour of the old Jewish system of tithes—but I want to see a new system of teetotal tithing.—(Cheers.) I want every teetotaler to feel obligated by principle, by gratitude, by love to the cause, by love to the drunkard, by love to the world—to support teetotalism, and to give to it all that earnest assistance which it so loudly demands from him. And if this were only done, the result would be, that instead of having two or three missionaries in London, we should have twenty, and half-a-dozen other agents who might go through the whole length and breadth of the land disseminating widely the principles of the temperance reformation. If teetotalers would only adopt the course pursued by the Anti Corn-Law League, I am certain, the time would very soon come, when distilleries and breweries, gin-palaces and beer-shops, would be shut up by hundreds in our country.—(Cheers.) Well then, allow me to say, that if teetotalism is to progress, it will require SPECIAL ORGANIZATIONS. In the first place, we want a *medical organization*. I rejoice, that on this platform there are distinguished medical gentlemen who have taken a noble part in this question; and why may not the medical gentlemen of Britain who are teetotalers, form an organization for diffusing information throughout the world on the medical branch of the subject? Secondly, I want a *christian organization*. I regret with my respected and reverend brother who preceded me, that there are so few ministers of the Gospel upon this platform, and I deeply regret too, the apathy which prevails in the Christian church on this question. In fact, constituted as a very great portion of the Christian community is at present, we cannot get at them. They will not come to our meetings to hear, they will not read our publications; and if we are ever to teetotalize the church, it will be essential that we have a special Christian Teetotal Organization.—(Cheers.) Christian ministers, Christian deacons, and Christian class-leaders—I suppose, the Society of Friends are almost all teetotalers already—must form a grand temperance Christian union, to carry our principles into the church, and never cease labouring until every minister and every influential man in the church, stands on the right side of the question in reference to strong drink.—(Loud cheers.) From a paper I received from New York about three days ago, I find that such a society has just been established in that country; and if such an organization is required in America, how

much greater reason exists that all teetotal members of Christian churches in the United Kingdom should not only work to the utmost among the great body of teetotalers,—but form themselves into Christian bands, and go into the Church of God, with the spirit of persuasion, with the spirit of Christian love, with the spirit of devout prayer, and with the spirit of strong faith, believing that God will bless their efforts in teetotalizing the church; and if we once get the church teetotalized, then we shall be able to bring its influence to bear upon the question throughout the world.—(Loud applause.) Another organization equally important,—and I know the mention of it will meet with a hearty response from the present meeting—is a *working-man's organization*:—(Cheers)—an organization for putting down the iniquitous drinking-customs of the country, for shattering to pieces the tyranny of the workshop, as connected with the drinking usages of our land, and for uniting working men together in an effort to break the fetters which thus bind them in a most inglorious slavery. Another and last organization—for my bill presents four grand and distinct organizations—is a *Literary and Statistical Organization*:—an organization of literary men connected with the Temperance Society, who shall prepare statistics, and publish such tracts and pamphlets as may be conveyed with safety and confidence into the learned circles of society, be introduced to the notice of Her Majesty's Government, and be laid with propriety upon the table of the Queen in the palace.—(Cheers.) The first speaker this evening said, he thought we should not do much by assailing the Government, from the fact, that it imagines it has so much at stake in the revenue it derives from the sale of intoxicating drinks. But there are two sides to that question, as my learned friend knows very well. What matters it how much revenue the Government derives from this source, if it spends more than it gets, in keeping a large police establishment, in building prisons, in transporting criminals to Australia; and in employing Jack Ketch in his blood-thirsty avocation?—(Cheers.) Why, Sir, a more palpable manifestation of folly and stupidity never characterised a government,—(vehement cheers.)—than to derive its resources from the crimes and miseries of its people. And now in conclusion, let me say, that these annual gatherings ought at any rate to stir us up; they ought to make our teetotal pulse beat at least 80 or 90. Is it not a delightful and inspiring thing, to look upon the faces of some thousands of teetotalers? If it is a pleasant thing for a man to look upon the face of his friend, and if "as iron sharpeneth iron, so does the countenance of a man his friend;" how much better, how much more cheering it is, to look upon the faces of thousands of persons who are all enlisted in the cold water army.—(Cheers.) I sincerely trust, that having heard the good speeches which were made before I stood up, and the good speeches which will be made when I sit down, we shall all retire from the meeting this evening more deeply pleased, better satisfied, and more strongly, affectionately and zealously confirmed in our attachment to the temperance cause. I know no great question which is agitating, or which can agitate this country, with which teetotalism is not essentially connected. Do we want freedom? And can a nation be free if it is enslaved by strong drink!—(Hear, hear.) Do we want education? It's madness attempting to educate a drunken people.—(Hear, (Continued on page 96.)

National Temperance Society.

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THE ANNUAL MEETING.

(Continued from page 95.)

hear.) Do we want a national improvement in morals? Where shall we begin, but by drying up the great fountain of iniquity arising from the use of intoxicating drinks?—(Loud cheering.) Do we want to banish crime, to shut up prisons, to abolish public executions, and to render the situation so usefully occupied by our worthy magistrates, an entire sinecure? do we want to ameliorate the miserable condition of a large part of our population? do we want to have at all times our granaries crowded with the staff of life, so that in occasional emergencies, the poor may not be driven to such shifts and sufferings as they now are? do we want in one word, that our country and the world should be exalted? Allow me to say, that I know no means so likely, except the preaching of the gospel, to effect this consummation, as the carrying out to the utmost and everywhere, and in the fear of God, with a holy and noble perseverance, the grand principles of true tectotalism.—(Great applause.)

The CHAIRMAN.—Before putting the question, I can hardly forbear mentioning a fact I am acquainted with, although by doing so I shall wound the modesty of our friend who moved the resolution, because I think it is a fact which the world should know, that it may stimulate other magistrates to go and do likewise:—Within the last twelve months, our friend has found places for 150 prisoners who had taken the temperance pledge, and he does not know at the present hour but of one instance in which his confidence has been abused.—(Much cheering.)

[The first resolution was unanimously carried.]

JAMES SILK BUCKINGHAM, Esq., moved the second resolution:—

“That in the opinion of this meeting, it is at all times a sinful waste of the bounties of Divine Providence, to convert wholesome grain into intoxicating beverages, but especially at the present time, when thousands are dying from starvation, and the necessaries of life are raised in price to the population, resulting in wide-spread misery and distress, and they cannot but hold all those who drink these liquors so produced, as responsible in some measure for the melancholy consequences arising from their use.”

Among the events of this period, there was not one which had made on his (Mr. Buckingham's) mind so strong an impression, as the folly, amounting even to fatuity, displayed on the part of the Government and authorities of this kingdom, in shutting a deaf ear to the entreaties which had been made to them upon this subject. From evidence of the most unquestionable nature it appeared, that the supply of provision of almost every kind, but particularly of grain, was less, not merely in England, but through the whole of Europe, than in ordinary years. Under such circumstances as these, it must be admitted to be the paramount duty of all governments, to increase the stock of food: and any government which should remain indifferent to measures for adding to the common stock of food, would be guilty of a great crime; but how much was that criminality increased, when not content with doing scarcely anything to add to the stock of food, it permitted an immense quantity of the most precious of all kinds of food—because the most nutritious and innocent—to be converted into poisonous drinks? Such a thing would make us shudder with horror if it were new to us. What would be the opinion entertained of it by a man living in some interior country of Africa where these drinks never existed, and who should be set down in the midst of England, and told—“This is a kingdom which boasts of standing at the head of the civilized countries of the earth. It has the wisest men in it; it has the largest amount of virtue and wealth,—and the greatest mechanical power; and, nevertheless, while thousands are dying from an insufficiency in the supply of a certain article, that same article is permitted by the government and authorities of the country, to be converted into that which is not merely useless but actually mischievous and destructive?” He (Mr. Buckingham) challenged the whole history of the world to produce any thing so grossly inconsistent—so flagrantly affronting to the common understandings of men as this conduct. Ireland was the object to which all persons directed their attention when the scarcity of food was referred to, and what was doing there? The government was sending out vessels to various parts of the world, and that at the public expense, to procure food and bring it from a distance, while at the same time, if distillation had been prohi-

bited, there would have been grain enough in Ireland to have supplied, to a great extent, the deficiency now existing. And yet he, (the speaker) they (the audience)—and other people were called upon to put their hands in their pockets and pay a portion of the expense of these ten millions, which were partly expended in bringing grain from abroad, while they saw a vast amount of grain burnt as it were before their eyes. It was deemed by the community as a great crime, if a wealthy person hoarded up a large quantity of corn in times of scarcity; and instances had not been wanting, in which the people irritated by the thought that such men should be hoarding up corn to make a high price in the market, in the midst of starving multitudes,—had taken forcible possession of that grain. Such a proceeding, he (Mr. Buckingham) admitted was quite unjustifiable, but it shewed the keen sense of indignation which the people felt when so material an article as food was kept back. But supposing that such an individual, on the common principle that "every man has a right to do what he likes with his own"—instead of hoarding up this grain, were to order—and himself superintend the execution of that order—that it should all be put in some great public square and set fire to, what indignation would be excited from one end of the country to the other against such a man!—yet that would be a comparatively innocent thing compared with the distillation and brewing from corn, which was constantly carried on. In the burning of the grain there would be only one evil, the loss of a certain quantity of food;—but in distillation and brewing, it was not only lost to the community, but, in addition, it was used in making intoxicating drinks; the use of which was the cause of nearly all the crime and vice which this country contained. The more he reflected upon this fact, the more astonished he was at the blindness of the Government. It was difficult to say whether such conduct arose from want of perception, or from a want of feeling. From circumstances mentioned in the public journals, it would seem as though the government was not actually insensible to this heavy calamity. An official notification had been made, that only four of seconds quality was to be used in the Royal Household, and one pound of bread per day was stated to be the allowance of each person resident in the palace. This fact too, was also proclaimed at the Lord Mayor's Banquet given to Her Majesty's Ministers—and was a very striking contrast, he must say, to the amazing waste which that and every other Lord Mayor's Banquet presented; because there could be no doubt, that the meat consumed in making the sauces, &c., then used, would have given one hundred families a good and substantial dinner.—(Loud cries of "hear.")—But if the fact he had just stated was worth any thing—if it was not a mere mockery and parade—how blind must those be who did not perceive, that to save a few pounds of flour, and then to permit millions of quarters of grain to be destroyed, was literally "straining at a gnat and swallowing a camel."—(Cheers.) Now, it could not be said, that no representations had been made on the subject. The petition from the National Society presented to the House of Commons by Mr. Brotherton had been adverted to by the chairman; other petitions had likewise been presented: and only a night or two ago, he saw by the papers, that a question had been asked of the Chancellor of the Exchequer on that subject, and the answer was, that it was rather too late in the present season to interfere. There was only some 200,000

quarters of grain which were not already used for distillation: and the truth was, the Government would not interfere in the matter. It had been alleged, that to interfere with the ordinary course of trade, and with private property was unsound Political Economy;—in other words, it was interference with brewers and distillers' profits that was feared: but he would ask, were brewers and distillers more important than other sections of the community? Was it nothing to the landlords in Ireland, that they could not get their rents paid? Was it nothing to the Liverpool rate-payers that they were doubly and trebly taxed to support paupers? The people were expected to pay for the prisons, and penitentiaries, and hospitals, and other establishments which the drinking system rendered necessary, but they were not allowed to interfere with the profits of brewers and distillers, or prevent them taxing the poor industrious man, and robbing him of one-half of his earnings! He (Mr. Buckingham) could find no words to express his indignation at such a mockery of common sense. At the general election which was now coming on, it was very desirable that every elector should exert his influence within his own sphere, by calling the attention of those candidates who might present themselves for his choice, to this great fact,—that something more was required of a member of parliament than voting away supplies, and hanging upon the tail of the Government; that he was bound to consider himself as selected from the rest of the community, and placed in his high position, not to delay doing anything until his constituents called upon him, but to originate something for the public good, and shew his sympathy for the public welfare. Dr. Burns, had recommended, in his excellent speech, the establishment of certain valuable organizations; but there was one he did not mention—the formation of a Female Organization upon the question.—(Cheers.) No influence, he believed, would be so efficacious in the correction of juvenile depravity as female influence, which, it could not be disputed, was powerfully though silently exercised upon society. The characters of children in early life, were much more moulded by women than by men. Men were occupied with various public duties: but from the influence which women exerted over the rising generation, he thought a female organization would produce the happiest results. Allusion had been made to America; and he could bear his testimony, that the ministers of religion in that country, instead of being behind the rest of society on the temperance question, as unhappily they were in this country, he never met with an instance where a clergyman of any denomination refused, on being applied to, to lend his church for a temperance meeting. On the contrary, they uniformly gave notice from the pulpit of the holding of any such meeting, and urged and entreated their people to attend it. Conceive of such a revolution taking place in England as Westminster Abbey, and the Cathedrals of Canterbury, Lincoln, Lichfield, Durham, and other places being used for such a purpose! And yet how could their large naves, which were filled with the effigies of the crusaders and a variety of old people, whose names were now almost forgotten, be better occupied than by having them devoted to the holding of temperance meetings? When in the United States of America, he had also delivered an address from the seat of the Speaker of the House of Representatives at Washington; his audience almost entirely consisting of the members of the two Houses

of Congress, with their immediate friends. What would be thought if an application were made for a similar purpose to the Speaker of our House of Commons! It was only two days ago that a member moved, that as for the last fifty years, the "Derby day" had always been considered a holiday, the House should adjourn; and this proposal had met with a universal assent. He, (Mr. Buckingham), should liked to have moved, and had he been in the House, he would have done so, that as the House would not be wanted on Thursday, owing to the absence of the members at the Epsom races, it should be given to the National Temperance Society to hold a temperance meeting.—(Loud cheers.)

JOHN RUTTER, Esq., of Shaftesbury, said that the subject of the resolution he rose to second, was to consider the best means of economising food under the present distressing circumstances, especially of a part of our empire. The audience were all aware that many remedies, founded upon self-denial, had been proposed; but it had struck him, among others, as extraordinary, that amid the wisdom of the age, and especially of the Legislature, no person had offered to propose that which they as teetotalers thought to be one of the most straightforward remedies which could be presented to the mind of man, viz., that we should no longer destroy the food of man. This, he believed, was the best remedy which could be found for relieving the present, and preventing future, scarcity. He found from a witness against them—Mr. Smith, the great distiller,—that we were in the habit of destroying no less than 8,000,000 quarters of barley every year, by producing from it not only a useless, but an injurious drink, thus taking food from the people, and converting it into that which neither nourished them on the one hand, nor did them good on the other. From the evidence of Mr. Smith it appeared, that two sacks of malt were used for the production of 18 gallons of spirit; that in the manufacture of twenty-five millions and a half gallons of spirits, 2,496,000 sacks of barley were employed; that for brewing, 15,000,000 sacks of barley were destroyed in making 60,000,000 bushels of malt; making, together, 17,496,000 sacks of barley. From enquiries he (Mr. Rutter) had made in his own neighbourhood, he found that a man, his wife, and four children, consumed on an average, two sacks of corn in a year; so that the amount of grain at present destroyed by malting was sufficient to support every man, woman, and child in Ireland, where thousands were starving for the want of that very article. Yet distilling and brewing had been permitted to go on, while not only the Irish were starving, but whilst the labourers, who ought to be the strength of this country, were compelled to banish themselves from the land where they might have obtained a just remuneration for their labour, and supported themselves and families in comfort. He found too, that scarcity was rapidly approaching this quarter of the kingdom, that multitudes of the poor were becoming unemployed, and that the money which had been sent out of the country to purchase bread, had produced a disorganization of our monetary arrangements; and yet not one member of the Government had apparently seen, that all this would be remedied, if food were no longer destroyed and made into intoxicating drinks. Some, indeed, said that the present scarcity was occasioned by a visitation from God. Truly, God's purposes and ways were inscrutable, and could not be fully understood by man; but he was convinced in his own mind, that it was never intended by God, that any nation of human beings

should be totally sustained upon potatoes; and he was equally convinced, that if man by his folly had not destroyed the food by which that people could have been sustained, there would have been no scarcity in the land. But this was not the only consideration that pressed upon his mind. If this food were simply destroyed, it would be a great sin; but not only was it destroyed, but it was converted into that which undermined the prosperity, the health, the morals, and the comfort of the people—converted into that which cursed them—and yet our rulers continued to pursue that course! He found from the evidence of Mr. Chadwick, Secretary to the Poor Law Commission, that no less a sum than £26,000,000 was yearly spent in intoxicating liquors, and a large portion of that amount Mr. Chadwick acknowledged came from the working classes. It was to be considered, too, that every shilling of that money was absolutely lost, while it increased our national poverty, immorality and crime; yet, as he said before, our rulers would not be enlightened: they would not acknowledge that they were upholding a system which produced an extravagant expenditure of money on one of the chief sources of immorality and crime, and their only remedy was, that after they had demoralized the parents they should open schools for the children. He had long been convinced that the most prolific schools the government of this country had, were the gin-shops and beer-shops; and until the government could find some means by which the morals of the people should be protected, it was useless in them to endeavour to instruct the rising generation. But they who were total abstainers could take these children into their schools, bring them up under different influences, and instil different principles into their minds, and then they would preserve them from the corruptions of their parents, while, at the same time, they might be restoring many of those parents to that respectability from which they had fallen. He (Mr. Rutter) was convinced that the resolution he had to second, was one of great importance at the present moment. By and by the general feeling of the country would come to be in accordance with the principles it announced; and when a unanimous popular feeling could be brought to bear upon the temperance subject, the government would be convinced that the people were becoming too well informed and too wise, any longer to permit the existence of so great an evil as the waste of wholesome food in the manufacture of an injurious drink. And, in the meantime, it was the duty of all abstainers to protest strongly against the present scarcity being attributed to a visitation from God, when it clearly had its direct origin in the folly and iniquity of man.—(Cheers.)

[The resolution was carried unanimously. The collection was then made.]

MR. HENRY CLAPP of Lynn, Massachusetts, moved the third resolution.

"That this meeting records its approval of the World's Temperance Convention, and the steps taken by the National Temperance Society, with a view to give effect to its resolutions; whilst, at the same time, it expresses its conviction that still more energetic measures require to be put forth; and would, therefore, urge the friends of the cause to follow the noble examples of pecuniary liberality already given, and thus enable the society successfully to prosecute the designs of the Convention. Mr. Clapp said:—In consequence of the very short time which it would be proper for any person to occupy at this stage of the meeting, it will only be possible for me to make a few remarks with regard

to the former part of this resolution ; that is, as to the approval it is expected you will give of the World's Temperance Convention. And, I am certain, if there is any person in all this vast and uncounted assembly, who has reason to be grateful for the World's Temperance Convention, and to call upon others to express the same gratitude, it is the person to whom this resolution has been kindly entrusted.—(Hear, hear.) I landed upon your shores in the month of June last. I came here for the express purpose of attending the World's Temperance Convention ; and I regret to say, that I was the only delegate of the Washingtonian Movement of the United States of America. It was my intention at that time, after having participated in the proceedings of the Convention, to return immediately to my own land, and to devote such new energy as I might have gathered in from that meeting, to the promotion of the cause of temperance at home. But having met with hundreds, I might almost say, thousands—of the best advocates and best friends—of the Anti-Sla— : —I was ready to go on to my favourite subject,—(cheers,) of the temperance movement, which is an Anti-Slavery movement ; having met, I say, with these friends of the temperance movement in Great Britain and Ireland, and having exchanged salutations and kindnesses, and having made a great many promises to visit a great many people, which it would take a great many lives to fulfil, I was tempted, now to go in this direction, and then in that,—east and west, north and south : —from London I went to Bristol, Exeter, and over Wales—back again to Bridgewater and Taunton,—back again to London ; then to the North of England,—and then over Ireland and Scotland ; and having travelled some 3000 miles on behalf of this, the Peace, the Anti-Slavery and other kindred Institutions—(Cheers)—surely, I above all others ought to be grateful for the existence of that Convention. And now the time approaches, when I must leave your shores for those of my own country, how gladly shall I go away fresh from this meeting,—which is enough to make any one fresh—to my own country, endeavouring to carry away from here, some portion, at least, of the spirit which animates this vast assembly. I say, I have occasion to be grateful that I ever saw the World's Temperance Convention, embracing as it did the Bowlys, the Eatons, the Sturges, the Charletons—but I can't begin to mention names—and other noble spirits, whom I have seen since then with their armour on, labouring hard in the field ; and I rejoice here to testify, that what they put forth in words and advice in London, they put forth in energy and practice, at their respective homes.—(Cheers.) I have associated with every class of society, and tasted of the hospitality of persons in every rank of the temperance movement,—from the humblest labourer to some of the more distinguished whom I see upon this platform ; I have been in the cottage of the artisan, and in the magnificent palace—I had almost called it—of Hartwell Park, the princely proprietor of which is gracing this meeting with his presence ; and I rejoice to say, that during that time, I never heard a single sentence, I never witnessed a single manifestation, of bad feeling—I will not say towards myself—common courtesy prevented that, but towards my country ; and I am sorry to say, that the feeling which prevails throughout England, Ireland, and Scotland, towards the American people, is a kinder and more catholic feeling than prevails among a portion of my countrymen towards yourselves—(cheers)—on this side of the water. But I rejoice

to believe, that through the instrumentality of this World's Temperance Convention, which we are called upon to-night to approve, a kindly feeling is fast springing up and spreading among the better order of people of both countries, the direct tendency of which, is to preserve those peaceful, and amicable, and beneficent relations which fortunately at present exist between the two nations. For my own part, I do most cordially approve of the World's Convention, for during the last six months I have not been in a single city, or town, or hamlet, but where I found somewhat more of impulse, of energy, and enthusiasm in the temperance movement, in consequence of that Convention ; and there is but one feeling, as far as I can learn, among all the friends of the movement,—that the time may not be far distant, when another Convention, having the same great purposes in view, and accomplishing the same brilliant results, will be assembled, either in this the leading metropolis of the Old World, or in one of the more humble metropolises of the New World. When I return to the United States of America, it will be among the most earnest designs I have at heart, to seek to cultivate among the people there, in every rank of life with which I may be favoured to meet, that kind and generous feeling which is infinitely to be preferred above all the national jealousy and national sectarianism which prevail so widely in so many hearts.—(Cheers.) With respect to the present position of the temperance movement, I would say, that if fifteen years ago it was but a mere stripling as it were, and has now arrived at such a noble estate, that it can stand here in London, with the very heart of the universe pouring its blood into its veins, and can arrest the attention of the civilized world, we have, indeed, no occasion to repine ; we have, indeed, no occasion to think that the cause goes slowly on. It does not move slowly. The winds of heaven are swelling its sails ; it is going bravely through the waters ; I hear them dashing against its sides ; and it goes onward swiftly, with all the impulse of a noble and generous influence. The time I am sure is not far distant, when in your country as in my own, there will be not only a few distinguished magistrates ; not only a few learned and venerable clergymen ; not only a few of the vast mass of the labouring portion of the community, engaged in the work, but when, as in my own country, there will be more of those men who have the leading influences of society in their control, labouring in this great enterprise. To be sure, I cannot quite repeat the eulogy which my friend Mr. Buckingham has passed upon the ministers of religion in the United States ; but still I can say, that hundreds and thousands of them are highly friendly to the temperance movement, and that many Governors of States, and members of both houses of legislature in many States, are engaged in upholding, and enthusiastically carrying on, our movement. We have a Congressional society for the National legislature, and societies for State legislatures ; and now today, I hear that a new society has been formed in my country, based technically upon christian principles. I hope that in fact and truth, there is not a temperance society any where in all the world, which is not based upon christian principles—(cheers) ;—for if it be based on any other principles, it can have no certainty of success at all. That the temperance cause is based upon those principles, I believe, and therefore it is that it is entitled to the earnest support of every person in the community. I know this is a great meeting, but it is not

too great a meeting for our movement. I know this is a celebrated hall, but it is not too celebrated to be used for promoting our movement. This morning I walked with some friends over the new House of Lords, which has recently been furnished with so much magnificence and splendour; and I felt as I passed over its tessellated floors, and gazed upon its gilded walls, that with all its splendour and magnificence, it faded into utter and entire insignificance, compared with the humblest hall where men are gathered to advance the great interests of the temperance cause.—(Cheers.) In my travels through England, Ireland, and Scotland, I have everywhere met with men loving all that is dear, reverential, and sacred in associations of the past, and I have found them labouring to build up old and dilapidated cathedrals, and to restore towers and castles, abbeys and minsters, which were fading and crumbling away beneath the insidious touch of time. And I will not complain of those who engage in that work through a reverential feeling for the past; but I do rejoice, in the evidence which this meeting gives, that another movement is going on, which, seeing everywhere men and women, made in the image of the Almighty Father, crumbling away beneath the influence of their passions and unholy indulgences, seeks to build them up, and restore them to their original and pristine elegance and beauty.—(Cheers.) And let me add, that one man—aye, the humblest man in all the community,—is of more value than all the cathedrals, and minsters, and houses of lords or ladies that were ever built.—(Loud cheers.)

Rev. JOHN BURDER, of Bristol, in seconding the resolution, said that, as a christian minister he felt the greater readiness to say a few words on the present occasion, because of the unhappy fact, that comparatively so few who were in the christian ministry had seen fit to take a decided part in the temperance movement. He had been for many years engaged in the christian ministry, and he could bear his testimony to the fact, which had already been mentioned, that there was no one thing which interfered so much with the progress of genuine religion, and with the benefits of a good education, as the intemperate habits of the people.—(Hear, hear.) His objection to moderate drinking was, that with regard to millions of people it was the high-way to excessive drinking. There was a vast deal of important truth in that observation of the great Dr. Johnson, with which many in the meeting were no doubt familiar. He was one day dining in company with the celebrated Hannah More, who being on very familiar terms with him, took the liberty, in a playful way, of asking him to take wine with her. He declined. She repeated the invitation,—“Do, Dr., take a little wine?” “No child,” he said, “I can’t take a little,—I won’t; if I take a little, I shall take much; so I shan’t take any at all.” Now, if Dr. Johnson, with all his learning, and all the respect for virtue which his writings plainly showed he entertained, felt that a little wine would make him take much, could they wonder that the same principle should be found to act on the tens of thousands of people who had little or no instruction, and into whose minds no virtuous principles had been instilled? That was the chief reason why he took no strong drink. Not because a little did him much harm, but because he wished to use the little influence he had in his circle of acquaintances and neighbours, in inducing those people to take none, who, if they took any would take much. He was sure, that one of the best methods

of promoting the prosperity both of England and America, was by promoting that great and good cause, on behalf of which they were met that evening. It was now more than eleven years since he had joined the temperance cause; and during that period he had always felt happy in bearing his silent or actual testimony against a practice which he thought led thousands in the highway to intemperance. His principle was that when he could do good to others without doing harm to himself, it was not only right for him to do that good, but he was called upon by a regard to his Divine Master to perform it. And after he had proved by eleven years’ experience, in health and sickness, that he could very well do without intoxicating drinks,—(he would not condemn others—he left every one to act as he conscientiously thought he ought to do); he was sure, that for his own part, he should be guilty of sin if he did not abide by the pledge which he had adopted.—(Cheers.)

Mr. STURGE, at this stage of the proceedings, was under the necessity of vacating the chair, but before doing so, he observed,—I think we have cause to thank God and take courage; and I hope all our friends will go home resolved to work in it with double diligence.

On the motion of the Rev. Dr. BURNS, which was carried with acclamation, BENJAMIN ROTCH, Esq., occupied the chair for the remainder of the evening.

THOMAS BEGGS, Secretary of the National Society, then rose and said,—The Committee of the National Temperance Society, have thought this the fittest time for adopting a Memorial to Her Majesty, on the destruction in grain in the manufacture of intoxicating drinks. I hold in my hand a copy of the Memorial, which has been prepared by the Committee, and with the permission of the Chairman I will read it to the meeting:—

TO HER MOST GRACIOUS MAJESTY THE QUEEN.

The Humble Memorial of the NATIONAL TEMPERANCE SOCIETY, assembled at the Great Room in Exeter Hall, the 20th of May, 1847,

MAY IT PLEASE YOUR MAJESTY,

Your Memorialists have seen with the greatest pleasure and satisfaction, an intimation that your Majesty has been pleased to enjoin a strict economy in the use of the necessaries of life in the royal household, during the present calamitous season of famine and distress. We very cordially sympathize with this most humane and gracious injunction, rendered so necessary by the exigencies of the times, and the numerous privations under which thousands of your Majesty’s subjects are at this moment suffering. We would, however, most humbly urge upon your Majesty’s attention a subject, in which your Memorialists have long been deeply interested, and which, on every revision, seems more important, whether viewed in its immediate and obvious relations, as affecting the food of the people, or in its higher considerations, as more intimately associated than any other with the vice and misery which abound in your Majesty’s dominions.

That to which your Memorialists refer, is the annual consumption of eight million quarters of grain, in the manufacture of fermented and spirituous liquors; a quantity, as your Memorialists are prepared to shew, sufficient, if properly employed, to furnish bread for the whole starving population of England, Ireland, and Scotland for twelve months.—They believe that this is a grievous waste of the bounties of Providence at all times, but

more especially now, when large masses of the people are suffering from absolute want of food.

As a large number of the most eminent of the medical profession, consulted on this special point, have declared intoxicating beverages to be totally unnecessary for persons in health,—as several of the judges of the land have from all time borne testimony to the fact, that the intemperance consequent upon their use is the great source of the profligacy and crime which comes before them in their judicial capacity—and as your Memorialists have proved by practical experiment on large masses of the people the advantage of total abstinence from these liquors, they cannot forbear urging respectfully but earnestly upon your Majesty's gracious attention this most important subject.

Your Memorialists are fully persuaded, that any diminution in the use of intoxicating beverages would be a great blessing to all classes of your Majesty's subjects, and cannot but be aware that an example so illustrious would ensure respectful attention from all. Your Memorialists therefore encourage the hope, that your Majesty, on a due consideration of the subject, may be induced still further to exert your gracious influence and powerful authority in favour of the cause of temperance, with which your Memorialists are associated, the spread of which they believe to be identified with the best interests of the country, and which will, under the divine blessing, cause the principles of religion, morality, and education to be rapidly extended throughout your Majesty's dominions.

Signed on behalf of the Meeting.

[The reading of the Memorial drew forth several loud and prolonged bursts of applause.]

J. LEE, Esq., LL.D., of Hartwell Park, near Aylesbury, moved the adoption of the memorial. After the important addresses which had been delivered that evening by members of Temperance Societies from both sides of the Atlantic, he would merely state that he rose with great satisfaction to propose that the memorial which had been just read, should be presented to Her Majesty.

J. D. BASSETT, Esq., of Leighton Buzzard, felt very great pleasure in seconding the motion of his worthy friend Dr. Lee. And whilst he deeply regretted that the course now proposed had not been pursued three months ago—(cries of "hear")—it being the most effective means that could have been adopted, he was rejoiced to see the great interest which the present meeting had taken in the matter. He rejoiced too, in believing that the temperance cause was making rapid progress in the minds of the community; (hear, hear.)—in his opinion, it only required to be more fully known to be rightly appreciated.—(Hear, hear.)

The CHAIRMAN put the question, "That the Memorial now read be adopted by the meeting," which was carried unanimously amid enthusiastic cheering.

RICHARD HICKS, Esq., M.R.C.S., moved the fourth resolution:—

"That this meeting hail with the liveliest satisfaction the growing opinion in favour of temperance principles amongst the members of the medical profession, and would urge upon the friends of temperance in general, the importance of employing every means to enlist this influential class in favour of the practice of total abstinence from intoxicating drinks."

The speaker said, he hoped the meeting would hear him patiently for a few minutes, while he pointed out with as much brevity as was consistent with clearness, some of the evils accruing to the human frame from the use of strong drink. It could

scarcely be necessary for him, now that the temperance movement had made so great an impression upon the mind of the people, to state, that alcohol, the intoxicating principle in spirits, wine, and all fermented liquors, was a poison, of the same class, and producing on the system the same effects, as opium. When taken in small quantities, it acted as a powerful diffusible stimulant; if in large quantities, it acted as a powerful narcotic. Moreover, it was perfectly incapable of undergoing the process of digestion. It was received into the stomach, was then absorbed by the veins, became mechanically mixed with the blood, and was at last thrown off from the system by the various excretions and secretions, as unchanged as when it was originally received into the mouth. If he were asked for the proof of this, he could refer to Dr. Percy, of Birmingham, who many years ago wrote a very talented Essay, which obtained the gold medal from the Edinburgh University; and in that Essay, he stated that he had made a number of experiments upon animals with spirits; he had, in fact, poisoned them with spirits, and after death, he was enabled to obtain the spirit, as pure as before it had been taken, from the blood, brain, liver, and various other organs of the animals who were made the subject of these experiments. Besides, the spirit could actually be smelt in the ventricles of the brains of persons who had died in a state of intoxication; and a drunkard's very breath would tell those who might stand near him, that the alcohol was passing away as unaltered as when taken into his stomach. From these facts, a very important inference was drawn, viz., the injurious influence which alcohol exerted upon infants at the breast. He had before said, that a great similarity existed between the action of alcohol and that of opium. Now, the other day, he saw in "Lee's Manual for Students," (as we understood,) under the article "opium," this observation— that "opium should never be given to children, if it could be possibly avoided, and that it should never be given to mothers giving suck, without cautioning them not to put their children to the breast for some hours afterward." And why that caution? Because, if a child were placed at its mother's breast who had taken opium a short time before, she would convey the active poisonous principle of opium through her milk to the system of her child, and thereby inflict upon it a most serious injury. He knew there was a habit of a like kind prevailing among females in London, when they wished to send their children to sleep;—they would very often take a large quantity of gin into their system, and when they felt the flow of milk, they put their children to the breast. If, perchance, they should have taken a sufficient quantity of spirit to cause it to prove a narcotic, they would effect their object of sending their children to sleep, but such mothers ought to be told again and again, that such a sleep was not a natural and healthy, but a drunken sleep.—(Cheers.) He had himself often seen children rendered drunk by these means; and he was perfectly convinced, that a large amount of infantile disease arose from the injurious influence of the alcohol conveyed into the system of the children through the medium of their mother's breasts. But, as he had before said, alcohol was a stimulant when taken in small quantities: and as such, it increased the circulation of the blood, excited the brain, produced irritability in all parts of the system; and if there was the additional irritation of teething, or any disorder of the alimentary canal, then to one the children taking it, would be thrown

into convulsions. He (Mr. Hicks) had had an immense number of children under his care during the last nine years, and he had found mothers in the habit of taking alcohol into their system under the idea that they were improving the quality and increasing the quantity of their milk by so doing, whereas the contrary was the case. He would give an instance. A little time ago, he was called to attend a lady who had been confined six weeks. Her child for the first three weeks was quite a healthful lively little thing, but after that time, it began to cry and to become excessively uneasy. In consequence of this, a medical man was called, for want of confidence in whom, they called him (Mr. Hicks) in. He saw clearly that the mother's milk must be the source of the child's illness, and to ascertain what was the cause of her milk being disturbed, he asked her what she was in the habit of eating and drinking? She told him that about a fortnight before she called him in, she began to take porter. What time of the day did the child become uneasy? he inquired. "In the afternoon." He then asked when she took the porter, and the reply was, "some at eleven, some at dinner, and some at supper, and the child cries all the night." He then said to the lady "Just take my advice. I am satisfied that your milk is the cause of the child's illness, and the milk is rendered injurious by the alcohol you take: give up the alcohol and the child will get well." The lady had sense enough to follow his advice, and without any medicine the child actually did get well. This was a specimen of the scores and scores of cases which had come under his care within the last nine years. In Sir Benjamin Phillips' work on Scrofula, that writer observed, that some mothers of delicate constitutions, in order to sustain their failing strength had recourse to stimulants; but mark his words!—"But such feeding often deteriorates the milk, and lessens its nutritive principle, and thus the nutrition of the child suffers." Why, this was contrary to public opinion. Mothers took alcohol, because, forsooth, they thought it increased the quantity and improved the quality of their milk: but he had narrowly examined the milk of teetotal mothers, and he pronounced, most decidedly, that their milk was more nutritious and more bland than that of any person who took into her system alcoholic drinks.—(Cheers.) Not only was alcohol the cause of a great deal of infantile disease, but also of a great amount of disease among adults. On the brain, which was the material organ of thought, it inflicted a most serious injury. He (Mr. Hicks) was no materialist; he was far from saying that the brain was the mind; but the brain was the material organ through which the mind acted, just in the same way as the eye was the material organ through which the light was conveyed to the brain, to be apprehended by the mind. If the eye were injured in any of its parts, if those lenses which were transparent became opaque, although the light was darting through the air, we should not be able to see it, because of the imperfect state of the organ through which it ought to be conveyed: so it was equally impossible for the mind, perfectly to act through an imperfectly organised brain; and he was quite satisfied, that there was no source of brain diseases so frequent as the use of intoxicating liquors. With regard to disease of the liver, he could declare positively, that he had never seen a case of diseased liver which was not traceable to spirit or beer drinking. It was well known that spirit drinking was the chief source of that disease of the kidney, called Bright's disease, and also of skin diseases and of insanity; and he (Mr. Hicks)

was quite certain, that if temperance principles were universally to obtain, there would not be one-fourth of the diseases which now prevailed. An extensive undertaker and himself had been keeping an account for some considerable time, unknown to each other, of the number of persons between the age of twenty and sixty, whose death had been brought on directly or indirectly through the use of strong drink; and upon comparing notes they found, that four-fifths of those whom he had attended in their last illness, and four-fifths of those whom the undertaker had consigned to the tomb (between the ages before stated,) had been brought into those circumstances by the use of intoxicating liquors. That was a fearful proportion; and he did sincerely and fervently pray, that the time might not be far distant, when every medical man in the world would be a pledged teetotaler.—(Cheers.) He was sure that a very great change had taken place in the medical mind with regard to alcoholic stimulants. He had conversed with a great number of medical men, occupying different positions, and of different attainments in the profession, and he never had met with one who had told him that those drinks were necessary for persons in health. In conclusion, he hoped, that having made people teetotalers, they would never rest satisfied until every one of the trophies of the temperance cause had become trophies of the cross of Christ.—(Cheers.)

Dr. FERRIER would merely, at that late hour, second the resolution, which his esteemed friend, Mr. Hicks, had so ably proposed.

[The resolution was unanimously carried.]

WILLIAM JANSON, Jun., Esq., moved:—

"That the thanks of this meeting be given to Joseph Sturge, Esq., for presiding over this assembly on the present occasion; and for his devotedness to benevolent objects generally, and to this society in particular. Also, that the thanks of the meeting be presented to Benjamin Rotch, Esq., for his kindness in occupying the chair, during the absence of Mr. Sturge."

G. W. ANSTIE, Esq., of Devizes, seconded the resolution.

[The resolution was carried unanimously with loud applause.]

The CHAIRMAN said, I am exceedingly sorry that our excellent friend Mr. Sturge is not here to return thanks for himself; and while I am happy, that any fortuitous circumstances should have placed me for a few moments in the chair, I most entirely disclaim for myself any pretensions to your thanks on that account. For my own part, I feel very much indebted to Mr. Sturge for the able manner in which, up to the period of his withdrawal, he conducted the proceedings of this meeting. It is very difficult, I do assure you, to fill a chair of this kind, surrounded as we are by so many persons whom we are glad to see, and whom we should, if time permitted, be glad to hear. Mr. Sturge has strictly adhered to the arrangements made by the Committee for this occasion, and I shall endeavour to follow his excellent example by declaring the present meeting to be now concluded.

The vast assembly then rapidly dispersed.

NOTICE TO READERS AND CORRESPONDENTS.

The Report of the Anniversary Meeting—which was held on the 20th instant, a period of the month when we usually go to press—has caused some little confusion and delay. As we were anxious to give a full report, a number of communications and important articles have been crowded out. We hope to bring up arrears in our next number.

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* * * The NATIONAL TEMPERANCE CHRONICLE and TEMPERANCE RECORDER is published on the first day of each month, at HOULSTON & STONEMAN, the Depôt of the National Temperance Society, 65, Paternoster-row, and will be sent post-free for one year on receipt of 2s. 6d. postage labels. Annual Subscriptions received at the Society's office, 11, Tokenhouse Yard, London, and subscriptions and donations for the general purposes of the Society, by the Treasurer, G. W. ALEXANDER, 40, Lombard Street; by any Member of the Committee, and at the office as above.

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MORAL ELEVATION OF THE PEOPLE.

By THOMAS BEGGS.

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C. GILPIN, 5, Bishopsgate Street Without.

CHEAP AND EXCELLENT BREAD.

The following receipt has been forwarded to us by a correspondent who has tried it and found it very successful:—Take one pound and a-half of rice, and boil it gently over a slow fire in three quarts of water about five hours, stirring it, and afterwards beating it up into a smooth paste. Mix this while warm into two gallons (or fourteen pounds) of flour, adding at the same time the usual quantity of yeast. Allow the dough to work a certain time near the fire, after which divide it into loaves, and it will be found when baked, to produce twenty-eight or thirty pounds of excellent white bread, thereby saving half the flour that would otherwise be required. Patna rice at threepence per pound will do.—*The Times.*

INTERFERENCE OF THE RICH WITH THE POOR MAN'S LOAF.—The *Economist* of Saturday points out the injurious consequences of the new plan of using "seconds" instead of "firsts" flour. The only difference between "best" bread and "seconds," we find, upon consulting a highly respectable miller, is, that the former is made of flour manufactured from the finest wheat, while the latter is made in precisely the same way from a lower quality of wheat, such as English red wheat, and Russia, Odessa, and other inferior foreign wheats. So that, in fact, the great demand which has been thus thrown upon "seconds" has raised the price of inferior flour, used in ordinary times only by the poorer classes, in a greater proportion than the finest flour, used for the best white bread. So great a demand has existed among the millers for "seconds" of late, that the true relative price of the two qualities has been disturbed; the poor man's loaf has been raised higher in proportion to the best loaf, by the unintentional competition of Her Majesty—and the nobility of Grosvenor Square—with the weaver of Bethnal-green. On last Monday, we find that while "best household flour," as it is termed, was not raised in price, a rise of two shillings a sack took place on "seconds."

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THE
NATIONAL TEMPERANCE CHRONICLE
 AND
TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

No. 19, JOINT SERIES.]

JULY, 1847.

[PRICE 1d., STAMPED 2d.]

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THE FORTHCOMING ELECTION.

As a general election may shortly be expected, we feel it to be our duty to offer an earnest protest against the system of treating, which prevails to so lamentable an extent on these occasions. It is sanctioned by long usage, and has been defended as one of the established forms of English hospitality; but we believe it is impossible to find any practice more mischievous in its consequences. The evils survive the occasion that gives them birth, and extend beyond the immediate sphere of action, poisoning the very sources of domestic and social virtue. We know that, in one borough, public-houses are already open, and bodies of electors are meeting in them, almost nightly, to discuss matters connected with the canvass at present going on. Drunkenness and riot necessarily ensue, and are only a prelude to what will take place in the majority of cities and boroughs throughout the empire. We therefore conceive it to be the duty of the friends of temperance and social order, to take every available means to prevent this wholesale demoralization.

We object to it, as destroying the responsibility which ought to subsist betwixt the elected and the elector. The former can care little for the interests of men whose suffrages he has to purchase, and the latter cannot reasonably expect that men of high principle, who are animated solely by a wish to serve their country, will seek a position that subjects them to a participation in such corruption. From whatever motive a candidate seeks a seat in parliament, he is not likely to estimate highly those he represents, if he has to pay largely for the honour; and it need not excite surprise, if under such circumstances, he should seek to serve

himself, rather than the constituency. Besides, the venality of our elections deters many, whose talents and principles would peculiarly fit them for the discharge of such duties, from undertaking the trust, and thus a double injury is done to the public service.

It is, moreover, a system both cruel and unjust to the poor elector. To him the temptation is most potent, and his poverty is often pleaded to justify his acceptance of the wages of corruption, in the shape of money or strong drink. He is thus taught to value a sacred trust as a marketable commodity, and that estimate will influence his whole conduct, and affect not only his public, but his private duties. Whatever he was before he became the recipient of the bribe, he will be a worse man afterwards. Very often it will be found the first step in a life of intemperance, and it is melancholy to reflect, that the temptation is offered by his superiors in station and education. It is a system admitting of no palliation or excuse. It contaminates alike the giver and the receiver, and vitiates the very fountains from which righteous legislation ought to spring.

The parliament, whose career is now drawing to a close, in its very last session, had to make provision for a people suffering under the horrors of famine. The most indubitable evidence has been afforded to prove that, if the grain sent by Providence for food, had been applied to its legitimate purpose, there would have been enough and to spare. The drinking system thus wastes the food of the people. Waving for a moment, all consideration of the abstract truth of the temperance principle, as a mere question of political economy, it is of the first importance to the interests of this na-

tion. It is impossible that this waste, which is annually consuming the food of above five millions of people, can continue year after year without the danger of a recurrence of the great calamity which has just fallen upon us.

Can it be right, then, in the face of the impressive warning which we have received—in the suffering and death of multitudes of our fellow-creatures—to encourage that drinking system which has been proved, not only to waste this enormous quantity of food, but to be a perpetual source of poverty, disease, and crime. Whatever may be the views of a candidate, political, social, or religious; whatever may be his personal standing or influence, it is extremely doubtful, whether he could, through a long parliamentary career, do an amount of good that would counterbalance the mischief he would effect in one single election, by countenancing practices so pernicious.

Under these circumstances, we deem it desirable that some practical step should be taken. In every constituency, electors will be found who are abstainers from intoxicating drink, who should immediately determine, and make their determination known, to withhold their votes, unless the candidate, of whose general principles they approve, conducts his election without resorting to the debasing practices referred to. The position we recommend is exceedingly simple, and may be thus briefly stated:—*We regard the drinking system as the great evil of the day; we cannot, in strict adherence to a declaration we have made to discourage and discountenance all the practices of intemperance, vote for any man who lends his personal influence to corrupt the electors. A firm and consistent stand on this principle, would rally round it a number of men who deplore the prevalence of such immoralities, and would soon break down the system of which we complain. Let the teetotalers be true to their principles, and the profligacy which disgraces our elections will soon cease to be a national reproach.*

MEDICAL CERTIFICATE.

In the *Chronicle* for April, an important document was published, signed by upwards of 1000 medical men, and comprising almost all the most distinguished names in the profession—a document which we have no hesitation in stating, to be the most important testimony ever yet offered to the cause of temperance. In order to display its full value, it would be necessary to abstract from the long array of names, those to whom by their position or opportunities the greatest importance attaches. We are prevented from adopting this course to the extent we could wish, by a feeling of delicacy, no less than by a want of space. But neither of these motives need prevent us from quoting a few of the leading names attached to the document in question. We will first take the names of men holding high official positions in learned medical bodies, placing first and foremost, as we are bound to do, that of Dr. Paris, the President of the College of Physicians, and next

in order, those of Sir James McGrigor, Director General of the Army Medical Department, and Sir William Burnett, Physician General to the Navy; the honoured names of Sir James Clark, Dr. Forbes, Dr. Robert Ferguson, Dr. Richard Bright, Dr. Chambers, Dr. Copeland, Dr. Gregory, Dr. Marshall Hall, Dr. Latham, Dr. Watson, Dr. Prout, Dr. Ure, Dr. Roget, Dr. Arnott, Dr. Budd, Dr. C. J. B. Williams, Sir Benjamin Brodie, Mr. Ferguson, Mr. Key, Mr. Arnott, Mr. Bowman, Mr. Guthrie, and, in fact, almost all the leading scientific and practical physicians and surgeons of London; and what is not unimportant to observe, all the fashion as well as all the talent of the profession, come next in order. Proceeding in our task of selection and analysis, we would invite attention to the fact, that the list contains the names of the two standard authors on the medicines employed in the treatment of disease—Dr. Pereira and Dr. Royle; and last, though not least significant, the medical men who have taken a lead in the great sanitary movement, and who have in other ways, distinguished themselves in their profession. To this class, belong the names of Dr. Neil Arnott, Mr. Grainger, Dr. Guy, and Mr. Toynbe. A list comprising such names, must of necessity command attention and respect, and not less certainly, must it provoke a certain amount of opposition. This was to be expected. Accordingly, it is with no feelings of surprise, that we have had our attention called to two letters, addressed to the Editor of the *Provincial Medical and Surgical Journal*, of June 2nd, written, as we are bound to confess, with some talent, and on the whole, in a gentlemanly spirit, the one anonymous, the other by Dr. A. Robertson of Northampton. We might have contented ourselves with quoting the long array of distinguished names as a triumphant answer to all objectors, and might have shielded ourselves and our cause behind this impregnable defence. But we prefer a more open and chivalrous warfare, and have thrown down our gauntlet of defiance, armed only in the merits of our cause. But whilst we are buckling on our armour, and making ready for the fight, let us once more look to the army of warriors, recruited from the ranks of the medical profession, and consider of what materials they are made. No one who knows any thing of that profession can be ignorant of the caution, we had almost said timidity, with which they give their names and the weight of their authority to any cause; how they keep themselves aloof from all political struggles; how fearful they are of compromising themselves and their profession, by putting forward opinions which will not bear discussion and examination; and what a strong presumption therefore, there is in favour of the inherent truth and soundness of the propositions they have so openly advanced. These considerations give us confidence in our attempt to defend their principles from all assailants. Let us take the four propositions, one by one, in the order in which they stand, and examine them by the light of common sense, and in the face of the objections of Dr. Robertson, and their anonymous opponent.

The first proposition runs thus, "*That a very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors, as beverages.*" We read this over a good many times, before we could discover any thing in it which the most cautious and even cautious man, in or out of the medical profession, could object to, and we were not a little surprised to find that it was regarded by one of our objectors as "*untenable*" and

"false," and by the other, as requiring the change of the word *use* to the word *abuse*. It would appear that both of them would have been satisfied with this substitution, for neither has the hardihood to deny, that the abuse of such liquors does occasion a large amount of poverty, disease, and crime. To do so, they must have given the lie, not to the *elite* of the medical profession, but to those acute and subtle logicians, the workhouse, the hospital, the gaol, and the gallows. Dr. Robertson thinks that he justifies his somewhat uncourteous charge against those who have set their names to this proposition, by quoting the well-known Latin proverb, which affirms that we cannot argue from the abuse of a thing against its use. We agree with the Doctor to a certain extent, but we believe that even this Latin proverb may not admit of universal application. The highest of all authorities commands us to abstain from all appearance of evil, and St. Paul would abstain entirely from meat, if by eating it he gave offence to his brother. Surely an acute logician might argue, that to abstain from all appearance of evil was foregoing the use of many harmless and innocent things, merely in order to avoid their abuse, and that an abstinence from meat under their circumstances, was a silly sacrifice to an unfounded prejudice. The principle upon which the apostle was willing to refrain from meat, was precisely that on which the advocates of temperance would abstain from fermented liquors. The use of meat was not necessary, and might be given up by a good and earnest man to gain the important end of christian conciliation. So is it with the use of spirituous liquors. They are not necessary, and may therefore be foregone, in order to achieve some important purpose. If the use of a thing be really necessary, and may be kept distinct from its abuse, then we fully agree with Dr. Robertson that it would be idle to insist upon its disuse; but when the use and the abuse of a thing are notoriously separated by a very fine and not easily perceived line of separation, when even the most careful men, not unfrequently find themselves, without any deliberate intention of transgressing, on the wrong side of that fine line, then we say that it signifies very little which word we employ. *Use* and *abuse* are, in this case, almost convertible terms: they scarcely imply a difference; and this doubtless was the rational view taken of the subject by the signers of the resolution. They thought, doubtless, that "a little (*spirit*) is a dangerous thing," and that sipping and deep drinking were much more likely to run into each other in the case of the alcoholic, than in that of the "Pierian spring." For our parts, therefore, we protest most earnestly against the application of the latin proverb quoted by our medical adversary to this very peculiar case; and upon the simple ground, that the use and the abuse of spirituous liquors is, for all practical purposes, inseparable. If the opponents of the temperance movement will show us a single community or nation under the sun, savage or civilized, which has contracted the habit of using strong spirituous liquors in moderation, which has always kept on the safe side of the line, that divides *enough* from *too much*, moderation from excess, then we will consent to apply their proverb, and abandon the total abstinence movement for the moderation movement which they advocate. The moderation movement, as applied to the drunkard or the habitual drinker of spirituous liquors, is simply absurd and impracticable. Great sins are not to be overcome by refinements and subtleties. The man whom we would reform must be told to avoid

the temptation altogether. He must be made to turn his step another way. He must be upheld by a strong resolution, a promise, a pledge; he must be taken from the hostile camp, and enlisted under the new banner, as a foe to his former friends, an alien from his former habits, a deserter from the old colours under which he fought and suffered. Half measures must fail. Experience will laugh to scorn "wise laws" and "learned instances," and prove practically, what logic cannot do, that *use* and *abuse* may be one and the same thing. So much for the first resolution. The second resolution to which our army of physicians and surgeons have set their names, is this, "*That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider,*" &c. Our available space will not allow us to discuss this and the two remaining propositions in the present number, we are therefore obliged, though somewhat reluctantly, to defer the rest of our reply to a future occasion.

THE BEST DRINK IN HOT WEATHER.

Look at creation on a fine midsummer-day. Grass, corn, shrubs, and trees are green with foliage, and waving in the breeze, *how cool and refreshing they look*. Animals are reposing in the shade, and though warmer than the sheltering vegetation, appear to be not over-heated; while a gentle moisture covers their skin, and, by evaporation, prevents their temperature from becoming excessive. These are works of nature, but art imitates them at a distance: the porous wine-cooler, in which the butler immerses the decanter of sherry, allows the transudation of the water through its sides, and so reduces the heat of its contents; the grandee has his tent erected to sit under, and while he is there the canvass is sprinkled with water, which, converted into vapour, carries off the heat, and allows of his being refreshed with the coolness.

All these, and a thousand others are examples, or attempted imitations, of the wisdom and the goodness of God, who has so plentifully supplied the earth with water!

The plant, the animal, the earthenware, and the canvass are all obeying the same law: they are receiving water as a fluid, which, joining with the heat, is flying off in the shape of vapour, sometimes visible, (as steam) sometimes invisible, yet always carrying heat with it without fail and without interruption. Are these thy wondrous works, Parent of Good? Yes; they are, and there is a current of *water* constantly passing through our bodies, moistening, cleansing, refreshing, and purifying every particle of living matter!

We see how it is then: in hot weather the sun is drawing off moisture from our bodies, which, indeed, our bodies cheerfully part with, in order to be protected against heat. We cannot, like plants and trees, draw our moisture from the soil; but God has made a most wonderful provision for watering our frames. He has put in us a reservoir, the stomach, from which *go off*, to the different parts of the body, *pipes to carry water*; and there are millions upon millions of them, so many and so fine, that not a particle of our dust, as big as a pin's point, is left without its channel through which to get moisture. Whatever be the nature and constitution of the part, whether it be the hard bone, the soft brain, the bright eye, the opaque skin, the insensible nails, the sensitive

nerves, the white tendons, or the red muscles, no matter which, water is driven on to them all, principally by the heart acting as a forcing pump at the centre of motion. There is no fluid in the body naturally but water, and none else need to be put there artificially: 80lbs. out of every 100lbs. of a living man, are water. Blood, bile, stomach juice, or any other liquid found in the body, is water, with some solid matter (as albumen, fibrine, soda, iron, &c.) dissolved or suspended in it!

The drinks called tea, coffee, chocolate, and cocoa, are water, with some solid vegetable matter put into it. Soda-water and ginger-pop are water, with different solid roots and salts put into it. Soups and broths are water, with some animal and vegetable substances suspended in it, and so of the rest; disguise it how you will, you are, or you ought to be, a water-drinker! Even the juice of fruits has no liquid but water; there may be, and in the grape, apple, pear, pine, orange, lemon, and others, there are some rich, nourishing, vegetable substances; but these are for meat—it is the water they contain that affords the drink.

In hot weather, we want more moisture than we can get from fruits, we want water to be constantly going through our system: and God has made it fit for us; there it is, to be had for fetching, clear, cool, pure, fresh, *sparkling* from the spring! Mark, we say, *sparkling*: yes, God has mixed with it some fresh air to be carried into our bodies along with it, where fresh air is wanted, as well as fresh water.

Now, *don't spoil your water*. You will, if you boil it for tea, or coffee, or any such things: boiling drives off the air; and your drink is *flat*. You will spoil it, if you have it mixed with alcohol, as it is in beer, cider, wine, spirits, or any other intoxicating drink. If alcohol go along with the water, that spirit will vex, and irritate, and heat every atom it touches; and kindle up a fire in your veins, which you will be drinking more and more and more, to quench, as you think, while all the time you are adding fuel, and making the fire burn more fiercely. Remember the weather is hot, and you want to be *cooled*. There is fire (so to speak), within and without you, animal heat within, and solar heat without, keep the fire within proper limits by means of water: as well might you quench a house on fire with spirituous liquors, as cool the temple of your body with intoxicating beverages.

Do not put sugar into your water in hot weather; forego the use of sugar then, for, mixing with the blood, it will afford fuel (carbon) for burning, and will make you hotter and more thirsty.

Be content to confess yourself such a fool that you cannot mend God Almighty's drink, *clear, cold water!* The only thing you have to guard against is too much of it: even such an innocent and good drink as water may be misused. Look at your plants, they don't want to be deluged with water. Look at the nobleman's servants; they don't throw the water on his tent by bucketsful. Drink sparingly, not more than a teacupful at a time; though you don't want to *increase* the fire that is in you in hot weather, you must be careful *not to put it all out*: if you quench it, you quench the vital spark and die! Gently, softly, kindly, tenderly, regularly moisten your dust, as your thirst and appetite will dictate.

Teetotalers, don't perplex your own minds, and bother your masters (as some do), by inquiring, if we give up our teetotal liquors, what shall we get? Leave all that ignorant selfishness to the beer

and cider drinkers. 'Tis well enough for them to be asking for "substitutes;" any sweet or soupy slop is better than the strong drink of the drunkard; but to you I recommend a better thing: Get, friends, *get, GET*, listen now, *GET MONEY*. *Money will be your best recompense*. O, if the labouring classes of this country would only save their money from useless drinks, they would soon acquire, a position and standing, which would make unrighteous rulers tremble, and mammon-loving teachers hide themselves. Thus helping themselves, God would help them; and instead of the wolves wearing the sheeps' clothing, the sheep would wrap themselves and their families in the textures of their own growth. While we are bound with the ignoble fetters of a debilitating lust, we shall have just what we deserve, *the iron of necessitous poverty entering into our souls!*

H. MUDGE.

MERRY MAKINGS.

It is no uncommon practice with certain weak-minded persons in this country, on particular occasions, to allow merry meetings to workmen; where drunkenness, with all its evils, is a frequent consequence. These sorts of people have much pleasure in having their healths drank by crowds, an delight in the revelry and noise which are occasioned. Surely a better plan would be, to give them a little food to carry home to their families.

There is a dreadful account of a meeting of this kind in Russia, which happened in 1779. "One of the farmers of the brandy duty, who had made an immense fortune by his contract, proposed to give a feast to the inhabitants of the city (Petersburg) in testimony of his gratitude to those who had enriched him. The victuals, the beer, and the brandy which he caused to be served, cost him 20,000 rubles! The populace flocked in crowds to the place, adjoining to the summer-gardens, where he gave this enormous repast; and in spite of the precautions that had been taken, disturbances soon arose among this motley throng of guests. The contentions first began about the places, and the better kind of provisions spread upon the board; from struggles and noise they proceeded to blows. Several persons were killed; others became so intoxicated that they fell asleep in the streets, and perished from the severity of the weather. The number who lost their lives amounted in all to least 500!" What a crime it was for this proud wretch, to bring a multitude together to poison them. Let those who are fond of such treat to the people, think of this example.—*Dr. Trotter on Drunkenness.*

Among the three thousand foreigners now confined in the almshouses of this city, is a learned German, Dr. Heidelberg, who was once a preacher, then a professor in the Berlin and Halle Universities, an author, a doctor of philosophy, a Rationalist, and now (almost of course) a pauper. He came to this country about two years ago, where he supposed his great learning would find a market. He is a master of the Hebrew, Greek, Latin, French and German languages, a bitter reviler of the Christian religion, and at the same time, *object of Christian charity*. It is said that he has been brought to his present condition by the united fluence of his infidel principles and the worst species of intemperance.—*New York Paper.*

SIR JOHN FRANKLIN'S EXPEDITION.

The party of Royal Sappers and Miners, who are to form the "searching" party, to be dispatched on a boat expedition in quest of Sir John Franklin and his party, in case no intelligence of them should reach England before next spring, have embarked, it is stated, on board the *Prince Rupert* and the *Westminster*. The detachment consists of one corporal, two lance corporals, and twelve privates; all of whom have been examined by Sir John Richardson, and selected from Woolwich, Chatham, and Sandhurst, out of a large number who volunteered for the expedition. The instructions to the party are, to land at Fort Jack, and proceed to the Company's station on the Mackenzie river, where they are to winter; and in the event of a doubt still hanging over the fate of the Arctic voyagers, they will be joined by Sir John Richardson in the spring of 1848. *The men are all to be teetotalers*:—that is, no grog or spirits will be served out to them; but they will receive double pay and rations, and have an abundant supply of pemican, or the dried flesh of the buffalo. Winter dresses, prepared from the skin of the moose deer, are also provided for them; and every provision has been made to enable them to meet the rigours of the climate. They are all accustomed to boats,—which they will have in continual use on the Mackenzie; and have been selected from the trades of carpenters, smiths, &c.

The above paragraph is taken from the *Athenaeum*; and shows that a confidence is reposed in the principles of teetotalism, in high and important quarters.

IMPORTANT TESTIMONY.

In the Report of the Visiting Justices of the House of Correction, Coldbath Fields, for the January Quarter Sessions, 1847, is the following passage:—

"As connected with that topic, the Visiting Justices remind the court, that in a former report, allusion was made to an attempt in which the chaplains co-operated, and which was aided by a liberal donation of tracts from the 'Church of England Temperance Society,' to promote the principles and practice of temperance among prisoners, multitudes of whom were hapless victims to intemperance and excess. And, they thankfully apprise the court, that Mr. Rotch has very kindly dedicated much of his valuable time and eminent talents, to the delivery of addresses on this important matter, to various classes of the prisoners, and, as the Visiting Justices believe, with the happiest effects. From the personal declarations to them by prisoners whose terms of imprisonment have expired, they find that they have been deeply impressed, and from other sources they learn, that many prisoners observe carefully the pledge they had taken,—obtain in consequence of that reformation, favour and employment,—are better enabled to avoid temptation, and to husband their earnings,—and rescued from inevitable ruin, may become useful members of society which they would else have continued to injure and offend."

COINCIDENCE OF DISEASE, DESTITUTION, INTemperance AND CRIME.—"From one locality, between Argyll-street and the river, in the year 1839, 760 cases of fever were carried to the hospital out of 5000 cases which occurred. The returns of our hospitals and jails will show that they are tenanted mainly from these neglected districts, whilst the vast number of whiskey-shops and weepawns sell, in the most striking manner, of the moral as well as physical degradation to which this population is reduced."—*Glasgow Times*, March 27.

TEMPERANCE AND ABSTINENCE SOCIETIES.

From Bible Temperance, and Present Duty. By the Rev. D. MACFARLAN, D.D., of Renfrew.

Abstinence societies, either more or less stringent, have existed in Scotland since October 1829; in Ireland since August of the same year; and in the United States for several years longer. An experiment touching the interests of society, so widely spread, and extending over so many years, ought to be neither overlooked nor viewed otherwise than with fairness and impartiality. Be our opinion what it may of the principle upon which they proceed, no one can deny that a great change has been effected in large portions of society; and it seems to be generally admitted, that great good has also been done. Observant, as we have been, of the operations of these societies from their very commencement, we are only doing as we have often done, in admitting this very fully. Much good has been done, and with means comparatively scanty, as well as by classes enjoying few special advantages. There are, doubtless, many honoured names sprinkled along the history of their proceedings; but it is due, as regards Scotland, to assign to the working classes collectively the chief place in the labours and success of this scheme. And it were well, if they would learn therefrom *their own strength for purposes of social good, and as regards their own interests.*

There is one general remark, however, which seem applicable to the scheme as a whole, especially when seen in the light of scripture example. It commits the whole to one simple remedy. Practically, it stands in the way of every other. Advocated as a specific, like most other specifics, it proclaims its own power, by declaring everything else inefficient, and, it may be, worthless and delusive. This is almost an inherent property of every popular movement, at its first outbreaking. Like the mountain torrent, roaring and tumbling from rock to rock, it deafens every ear with the cry of onward, onward. The social mind, as well as the individual mind, is, when first awakened, extravagantly sanguine. It will think of only the one favourite project, and, dreaming rather than reasoning, will believably predict the most marvellous effects. But realities correct dreams, disappointments sadly mangle prospective visions, and the public mind, as well as the mind of an individual, learns from experience, "to think soberly."

Now, it is a matter of divine teaching, as already very apparent, that the stability of a nation's temperance does not depend on any one set of means, but on many. Israel was at all times warned, and even denounced, on account of intemperance, altogether apart from abstinence; and the more that intemperance increased, the threatenings of God became more frequent and more awful; and in this we have an example set us. Then, as intemperance increased, so did a craving after more stimulating and more highly intoxicating liquors; and here also divine Wisdom interfered, pronouncing such liquors unsafe, and actually forbidding their use, as ministering to a corrupt and vicious taste, and leading to habits of intemperance. And we can see no reason why in this, also, we ought not to copy such an example. If the very use of such liquors depends on a vitiated condition of society, and if the ministering to the taste so created, vitiates that condition still more, there is in this alone sufficient reason for discouraging the use. And if, beyond this, the liquors be such as

really to serve no other end than to excite and intoxicate, it is difficult to see on what grounds the continued use can be justified, except for medicinal purposes. And coming, last of all, to the matter of abstinence, there seems no good reason for confining it to one simple form. Civil rulers, priests, and ministers of the New Testament, seem all to have been abstainers to a greater or less extent. Certain individuals, raised up in providence for special purposes, were in many cases Nazarites by divine appointment; and provision was made for voluntary vows to a like effect. When corruption of manners greatly increased, some considerable number seem to have been raised up by God, as voluntary Nazarites, from early life; and these appear to have continued so, much to the advantage of public morals, of their own health, of their success in the world, and with the manifest approval of the Most High. Like so many beacon-lights on some dangerous coast, lighted up with more than usual brilliancy as the storms increase and the long winter nights add to the peril, these young men, rising one after another to places of trust and honour, pointed out the way to others, and shed on it the light of their own example. And we can just as little see here, why similar ends might not now be served by similar means.

But if, apart from all Bible example, we only look at our own circumstances, we will be led very much to the same conclusion. These societies serve important ends, as we have already very fully admitted; but the experience of the last eighteen years abundantly shows, that they are of themselves not enough, and that, as regards various large and influential classes, they have been almost altogether ineffective. On the other hand, Churches of themselves are also inadequate. Members of the same church have common sympathies, and these may be dealt with ecclesiastically; but intemperance is to be found chiefly and in its worst forms, among parties who have no proper connexion with any Church, and who would scarcely respect any measure coming from such a quarter. How are these to be reached? Yet these very men have sympathies among themselves; as fellow-workmen, they are often bound together, not only by fellow-feeling, but also by usages which are main sources of intemperance. And why not avail ourselves of such sympathies? If they are so powerful in the extension of evil, why not also employ them in what is good? It were most unwise to leave individuals, in these circumstances, dependent on their own resolutions. Individual effort, though in itself worthy of special commendation, is unfairly matched, when left to struggle against social influence. It is as one against many. But let social influence on the side of temperance, meet social influence on the side of intemperance, and every accession will tend to turn the balance, till intemperance ceases to be a tyrant and acts only as a thief, having no longer power to shame into its ranks, and being itself forced into hidings.

Some may possibly fear, that the encouraging of such societies would prove unfavourable to religion. There is one consideration, already noticed, which ought to remove all such apprehensions. Associations are as those that compose them. An association of irreligious or unprincipled men is itself so; but an association of religious and well-principled men is the reverse; and this, apart from all ministerial or other external control. Only suppose, then, that Churches, as such, were, in everything proper to Churches, to be setting a high scriptural example; it must be very evident

to every reflecting mind, that, indirectly and without interference, this would of itself raise the moral and even religious character of voluntary associations. And surely if there be any Church whose experience warrants confidence in the working classes, and especially in the temperate among these, it is the Free Church. Many of us who are ministers, will never forget the reception which we met among our hard-working countrymen, when we went forth to propound to them the injured rights of Christ's kingdom and of the Church of our martyred fathers. At the time when they whom we had helped to raise to their places of power scowled upon us, giving us and the cause for which we were suffering every name but the right one, and while certain classes nearer home busied themselves turning on us the tide of mockery, and persecuting in a small way, as they had the means, the very class out of which these societies are mainly formed bade us welcome. In many cases, individuals risked their situations, and very many contributed generously of their scanty means; and at this very moment, there are of them in our kirk-sessions, our deacons' courts, and our membership, a much greater number than most are aware of. Let such societies, then, increase as they may—let them extend their operations more widely than ever—we ought to bid them welcome, and most sincerely to rejoice in their prosperity; at the very time that we would have our own Church, and every true Church proceeding on her own principles, to forward the same common end. It is admitted on all hands, that Scottish intemperance has, like some virulent disease, infected every part of the body politic. It has infected its laws and regulations; its usages, whether domestic or more generally social; and it has tainted the purity of Churches. Let, then, the friends of temperance, or rather of the well-being of society, meet the evil in every possible way; and let every effort, whether of the magistrate or the minister, or heads of families or of associations, be hailed by the agents of other means; knowing that more hands speed the work, and that every man works best with his own tool.

TEMPERANCE AMONG CHILDREN.

The *Atom*, published in New York, has some excellent remarks in relation to temperance among children, from which we extract the following:

"A movement is about being made to establish Juvenile Temperance Societies in the Sabbath-schools of New York. It is a glorious movement and one which will doubtless meet the hearty co-operation of every sincere lover of humanity.

Children, as well as men, are fond of association; nay, they are eminently social in their nature. It has been observed by those whose province it is to "teach the young idea how to shoot," that those children whose tuition was acquired in a collective capacity, were much more proficient in their attainments than those whose education was conducted in isolation—debarred from the magic influence of emulation. If this be true with reference to mental culture, may not moral advancement, by a parity of reasoning, be promoted upon the same principle?

Adult associations have done much—nay, all—to advance the temperance cause in this country and if children are to be instructed in the ways of virtue—if they are to be taught to eschew the paths of vice and degradation—to be secured from the soul-enslaving customs of society—the bes

means of securing success is to begin with youth ; —“Train up a child in the way he should go, and when he is old, he will not depart from it,” is an asseveration of the wisest of men, and it is an axiom equally applicable to professions or associations, as to moral qualities.

The ancient Spartans trained their children to the practice of stern morality, and they were most eminent for the love of every virtue. They had also their peculiar associations, which their offspring were taught to believe necessary to the happiness of their country. To be a member of some of these associations was deemed to be the highest dignity to which man could attain ; and while they remained entire, Sparta flourished.

So should it be with us. Ere the young mind is contaminated by the vile associations of the world —while yet unshackled by the corruptions of the age—principles of temperance, and an utter detestation of intoxicating liquors, in every form, should be forcibly impressed upon it. The infant mind is more susceptible of bias than we are sometimes willing to believe ; and while we imagine that events are passing unobserved by the youthful throng, it may oftentimes happen that a word, a look, a telling anecdote, will leave an impression upon the mind which all the vicissitudes of after life can not succeed in eradicating. Thus, what is taught in youth, is hid in memory's capacious store-house, and like “bread cast upon the waters,” it will be found “after many days.”

What a blessed thing it would be, if every parent could view this matter in its true light, perceiving the necessity of early instilling into the minds of their children, total abstinence principles. Youth (particularly in this country,) are compelled to labour among men, to whose conversation they will listen with attention, as a means to render labour less irksome ; they will hear the midnight carousal described as a scene of great enjoyment ; they will see practised all the drinking-usages of the trades with which they are connected ; they will be invited to join in such usages ; nay, they will be almost compelled, (for certain arbitrary rules and absurd customs will be referred to, as necessary to be supported,) and thus, unless the mind by early training has been rendered proof against such assaults, many a young man may fall from his virtuous position, and go rapidly down to a dishonoured grave.

CONSCIENTIOUS NEGRO.

In a narrative of some remarkable incidents in the life of Solomon Bayley, who redeemed himself from slavery, published more than twenty years ago, it is stated, “that at one period of his life he had been instructed in the business of a cooper, and for some time had wrought at that trade ; but he felt some scruples in his mind with regard to following an occupation, which he believed had a tendency, though a remote one, to promote the sale and consumption of ardent spirits. He therefore conscientiously forsook the employment, under the persuasion, that the frequent and indiscriminate use of distilled spirituous liquors, had proved as injurious to the moral and religious growth of society, as it was admitted to be subversive of health and the bane of domestic happiness.”

Young Teetotalers ! this negro sets us a noble example ! Let us also avoid all connexion, however remote, with the manufacture or sale of spirits.—*Fountain.*

UNFERMENTED BREAD.

(From the Times.)

It is a doctrine amongst physicians that more prejudice is caused to health by the articles in common use for human food than from the rich and savoury dishes that are consumed from time to time by the admirers of M. Alexis Soyer. It is the repetition of the dose that kills. The slice of bread well impregnated with alum, which is swallowed morning and evening, does the real harm. What is it that drives half our countrymen from Paris, but the chymical qualities of the water ! When bread and water, the two great staples of human food, are turned into a delusion and a snare, what is to become of the consumer !

Common bread, such as we all purchase for our daily use at the baker's, is but partially fermented. Hence it is that, when swallowed, it acts as a ferment, and communicates a similar action to the food in contact with it. Woe to the unhappy man whose digestive power is not strong enough to control the chymical affinities. He will shortly become liable to headache, acidity, flatulence, and all the other distressing symptoms of dyspepsia—that great set-off against all the blessings of civilized life.

There is another point which deserves notice in connexion with this subject ; that is, the great national waste of human food throughout the kingdom, every year, by our present system of bread-making ; the total loss of wheat, by fermentation and refining, is shown by the author of this pamphlet to be just 25 per cent. Now, 18,000,000 quarters of wheat are made annually into bread in England and Wales ; therefore, 4,500,000 quarters of wheat (equivalent to 3,357,000,000 pounds of bread, or eight ounces per day for every member of the community, old and young) are annually wasted. Taking the quantity thus lost to the nation as a money value (if we estimate wheat at 50s. the quarter), it will amount to £11,250,000 sterling.

INTEMPERANCE AND HONOUR.—A poor fellow who had spent hundreds of dollars at the bar of a certain grocery, being one day out of change, asked the landlord to trust him with a glass of liquor. “No,” was the surly reply, “I never make a practice of doing such things.” The poor fellow turned to a gentleman who was sitting by, and whom he had known in his better days, saying, “Sir, will you lend me a sixpence ?” “Certainly,” was the reply. The landlord with alacrity placed the decanter and glass before him. He took a pretty good horn, and having swallowed it and replaced the glass with evident satisfaction, he turned to the man who had lent him the sixpence, and said—“Here, sir, is the sixpence I owe you ; I make it a point, degraded as I am, always to pay borrowed money, before I pay my grog bill !”

Accustom the body to sobriety and temperance, and it will presently cease to make the importunate demands upon us, which lead to the subversion of these qualities. The well-ordered frame will no longer require any improper stimulants, the palate will lose its taste for the glowing liquor and the luscious dainty, the stomach will positively refuse an inordinate quantity either of food or beverage.—*Thoughts on Habit and Discipline, by the late J. J. Gurney. 4th Edition, p. 69.*

National Temperance Society.

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NATIONAL TEMPERANCE SOCIETY.

The Report of the National Temperance Society will be ready in a few days. Some delay has been caused by getting through the Press a number of valuable statistical tables which will accompany it. The first table shews the number of imperial gallons of British, Colonial, and Foreign spirit, charged duty for consumption in England, Scotland, and Ireland, singly, and together; the rates of duty imposed in each kingdom, and the amount of duty received from January 1801 to January 1846. The third table shews the population of England, Scotland, and Ireland, in four periods of ten years each—(i. e. from 1801 to 1840)—and one period of five years (from 1841 to 1845)—the average annual consumption in each kingdom, and the average annual quantity consumed by each person. The second table shews the estimated cost of each kind of spirit in the three kingdoms, separately and conjointly, with the number of imperial gallons of alcohol contained therein, during the same length of time. The fourth table states the periods during which distillation has been prohibited since the commencement of the present century, in England, Ireland, and Scotland—the amount of sugar then used in distilleries and the rate and amount of duty charged upon spirits thus produced; together with the number of gallons of spirits made in the years affected by the prohibition, and the amount of duty received.

SUBSCRIPTIONS.

	£.	s.	d.
Derham, H. Yatton	1	1	0
Ogden, W. H.	d	5	0
Scutt, T. B.	1	1	0
Spencer, Rev. T.	1	1	0

SPECIAL FUND.

	£.	s.	d.
Schwand, F.	16	13	4

PRIZE ESSAY OF ONE HUNDRED POUNDS.

JUVENILE DEPRAVITY.

An advertisement has appeared in several papers announcing the fact, that a gentleman has offered ONE HUNDRED POUNDS for the best Essay on this subject.

It is proposed that this Essay should investigate the subject of Juvenile Delinquency in its various bearings, showing, by well authenticated facts, that our Juvenile population, brought up in vice and ignorance, are, for the most part, the children of parents whose indulgence in the use of intoxicating drinks has both disinclined and incapacitated them for the exercise of their parental duties. Instances will also be adduced of numbers, even of those educated in our Day and Sunday-schools, who have been ruined—many in early life—by the drinking usages of society. A volume of illustrations of this sad truth may be compiled from our various institutions for the reformation of juvenile offenders.

Although it may not be needful to dwell upon such inquiries as may have a debatable philosophical bearing, the necessity of *entire abstinence* from all *intoxicating beverages*, as the only practicable remedy under the circumstances of our country, will be fully but temperately demonstrated.

We have no doubt that this will excite the competition of several writers moving in the higher walks of literature, and produce a volume of immense value. The offer is made by a liberal donor to the National Temperance Society, who has long manifested an anxious interest in the young and rising generation.

THE SUNDAY TRAFFIC

From the leading article in our last number, it will be seen that a bill is now before Parliament, some clauses of which bear on this important subject. The first prohibited the opening of public houses from *twelve o'clock on Saturday night until half-past twelve on Sunday*. The second prohibited the sale of *distilled liquors* to be consumed on the premises to *all persons under the age of sixteen years*. This bill was read a third time on Friday, the 18th June, and is now under the consideration of

the Lords. A total prohibition of the Sunday traffic is very desirable; and there is not a single reason for closing public houses in the morning that will not apply with equal force to the afternoon and evening. The encouragement given to youth of both sexes to visit houses of public entertainment, where intoxicating drinks are sold, calls for direct interference; it is a serious and a growing evil, and demands some strong effort to prevent it. Children of a tender age ought to be protected from these snares, but the clause contained in the Government bill will not meet the case. Children, like others, begin their career of drinking with *fermented* liquors; and it is highly desirable that this should be impressed on the minds of the framers of this bill.

With these views, the Committee of the National Temperance Society appointed a deputation, consisting of Mr. William Cash, Chairman, Mr. Richard Barrett, Mr. John Meredith, Mr. G. W. Atwood, together with the Secretary, to wait upon the Home Secretary, to urge the following points:

1st. That public houses be closed at eleven o'clock on Saturday night instead of twelve, thereby allowing time for the frequenters of them to reach their places of abode, before the Sabbath commences.

2nd. That the sale of *fermented* as well as *distilled* liquors be prohibited to all persons under the age of sixteen years.

3rd. That public houses be open on the Sabbath for the accommodation of travellers only.

An appointment was made to receive the deputation at the Home Office, on Saturday the 26th. Just going to press, we are only able to say that the deputation was well received by Sir William Somerville, who manifested great sympathy with the objects of Temperance Societies—but the deputation regret to state that the clauses above referred to are withdrawn from the bill, and that it is only what is technically called a model, and is not obligatory upon any town or district, but is merely passed for the convenience of those who may wish to embody its enactments in local bills.

WESLEYAN METHODIST CONFERENCE.

It will be in the recollection of our readers, that an Address to the Wesleyan Conference was adopted by the World's Temperance Convention, and an answer was received from the Secretary of the Conference, stating "that the memorial had been laid before the Conference, and that the subject to which it referred should receive due attention." We never heard whether any other notice was taken of the document, than its being read in Conference. No intimation whatever appeared in the published minutes of the sittings. As the Annual Conference draws near, it would be well for our teetotal Wesleyan brethren to urge upon the attention of that powerful and influential body the claims of the temperance movement.

MR. CASSELL'S PRIZE ESSAYS.

We have before us the two last of this valuable series, "*Christian Duty, or the Importance of the Temperance Reformation in connexion with the maintenance and spread of Christianity*," by F. W. Wheeler," and "*The Moral Obligation of Total Abstinence*," by Evan Jones of Tredegar. They are both well written; and the last in a powerful, convincing, and energetic style, gives an exposition of the christian's duty in relation to the great evil of our country—intemperance—which must carry conviction with it, unless the mind is very strongly imbued with prejudice. We should rejoice to know that a copy of these Essays was placed in the hands of every member of a christian church in the empire, and, in fact, throughout the world. The exertions of Mr. Cassell in this department of our literature deserve every support.

MEMORIAL TO THE QUEEN.

The following letter has been received:—

Whitehall, June 4th, 1847.

SIR,—I am directed by Secretary Sir George Grey, to inform you, that he has not failed to lay before the Queen, the Memorial of the National Temperance Society, which is signed by you, and accompanied your note of the 28th ultimo.

I have the honour to be, Sir,
Your obedient Servant.
JOHN PHILLIPS.

BENJAMIN ROTCH, Esq., Lowlands, Harrow.

Poetry.

LOOK NOT ON WINE.

"Look not upon the wine when it is red, when it giveth its colour in the cup."—Prov. xxii. 31.

Look not on wine; although the cup
Be crimsoned with its ruby stain;
Look not—'tis filled with wormwood up,
And blood, and burning tears of pain:
Its flash is as the red bolt's glow,
Lighting the paths of death and woe.

Look not on wine; Circean spell
Is breathed upon the purple grape,
Changing to phantoms horrible
The God-like mind, the God-like shape,
And dooming with its poisonous breath
The soul to everlasting death.

Look not on wine; its rainbow glow
Reflected is from falling tears;
But ah! it is no peaceful bow
Of promise, in life's storm and fears—
But is a messenger of wrath,
A fiery meteor on life's path.

Look not on wine; Oh, who can tell
The victim of its Moloch shrine;
Or speak the soul-destroying spell
That mantles o'er the clustered vine—
The withered hearts—the glories fled—
The tears—the blood, that it has shed.

Look not on wine! Your ruddy youth,
Oh! barter not, and spotless fame,
And conscious dignity and truth,
For premature old age and shame—
And heaven, and hope, and all that's thine,
For short-lived joys. Look not on wine!

Home Intelligence.

BRISTOL TEMPERANCE FESTIVAL, IN
THE ZOOLOGICAL GARDENS.

THE holiday at Whitsuntide is but too frequently, in large towns, marked by much drunkenness and consequent disorder. The gentlemen at the head of the temperance cause in Bristol, feeling that the most effective way to prevent the injurious employment of a festival is to afford the people the means of innocent gratification, have for the last five or six years, engaged on Whit-Tuesday the beautiful Zoological Gardens, within a pleasant walk from our city, and opened them to the public at a very low admission fee, providing in the gardens ample means of refreshment and innocent amusement, and only prohibiting the use of any intoxicating liquors on the premises. The plan has answered admirably; every year the gardens have been more thronged, this year more than 18,000 have been admitted, and we have never heard of any disorderly conduct, or wilful damage to the plants or animals. The streets of Bristol are certainly more orderly than in former years, and the disgraceful exhibitions of inebriety are less often observed. This year, above a thousand young teetotalers with their teachers, arrived by the railroad from towns and villages in the vicinity, and joined the members of the Bristol Juvenile Society in Queen's-square, at an early hour. This spot, it may be remembered, was once the scene of dreadful riot and incendiarism; the large square was crowded now for a very different purpose, and it excited feelings of joy and thankfulness in those who watched the long procession winding through the streets to Clifton, that these boys and girls, the future men and women of our country, were engaging in a voluntary act of self-denial, and firm resistance of temptation, and that if they persevered to the end, they might save themselves and others from one of the most overwhelming evils of our country. The day was beautiful, the rather tardy spring had come forth in all its luxuriant loveliness, and from twelve o'clock till nine in the evening, the gardens were crowded with happy groups. Here were throngs visiting the various houses of the animals;—there groups of children, and some even of "larger growth," were amusing themselves with swings, roundabouts, &c.; family parties might be seen quietly enjoying themselves under the trees, or by the cool reservoirs; while in another part, a large waggon, converted into a temporary platform, was occupied by celebrated temperance speakers, whose eloquence attracted large crowds around them. All quietly dispersed at nine o'clock, when the rising rocket gave the appointed signal. We believe that such seasons of innocent enjoyment, not unmingled with rational entertainment and words of wholesome counsel, have a higher good than the mere withdrawal from hurtful pleasures; they refresh and soften the heart, open it to the sweet influence of nature, and warm the social affections; we hope that temperance will lead the way to many such holidays from the racking care and sometimes dull monotony of daily life.—*Hovitt's Journal.*

WALTHAMSTOW.

An interesting gathering of 447 agricultural labourers took place on Sunday last, in the grounds of Mr. R. L. Pinching, by whose liberality, aided by a few benevolent individuals in the neighbourhood they were provided with an excellent dinner. Mr. Claridge attended, from the National Tempe-

rance Society, and addressed them for about an hour on the advantages of total abstinence from intoxicating drinks. Mr. Pinching also addressed them with effect. The above were men who had come into the neighbourhood for haymaking, but owing to the unsettled state of the weather had not been able to do more than two or three days' work during the last fortnight. Mr. Pinching's liberality was gratefully appreciated in such a season of need; and it is worthy of remark that he embraced the occasion of administering to their physical necessities, of calling their attention to their moral and spiritual condition.

LEEDS TEMPERANCE GALA.

The gala of the Temperance Society in the Zoological Gardens was pre-eminently successful. During the afternoon and evening, the Headingly road was animated by one continued stream of pedestrians in gay holiday attire; these, added to the immense number of vehicles in requisition—from the carriage down to the humble waggon and donkey cart—would have suggested to a stranger that he must be in a locality which has its Derby day as well as Epsom. Having been thus drained for hours, the town partook of the stillness of a day of humiliation.

In the evening, the gardens, extensive as is their area, were a scene of unbroken throng. Their own beauty and attractions heightened the personal loveliness and gaiety which overspread them. To attend the temperance gala has now, from its periodical repetition, become a habit with the people. Its great reputation leads to the idea that an immense mass of persons will be seen, and hence the motive of thousands for their presence. With music, temperance addresses, and a tea marquee, the people have evinced, by these galas, that they possess within themselves other elements of enjoyment. Their sources of entertainment and joyous activity were exhibited in a variety of ways. The lawns of richest green and velvet smoothness, possessed all the liveliness of the ball-room, and, on every hand, games and pastimes were entered into indicative of a general merry-making, to which everybody had come prepared to be happy, and determined, if possible, to make everybody else happy. In this agreeable and innocent manner the gala proceeded from first to last, with occasional intervals for refreshment and rest.

A display of fireworks closed the entertainments, and a little after ten o'clock the company left the grounds. The success with which the whole passed off did the promoters much credit.

The number of persons who entered the gardens (looking at the receipts, and allowing for the subscribers, assistants of the gala, &c., who were admitted free) must have been between 24,000 and 25,000!

The subjoined are authentic statistics of the receipts, &c.:—

For Admission	£402	16	7
For refreshments	83	11	1½
For tea tickets	51	1	6

Aggregate amount taken .. £537 9 2½

Provisions sold at the refreshment booths:—3,600 bottles of ginger beer, upwards of 8,000 buns, 2,700 oranges, 3 bags nuts, and 5 boxes raisins.

Provisions for the tea:—2,288 lbs. spice bread, 200 lbs. seed do., 180 lbs. plain do.—total 2,668 lbs. of bread; 20 gallons of cream, 14 long rolls of butter, 17 lbs. black tea, and 180 lbs. lump sugar.

—*Leeds Mercury.*

KILMARNOCK.

The committee of the Total Abstinence Society in this town have printed an address to the people of Kilmarnock, entitled "Thoughts for the Thoughtful." From this we gather the following startling facts, which we hope will be the means of arousing the community here to a sense of the evil in which they have been indulging so long. There are in Kilmarnock, at the present moment, 150 public houses, which is 1 to every 22 families, or 1 to 133 individuals. In these houses are spent annually the sum of £20,000 for spirits alone, exclusive of ale and porter. This is £8. 2s. to every family, or £1. 7s. to every individual. Let us now see what has been spent for religious and educational purposes, including stipends to ministers, and salaries to teachers, and we find it amounts only to £5900. For poor assessments and a police establishment, the existence of which are evils mainly to be attributed to the love of strong drink, we pay £2180. The people of Kilmarnock complain, and have petitioned parliament against being taxed for the erection of New Court Houses and Jail; but why not put away the necessity for Court Houses and Jail, by banishing from our locality that which fills our jails and penitentiaries, and creates the necessity of upholding a police force? We hope the people of Kilmarnock will look to this, and reward the individuals who have been at the trouble of showing them these facts, by responding unanimously to their address.—A. Z. —*People's Journal*

CARLINGFORD TEMPERANCE SOCIETY.

The seventh annual meeting of this society was held on the evening of Wednesday last, in the Temperance Hall, Carlingford. The building was filled in every part. The chair was taken by James Haughton, Esq., of Dublin, who had been specially invited to attend; as were also the Rev. Mr. Alexander, of Newry; Rev. Mr. Scott, of Newry; Rev. Mr. Jessop, &c., &c.

Mr. HAUGHTON, in the course of a very powerful and eloquent address, said, I had occasion lately to make some inquiry on this head, for an English gentleman who is about writing a work on the subject, for a medical review. For this purpose, I went to one of the largest iron manufactories in Dublin—an establishment in which about 150 men are employed. One of the partners informed me, that some of the men in their employment, who were formerly exceedingly drunken in their habits, and who always lost a large portion of their time on the plea of sickness—whom he was always obliged closely to watch, and who were at last discharged from their service—were now among the very best, most trusted, hardest working, and steadiest men in the factory. Very recently, I was in conversation with one of the largest employers in Ireland, whose various employments in Dublin, give occupation to about 600 able-bodied men; and in different parts of the country, he employs very many more, he being a large railway contractor. His testimony in favour of teetotalism was complete. If a man gets drunk in his establishment, he is at once discharged; but this is a penalty rarely incurred. The truth is, my friends, that all men who have any work to be done, whether they are friendly to the principles of teetotalism or not, are well aware of the great value of having men about them who have adopted, and who faithfully practice, our principles.

Mr. PARKS then read the seventh annual report of the Carlingford Temperance Society, which was followed by loud cheers.

The meeting was afterwards addressed by the Rev. Mr. Alexander, the Rev. Mr. Scott, the Rev. Robert Jessop, Mr. Parks, and Mr. John Kendall.

NEWCASTLE-ON-TYNE.

On Whit-Tuesday, May 25th, a temperance demonstration meeting of Sabbath-school teachers, was held in the spacious lecture-room of the Music Hall. Mr. Samuel Rawell, sen., a laborious Sabbath-school teacher, in the chair.

Mr. T. P. BANKAS stated, that out of 100 children who had left a certain school in London, fifty had become drunkards, and the reason why multitudes cannot attend regularly is, because their parents spend their money upon strong drink, and cannot provide the children clothes. He related several instances which had come under his own notice.

Mr. JACOB WEIR said, if what Mr. Bankas had said was true, then it had a claim upon every Christian man. There [were], he believed, between one and a half and two millions of Sabbath-schoolers in the kingdom, so that teachers had one out of every thirteen of the population under their influence. If even two out of every three teachers in this country were teetotalers, what a mighty influence they might exert.

Mr. GEORGE WHITEHEAD said, prevention is better than cure. If children are trained in the way they should go, when they are old they will not depart from it. Like a plant, which while it is young, we may train the young mind as we please; but when it becomes a tree, it is impossible to move it.

Mr. BENSON, in a very able manner, examined some of the most popular objections against teetotalism.

A choir of singers from St. James' chapel were present, and they sung several beautiful anthems between the different speeches.

A TEMPERANCE TRIP.

MR. EDITOR.—I have visited different parts of Denbighshire, Merionethshire, Montgomeryshire, and Cardiganshire, since I wrote last to you, and have delivered sixteen lectures upon temperance, and several upon the great responsibility of parents. During my tour, I was engaged every evening, and frequently three times each day, at 10, at 2, and at 7 o'clock,—the attendance generally very good, and the impression seemed to be powerful. In Wales, the country-people will attend a place of worship at any time of the day, during the week, except harvest time; provided an interesting subject be announced.

My desire is to enlighten the minds of the young, respecting the bad habit of using intoxicating drinks and tobacco. I can hardly condemn intoxicating drinks, without at the same time condemning the use of tobacco; indeed, the latter takes much more money out of our poor country, but the moral influences of intoxicating drinks are certainly much more awful.

It is generally observed, that the decline of the temperance cause and the decline of religion, are closely connected together; and that the cause may be traced to the same source, viz., unsuitable advocates in one case, and inefficient ministers in the other—unfaithfulness and inconsistency of members and friends in both cases,—yes, the great want of the power of true godliness, and the love of God in the heart!

EVAN DAVIES.

Newmarket, Flint, March 15th, 1847.

Foreign Intelligence.

SANDWICH ISLANDS.

The temperance societies of Hamakua embrace all the churches and all the schools. The pledge precludes the use of tobacco as well as intoxicating liquors. Mr. Lyons found that few comparatively had violated their engagement; and most of these renewed the pledge. The different societies had their annual celebration in January. One of these celebrations, held last March, amid the beautiful scenery of Waipio, is described below.

The whole valley seemed full of life. The four schools, and multitudes of adults, assembled at the appointed place, midway between the extremes, and, forming a procession, marched to the shore. Waving banners, fantastic dresses, imitations of caps and plumes, and the rough music of rude Hawaiian drums, gave the procession a military aspect. Performing several evolutions along the shore, amid the deafening roar of the dashing surf, the processions formed into several columns, opening in the centre, and facing each other, Hymns, songs, and portions of Scripture were repeated in concert; after which the two choirs of singers, one belonging to the valley, and the other from abroad, united in singing an appropriate hymn. Prayer followed, and then all proceeded to a spacious yard, and sat down beneath an over-spreading awning to the temperance banquet. This being ended, a meeting was held, the exercises of which consisted of singing, addresses, one by a blind man, and a dialogue between a farmer and school master. At the close, the contribution towards the missionary's support was brought forward, and exhibited before the whole assembly. This consisted of a purse of money, containing fifteen dollars, and four large rolls of kapa, cloth, a bridle, &c., the whole amounting to about sixty dollars. It was contributed by the church members and some forty or fifty children, and was their first effort to aid in supporting their own missionary. Prayer closed the exercises of the day. — *Mississippi Herald*.

AFRICA.

"Fort Napier, Pieter Montsbury, South Africa,
9th June, 1846.

"The Total Abstinence Society, which was established here by my worthy self in 1844, I am happy to inform you is now in a more flourishing condition than at any former period; our noble and elevated principles are spreading among the inhabitants of Pieter Montsbury; several of the most respectable have adopted our system, and whole families have signed the pledge, and you will perceive, in reading the enclosed printed paper, that a Temperance Hall is in contemplation. The Soirée of which the paper gives a brief account, was more numerously attended than either of the former ones, for upwards of one hundred, including men, women, and children, partook of those 'cups which cheer but not inebriate.' I have not received any temperance papers since the December No. for 1844. If some kind friend would now and then send me a paper it would be thankfully received by their brother teetotaler.

"WILLIAM LEIGHTON,

"1st Battalion, 45th Regiment."

EXTRACT FROM A SPEECH BY THE
REV. MR. KENNEDY.

"Suppose that there were to depart from a port, say in Madagascar, where cruelty now is rampant, a ship bound for the shores of Britain, well stored with provisions, and freighted with passengers of various classes—some very rich, and some very poor. Suppose that the passengers, on entering the ship, were only to pay for their transit, and that they were to purchase their provisions from the captain, mate, and steward, at prices corresponding with their plentifulness or scarcity on board. Now, if in these circumstances, a certain number of individuals possessing wealth were to purchase up a large proportion of those provisions, and cast them into the sea, or burn them, whether to keep themselves comfortably warm in the cold nights, or for any other strange, unreasonable purpose, and were thus to occasion a great rise in the cost of flour and biscuit to all their companions in the ship, what would we call them? Would you have any hesitation in designating them as unfeeling miscreants, altogether unmindful of the rights of their fellow-passengers? Suppose you saw on deck a burley, purse-proud, portly person, whose big belly was regularly well-lined with good bread, bacon, and beef, confronted with some poor famishing, lank, lean, languishing wretch, now less than half fed, because biscuit had risen to more than double the price which it was at the commencement of the voyage, what would you consider him? Would you pronounce him and his coadjutors free from reasonable blame? Would you not regard him as the cause of the distress which had overtaken his brother? And if you saw lying beside a coil of ropes, half-covered with a sail, a breathless body, around which a group of individuals was collected, who, after thorough inquiry, joined in declaring that poor creature died of starvation, what would your feelings be? Would they not be feelings of poignant sorrow, mingled with indignation, against those who had thrown the provisions overboard or burned them, which might have prevented all this misery and starvation? Would you not loudly condemn the sinful folly that had produced the artificial scarcity? Undoubtedly you would. (Hear, hear.) But this, you may say, is not a parallel case, and I admit there is a want of parallelism in it; but as has been judiciously noticed, the grain thrown overboard does harm to no one. It sinks into the sea, and is lost; but it is not the occasion of any person going mad, or becoming the habitation of wild ungovernable passions. There is that want of parallelism, but only that. (Applause.) Will the matter be mended if, instead of the biscuit being thrown into the stove and burned, it be supposed to be thrown into some huge vat and scientifically converted into strong beer, or stronger spirituous drinks? Will the hunger of the famished during weeks be easier to bear because the grain which he cannot now procure, but on which he might have fed to the full, instead of being burned to ashes, was malted, brewed, and distilled? By no means. It is all one to him how the grain is destroyed, if it really is destroyed, so as to render it unfit for human food. What is brewed or distilled cannot be eaten by man. Brewing and distillation have the same effect in this respect—they alike unfit the grain for being used as human food."

A FACT.—There can be no doubt that the vice of poaching, next to that of habitual drinking, has contributed most largely to fill the county prisons. — *Blackwood's Magazine*.

EXTRACT FROM THE REPORT OF THE
AMERICAN TEMPERANCE UNION.

In Great Britain, the providence of God has, in the horrors of famine, taught both rulers and people a lesson on the wickedness of converting bread stuffs, the precious gifts of heaven, into intoxicating drinks for the increase of poverty and wretchedness, which nothing can wipe out but the hardening influence of those drinks themselves. While seven millions in Ireland are crying for bread, and thousands already through famine and its accompaniments, have been hurried into eternity, sixty-two million bushels of bread stuffs have been devoted in a single year to the creation of the poison of the body and the soul. For the liquor thus made in their distilleries and breweries, and for wines and spirits imported, the inhabitants of Great Britain pay annually fifty-two million pounds sterling—thus completing the awful trio of sin and shame—first destroying their bread stuffs, leaving millions to starve—next wasting the fruit of their labour on an article which does them no good but positive mischief, and lastly destroying the peace and happiness of almost unnumbered families and sending sixty thousand year by year to the drunkard's grave. This is work for serious reflection for the great and the good of our father land. It has happily been brought before Parliament by the friends of the temperance reform, and pressed by lecturers, and the press, upon the people,—O that it might, as it should be, by the pulpit also upon the public mind and public heart!

For a mitigated suffering amid the horrors of famine, Ireland has been in a measure prepared by the temperance reformation. "Few," says the excellent Theobald Mathew, "of those who have signed the temperance pledge, have been severe sufferers, as they had been led to a provident care of themselves." And what would have been the increased horrors of the scene, had the nation, amid the distraction for food, rushed in their agony to the intoxicating cup! "Their pledge," says the same extraordinary man and leader of the temperance host, "have they well kept, amid all their sufferings." Through the operations of temperance in America, by which our forty thousand distilleries have been reduced to less than ten, and our consumption of intoxicating liquor to nearly one one-half amid an amazing increase of population, we have bread enough and to spare; and what is still more the subject of lively gratitude, we have a heart to give it. In 1838, we were importers of grain for our distilleries; now, having in a great measure closed them, we are exporters to Great Britain and other countries. In less than eight months, forty-four million bushels of corn and wheat have been sent them from our ports. They distil, and the people are dying with famine. We forbear, and our people are temperate, prosperous, and thriving: an argument for temperance advocacy is highly respectable, and temperance which strongly impresses itself on England's rulers, and England's philanthropists. About two millions of the people of England, Scotland, and Wales, have adopted the total abstinence principle. Temperance meetings are well sustained; temperance publications such as command the respect and attention of all conditions. In Scotland, the clergy are beginning to move in this work, as they never have heretofore, and to call to its support the strength of the Churches. Sixty ministers of the Relief Secession church have in a body signed the pledge, and by a united effort of 180 ministers

in the city and county of Edinburgh, and the provost, magistrates, and councillors of both, the existing custom of giving wines and spirits at funerals is nearly abolished. The drunkenness of Scotland, and consequent poverty of her operatives, is very painful. Thirty thousand of the population of Glasgow are reported as drinking themselves drunk every Saturday night. In his parish, in Dundee, the Rev. G. Lewis recently found there were eleven bakers and one hundred and eight spirit shops, at which £19,710 were annually squandered. The last census of Great Britain gives the number in connexion with the traffic in intoxicating drinks, 90,870; while the number of bakers, corn agents, corn merchants, and millers, is 70,632, or 20,248 less than those engaged in the traffic in intoxicating drinks.

TEMPERANCE AND SANITARY REFORM.

The following is extracted from the journal of John Williamson, at present engaged in the Central association:—

"From time immemorial, it has been the practice, on the occasion of an election, for a public dinner to be given to the electors of Calne, (Wilts). This festival was attended with much of the evil attendant on public dinners, where wine formed one of the articles of entertainment, and wine was abundantly supplied. The temperance principle is in favour in Calne; and some, who lamented the evil arising from the misappropriation of the money, proposed another and better way of spending it, in the sanitary improvement of the town.

"There was a stream of water, which carried off much of the refuse of the town, exposed to view. This stream, and its exposed state, had been an eye-sore to the inhabitants for some time, particularly as it (the stream) ran through the centre of the town. A proposition was, therefore, made by some of the members of the temperance society, that it would be advisable to give up the dinner, the next election which took place, and to apply the money which the dinner cost (about £800.) to the purpose of forming an arch over the stream, and laying down gravel; and instead of the then filthy appearance of that part of the town, they would have cleanliness, and would by that means promote the public health. A meeting of the electors was called, and with a slight opposition, it was resolved to abandon the dinner, and apply the money as proposed. A deputation was appointed to wait on the gentleman who gave the dinner: the views of the electors were stated, and he was requested to apply the cost of the dinner to improving the town, as stated, should it meet his wishes.

"To this no objection was made, on the contrary, the plan met with approbation, and an election taking place shortly afterward, the improvement was effected.

"I have been shown the place where the improvement was made. It is a triangular shaped piece of ground, in the centre of the town, near the Town Hall, and the principal hotel is on the spot; it is nicely covered with gravel, and the whole affair reflects great credit on the town and its inhabitants. Thus were the proceeds of the first act of self-denial applied. A second election has taken place since this move was made, and as some of the parishioners and others were anxious to have an organ for the use of the church, £400. of the

second £800. were applied to the purchase of one, and it was presented to the church. A fact for church ministers, and others connected with the establishment, who oppose temperance. Some of the dissenters were not satisfied with the purchase of the organ, but they did not remonstrate. £400. is still in hand, and as the change has given general satisfaction to all but the innkeepers and dissolute, there is no disposition to return to old practices; and it is in contemplation to devote the proceeds of the next election fund to the formation of a park, out of a piece of waste ground which is at present used as a play ground by the boys of the town. Whatever may be carried into effect in future, the triumphs of the past are cheering."

LETTER FROM MR. JOHN DUNLOP.

5, Stanhope-street, Gloucester Gate,
June 1st, 1847.

MY DEAR SIR.—I am just returned from a third excursion, in which I have endeavoured to press forward the Medical and Anti-Usage departments of the Cause.

This and the two former journeys included Worcester, Walsall, Birmingham, Coventry, Northampton, Leicester, Derby, Nottingham, Rotherham, Sheffield, Leeds, Rochdale, Manchester, Liverpool, Preston, York, Newcastle, Carlisle, Greenock, Paisley, Glasgow, and Edinburgh.

I am happy to say that all the Committees and leading friends of the movement whom I visited and conferred with, agreed to take up earnestly the two objects I have mentioned; and which you know I have long considered as the two principal pillars of the British Temperance Reformation.

I am in hopes that not only additional medical names will be obtained in many quarters, but that the undertaking will be pressed forward by all the committees and agents, into an extensive movement; having for its object,—first, a favourable change of opinion among all the medical faculties of the empire; and, secondly, by this means, the general alteration of popular opinion from the false and dangerous notion, that daily use of alcoholic liquor is useful and proper for all classes.

With regard to the compulsory and artificial drinking-usages; it is admitted with pleasure, that the advance of our cause has had a favourable effect in many cases, in tending to abrogate these oppressive and destructive customs. But still there remains possibly three-fourths of these untouched, in the workshops and factories; being a chief cause of preventing individuals from joining our ranks, or inducing them to break their pledge after having joined.

I have also found lately, that in some places of business where imperious usages had been done away with for some years, they had re-appeared, and been established in as great force as ever.

Many influential persons, not yet teetotalers, would, if proper means were used, assist us in procuring the suppression and abrogation of the drink-fines, footings, entries, allowances, payment of wages in public-houses, and other mischievous practices; and I trust that no ignorant determination of refusal to accept of assistance from non-teetotalers, will prevent any of our friends from making use of every honest method by which the drinking-usage system may be abolished.

With kind regards to the members of the Committee,

I am, dear Sir,

Your faithful Servant,
JOHN DUNLOP.

Mr. Thomas Beggs.

Reviews.

The Teetotaler's Companion, or his Silent Plea for Temperance Reform, by PETER BURNE. London, Dyer & Co.; Ipswich, J. M. Burton; Edinburgh Zeigler.

We have received the concluding part of this meritorious work. Those who wish to obtain a comprehensive view of the facts in support of the Temperance cause, will find it here, in a compendious and useful shape. To the advocate, as placing within reach, what otherwise could not be obtained but by great labour and research, it is an invaluable acquisition. As a book of reference, it is essential to the temperance library—extremely neat in appearance, and well got up.

The People's Journal.—The Number of this well conducted periodical, for June 19, contains a letter from Mr. R. K. Philp, on the present scarcity and waste of Food, well worthy the attention of the public. Our limits prevent our quoting it, but we cannot forbear calling the attention of our readers to it, as well as to the Journal in which it appears, which for literary merit, stands among the first of our weekly periodicals.

Howitt's Journal.—In the last number appears an admirable letter from the Rev. P. P. Carpenter of Warrington, on the claims of Temperance Societies. The spirited proprietor of this Journal deserves every encouragement in his attempts to purify and elevate the public taste, and we hope the temperance public will appreciate and support those who give a place in our popular literature to an enunciation of temperance views.

Letters from Graefenberg, in the years 1843, 1844, 1845, and 1846, with the Report and Extracts from the correspondence of the Enniscorthy Hydropathic Society. By JOHN GIBBS. 12mo. pp. 280. C. Gilpin.

MR. GIBBS has given us a very interesting, and in many points a highly instructive volume. It appears that after the perusal of the works of Captain Claridge, Dr. James Wilson, Mr. Abdy, Dr. Edward Johnson, Dr. Courtney, and Mrs. Beamish, he resolved upon a journey to Graefenberg, with the twofold purpose of testing the efficacy of the treatment in his own case, and of investigating its principles and practice as exemplified in the cases of others.

The book before us is the result of his experience and observation, in letters addressed to various journals and newspapers. We do not know any book on Hydropathy, containing more entertaining and useful matter. It is the work of a mind of much discrimination and keenness of observation. We cordially recommend it to the serious attention of our readers, as most worthy of special attention.

The Philosophy of Bread Making; showing the rearing effects of yeast, and the advantages resulting from the use of unfermented bread. By EDWARD HARRIS MATHEWS. London: HOULSTON and STONE-MAN; Bristol: MATHEWS.

This is a very excellent tract on a very important subject, and we recommend it strongly to our readers. There are many startling facts contained in it.

The statistics of the Third District Police Prison, of the city of New York, show that the whole number of prisoners sent to the Halls of Justice, Penitentiary, Alms House, House of Refuge, and Insane Asylum, for the year, is 4,671. Of these, 3,274 were committed for intoxication.

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THE

NATIONAL TEMPERANCE CHRONICLE

AND

TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

No. 20, JOINT SERIES.]

AUGUST, 1847.

[PRICE 1d., STAMPED 2d.]

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MEDICAL CERTIFICATE.

In our July number we entered upon the consideration of the objections urged against the important document in favour of total abstinence, signed by so large a number of the most distinguished members of the medical profession: we now resume our easy and pleasant task. The second proposition to which Dr. Robertson and the writer under the signature of *θ* in the *Provincial Medical and Surgical Journal*, raise objections, runs as follows: "That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, &c." *θ* proposes to modify this proposition by inserting the word "frequently" before "compatible;" but Dr. Robertson enters into a more minute statement of objections, in which he commits one or two strange oversights. He first admits that "in sound and robust persons" perfect health "may be maintained under almost every variety of diet," and, therefore, as a natural inference, under a system of perfect abstinence from spirituous liquors; but he goes on to inquire, "Can the same be said of the feeble, the leuco-phlegmatic, and the aged, and more especially of those who labour under the congenital misfortune of a strumous constitution?" Does not Dr. Robertson perceive that, with the exception of the aged, the parties to whom he refers cannot by any possibility enjoy "perfect health?" Their original defect of constitution renders that impossible. The signers of the certificate, therefore, must have meant to convey the idea that to parties of ordinary strength and vigour, alcoholic liquors were unnecessary to the preservation of health. The proposition as it stands pledges them to nothing more than this. When they say that "the most perfect health is

compatible with total abstinence," they do not say that certain forms of ill health may not require the use of stimulants as medicine. The proposition evidently combats the opinion which is often put forward by those who ought to know better, that all men, however healthy and vigorous, require the use of alcoholic beverages for the support of their strength under labour or fatigue, however induced; but it does not preclude the physician from prescribing such stimulants in diseased conditions, whether acute or chronic. There is not one of the medical men who have set their signatures to this certificate, who will conscientiously feel himself thereby precluded from prescribing half a bottle of wine a day for a patient in typhus fever, or a glass or two of wine for one who is just recovering from it. In both instances he would feel at perfect liberty to use it as a medicine. Nor, as far as we can perceive, would he scruple to order wine in states of extreme debility, whether due to old age, to original weakness of constitution, or to disease. In answer, then, to Dr. Robertson's inquiry—"Have the eminent medical characters, who have signed the above sweeping aphorism, never had occasion to order wine, porter, or ale, to the scrofulous, the emaciated, or the atrophic?"—we answer, "yes, with a clear conscience, and without inconsistency." In such instances they have ordered alcoholic beverages as medicines, as articles required by the sick and not by the sound, as unnecessary to the healthy, but highly advantageous in certain forms and stages of sickness.

Dr. Robertson somewhat oddly concludes his objection to this second proposition by stating "that medical men do not generally order, even as medicines, things that they believe to be intrinsically hurtful."—Indeed! Why, what is the whole phar-

macopœia of active and efficient drugs but a collection of things *intrinsically hurtful*—of poisons only fit for sick men, and never given to men in health—of poisons often given in large quantities with the express intention of producing transient disease, and of thus suspending and ultimately curing an existing malady? What are mercury, and arsenic, and opium, and strychnia, and henbane, and hemlock, and foxglove, but things “intrinsically hurtful,” and given with a full conviction that they are so? Spirituous liquors too, are things “intrinsically hurtful,” differing from those poisons merely in the dose required to produce dangerous or fatal effects, and, like them, useful in certain forms of disease, but injurious to healthy persons.

But while we are ready to defend the proposition which we are discussing from the attacks of Dr. Robertson, and to vindicate the good faith of all those medical men who, having attached their signatures to it, still continue to use liquors containing alcohol as medicines, we must not conceal our opinion that many medical men allow themselves too great a latitude in prescribing this class of remedies, and by so doing encourage the use of alcoholic beverages among the healthy and robust. To specify the cases in which this abuse is most apt to be committed would lead us too much into details, uninteresting to the bulk of our readers. A strong sense of the danger attending the use of liquors containing alcohol, even when prescribed avowedly as medicines, has induced several medical practitioners to abandon the employment of them even for this legitimate purpose. Their example and experience will doubtless influence the rest of the profession; but, be this as it may, the temperance cause has achieved a great triumph in securing the adhesion of the leading members of the profession to the health, life, and soul-preserving principle, that alcoholic beverages ought to be used *ONLY* as MEDICINES. We have said as much on this second proposition as our leisure and space will allow. We shall examine the third proposition and the objections to it on a future occasion.

THE PASSING SCARCITY.

Will you allow me to call to remembrance the position in which the population of the British Isles were before the appearance of scarcity? The highest classes consuming bread-corn to the almost total exclusion of potatoes; the middle classes corn with a large admixture of potatoes; the poorest classes potatoes as their staple article of diet, mixing with them, as they could get it, some very trifling portion of bread stuffs, and still less of animalized substances, as flesh-meat, milk, or cheese, or butter. Now is this a desirable condition? Is it right that the labouring portion of the community, on the strength of whose bones, and sinews, and muscles, we depend for the produce of our manufactures (whether the factory be the farm yard or the cotton mill, whether the tools be the plough or the loom), should be kept on a dietary, according to which if we were to feed our beasts of burden, our carriages must creep instead of fly, and half of our work stand still, for want of horsepower to do it? I am of opinion that, if our views and practice had been correct and righteous, the loss of the potatoes might have been esteemed a gain; for, when a man is leaning on a reed, liable from any little jerk in his roughened way to be broken, and to pierce the hand that holds it, is it not to be esteemed a gain when a friend will take it from him, and replace it with John Bull's stout oaken stick? Our

first duty, on potatoes failing, was to have saved corn, and to have substituted *that* for the deficient succulent. Though we have gone all the world over, and sent our ships to both the old world and the new to fetch us grain, what have we been doing at home? What has become of the corn that grew in our fields, was stacked in our home-steads, threshed in our own barns, and bought in our own markets? Where is that? I wish I could say it had been ground in our mills, and eaten by our famishing brethren! Where is the corn? King Gin answers, “I have received it for tribute!” The tyrant Ale joins him, and says, “’Tis stored in my vats?” And please your majesties have you not the products of the grain to sustain those that are perishing? The prime minister of Gin and Ale, the *Morning Advertiser* newspaper, has actually confessed that the products of the still and the tun are not nutritious! So that we have been guilty of this *awful* behaviour; the food was destroyed while the people were starving! If there be such a thing as a guilty attachment to an idol, that crime has been manifested. I have read of the propriety of cutting off a hand, or plucking out an eye if it offends, but here is a refusal to part, not with a useful member, but with a useless luxury! I dislike as much as any man the gloomy side, but the sentiment presses for utterance—

“*Quem Deus vult perdere, prius dementat.*”

As to the quantity of corn destroyed in the distilleries and the breweries, it is computed, from parliamentary and other documents, that near nine millions of quarters of grain are thus wasted annually in the British Isles. We know a quarter weighs not less than 420lbs., and as there are 365 days in a year, ’tis plain that each one of nine millions of persons might have near 1lb. of bread a day, if the corn were thus appropriated,—enough bread to keep him from starving. The population said to be in *extreme* want is about two millions, so for these there might have been 4lbs. of corn a day, without sending to America at all. Many are as conversant with the money market as with the corn market, and what benefits would they not tell us might have resulted to our country, had the Bank suffered no drain of gold, and had our monetary affairs been conducted with steadiness, instead of being deranged by sudden fluctuations; and this might have been, had home-grown corn been available for bread. As to the blessings which would have accompanied the stopping of the use of corn in the production of intoxicating drinks—in that case the labouring classes *would have the money in their pockets* to buy the corn which would have been in the markets. Where do our artisans get highest wages? At Paisley? And yet what town so often on the beggar-list as Paisley? At Manchester? And yet where more cellars, where more filth and poverty, than at this the centre of manufacturing power? What then has become of their wages? The money has been melted and poured down their throats; and like so much burning lava has scorched up every feeling of shame, all sense of propriety, all patience and contentment, in persons who, had it not been for strong drink, might have been our fellow-citizens to interchange sentiments, and to strike out the best method of bearing one another's burdens, and soothing one another's cares. There is no power on earth that can elevate a drink-loving population, any more than it can make to stand steady and erect, a drunken man. I have been as much pained as surprised at what I may term the heartlessness exhibited by the Legislature in

regard to the destitution of Ireland. I must explain myself. Though ten millions of pounds have been borrowed to meet the exigency, yet has there been *criminal indifference*; though troops of officials have been employed in disbursing tens of thousands of pounds weekly, yet I contend there has been a perpetration of injustice. Why should a huge debt be imposed on the working classes of England, for the benefit of whom shall we say? I maintain—of the brewers and the distillers, of the public-house and beer-shop keepers. The Chancellor of Exchequer would not, forsooth, interfere with the regular channels of trade! Kind man! Considerate shepherd of the flock! The *regular business* of the lion and the bear is to devour the flock, and when the sheep is being eaten *a la mode*, why then the shepherd allows the natural progress of events. The great business of a legislature is to take the initiative in measures necessary for the public weal. The only excuse I can find is that the English people themselves have loved to have it so. But to recur to our metaphor—when the flock would run down the precipice and be choked, 'tis the duty of wiser heads to prevent the mischief. Her Majesty, (long life and happiness to her,) has issued an order for the royal household to eat brown bread, and many of the nobility have joined in the resolution. Now, however gratifying it may be to see that royalty is not inattentive to the privations of the subject, yet the alteration is of no *practical* value; for it lessens not the consumption of corn, nor adds any to the common stock. Such an addition seems indeed not to be contemplated; for, just as her Majesty's ministers pay a tribute of eloquence to the regulation of their royal mistress, they are found sitting at a civic banquet where the bill of fare exhibits *luxury devastating the domains of the poor!* As the newspapers are careful to inform us that the wines and liqueurs were excellent and abundant, I suggest that such entertainments should be a channel of showing to the world the good deeds of the parties; and a Lord Mayor's feast, with nothing but sparkling fresh water to drink, would produce a wonderful effect. And when the Chancellor of Exchequer returned to his place in the house of Commons, he would know better than to raise a laugh at the expense of the destitute, by saying in effect that what was necessary was for distillers to provide the means of getting drunk from sugar instead of from corn. The Distillation from Sugar Act is an instance of sad incapacity. Magistrates are moving in several counties, and making provision against rioting, the chief reliance being on the military. There is a very homely illustration in Francis Moore's penny almanac for this year: a hieroglyphic, in which Famine is the principal figure, mowing down her thousands, while Britannia is represented running after her with shield and spear! This is a parallel with the behaviour of our magistrates, running *after* famine with swords and bayonets—they should go *before* the monster, and build a fort of bushels of corn, and of sacks of flour, and I'll lay down my life if Famine makes a breach in such walls. Where are we to get the materials? Give Ceres the key and the command of the malt kilns and the distilleries, and she will bring them to us. The liveried footman, the butler, and the coachman, put on water diet and good wages, would pass through a parish, and effect more than a regiment of soldiers. Hungry people need instruction *and sympathy*; and the magistrate who orders them to be shot, before he has given the one and manifested the other, takes

on himself a responsibility truly fearful. There are many things which might be read to them in preference to the riot act, and one of the best would be an account of the emptying of the cellars, and the turning them into granaries for the poor. Let gentlemen of the *clerical* profession be enlisted in the cause of the nation's prosperity; let them march with a banner in their van, showing the inscription "Having food and covering let us be *therewith* content:" let them descant in front of the ranks on "There was corn in Egypt,"—and explain how it was so; while the rearguard may very properly exhibit "Gather up the fragments, that nothing be lost." Do not say that parsons never fight; this warfare would be bloodless; sacks of flour would be to them for powder, and loaves of bread for shot. Let farmers remember the saying of the wise man—"He who withholdeth corn, the people shall curse him; but a blessing shall be on the head of him that selleth it." Let them not delude their labourers with a drink made by destroying corn, lest the wages of these labourers, *kept back by fraud*, cry to the Lord of the harvest for vengeance. To agricultural labourers, and to the working classes at large, better days will come, even days of peace and plenty, when they abstain from strong drink. The millions of pounds sterling now spent at the public-house and the beer-shop, will, when embarked in righteous trade, make a wonderful return; and parties who are clamorous for bread, have no right to expect it cheap, while they themselves engage in the destruction of corn. We cannot drink our loaf and eat it too. In all proceedings to secure the public peace, in consequence of food riots, the saving of corn for food from the manufacture of intoxicating drinks, should be amongst the first measures adopted: and is it not the duty of all parties to assist by personal abstinence?

H. M.

BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

The Thirteenth Annual Conference of the British Association for the Promotion of Temperance, was held in the Temperance Hall, Bolton, on Tuesday, Wednesday, and Thursday, July 13th, 14th, and 15th. Preparatory sermons were preached on Sunday, by the Rev. R. G. Mason. On each occasion the Rev. gentleman was attentively listened to by overflowing congregations.

Monday evening a meeting was held in the open air, on the vacant land behind the Exchange. A large number of persons were present on the occasion, and the proceedings passed off in a very orderly manner. Mr. John Cunliffe, secretary to the Bolton Temperance Society, was called to the chair. The Rev. R. G. Mason, and Mr. J. Addleshaw, addressed the audience in a lively strain, and the latter condemned in strong terms the use of intoxicating liquors for electioneering purposes.

Public meetings were also held in the Temperance Hall on Tuesday, Wednesday, and Thursday evenings, for the advocacy of Teetotalism.

On Tuesday evening, the chair was occupied by Robert Knowles, Esq., President of the Bolton Temperance society.

The Rev. F. HOWARTH in the course of his remarks, said, that the British Association contained 170,000 teetotalers, 7000 were reformed drunkards, and of that number 2480 were improved characters who had joined christian churches. Out of 20,000 Sunday school teachers, 7000 had joined the teetotal movement; and as one out of every seven of our youthful population fell victims to intempe-

rance, this, it would be seen, was a step in the right direction.

Mr. Buckle, of London; the Rev. R. G. Mason; Lawrence Heyworth, Esq., of Liverpool; and Mrs. Carlisle, addressed the meeting.

On Wednesday evening, J. Taylor, Esq., Coroner of the borough, presided. In opening the proceedings, he alluded to the effects of intemperance as witnessed by himself in the capacity of attorney and coroner, and gave a few instances. On Monday week no fewer than thirty-four drunkards, apprehended on the Saturday night and Sunday previous, were brought before the mayor for their misconduct. On the same day an inquest was held, in which the verdict returned was "Died from excessive drinking." Early the following morning he saw a policeman take a drunken man to the lockups on a truck. He went to the cell into which the person was put, and there saw six or seven others in a similar state, the smells which they emitted being of a most disagreeable nature. He spoke with one of the individuals on his conduct, and was answered in a most vulgar manner. The next day another inquest was held, in which also the verdict was "Died from excessive drinking." He had been coroner eight years, and never yet held an inquest on a teetotaler.

Mr. W. Bradley of Stockport, Mr. Addleshaw, and the Rev. A. Hewlett addressed the meeting, after which the chairman introduced—

Mr. Hopwood, who alluded to intemperance as having been the common destroyer, to which many of the greatest statesmen and brightest luminaries of the country had fallen victims. But the day was fast approaching, when neither the younger nor the elder brother would be permitted to sell intoxicating liquors during the Sabbath of our God! The Government themselves were already disposed to interfere with these gentlemen, as was clear from a bill which they introduced into the House of Commons, and in which originally there stood a clause to prohibit the licensed victualler from selling between the hours of twelve on Saturday night and half-past twelve on Sunday at noon, and to compel the beer-shops to be closed the whole of Sunday. There was also a clause in the bill to prevent the licensed victuallers selling one drop of distilled spirits to persons under sixteen years of age. This was the bill of the Government; brought forward by them without being asked by the teetotalers to do anything of the sort. They might depend upon it, Government were only waiting to be asked by the virtuous and influential portion of the community to see if they could not put a bridle upon these gentlemen; and if this step were taken they would do it in the space of two months.

On Thursday evening, W. Morris, Esq., the president of the association, occupied the chair. The speakers were Messrs. J. M'Kenna of Glasgow, J. W. Miatt, of South Shields; and the Rev. R. G. Mason.

At each meeting, the Bolton Temperance Harmonic Band attended, and played with a surprising degree of precision and effect, a number of airs, overtures, &c., from the works of Handel, Haydn, and other eminent composers; the audience repeatedly testified their approbation of the excellence of the performances by loud cheering. The speakers were also much applauded throughout, and the meetings were crowded to excess.

A public breakfast took place on Thursday morning, at which about 120 of the delegates and others were present, and agreeably enjoyed each other's company on the occasion.

In the course of the week several open-air meetings were held in different parts of the town; and on Thursday afternoon Mrs. Carlisle held a meeting of mothers and children in Albert-place Chapel, on which occasion fifty-six persons took the pledge. A crowded meeting was also held in the Wesleyan Association Sunday School, Bowker's-row, last evening, and the audience addressed by Mr. James Teare of Preston, and Mr. Priestly of Birmingham.

The sittings of the delegates commenced at two o'clock on Tuesday afternoon, and continued till about four o'clock in the afternoon of Thursday. The delegates present were as follow:—

President—William Morris, Esq., Manchester.

Vice-Presidents—Robert Knowles, Esq., Bolton; Richard Willett, Esq., Huddersfield; Rev. Franklin Howarth, Bury; Lawrence Heyworth, Esq., Liverpool.

Committee—Joseph Spence, George Thomas, Thos. Monkhouse, York; Thomas Entwisle, Bolton; William Grimshaw, Manchester; Simeon Hutchinson, Helmsley; J. W. Miatt, South Shields.

Secretary—F. Hopwood, York.

Delegates—Robert Jones, William Howarth, Manchester; Rev. John Victor, J. G. Thornton, Leeds; T. B. Smithies, York; William Pendleton, Wigan; Jabez Newall, Keighley; John Holmes, Bradford; John King, Rawtenstall; Joseph Benson, Henry Washington, Huddersfield; Phineas Armitage, Rastrick; T. B. Wharton, Doncaster; William Bradley, Stockport; David Thomas, Bury; William Thomas, Halifax; Henry Mann, Selby; James Raper, Bolton; T. S. Ramsey, Hull.

Members—T. Richardson, Liverpool; Benjamin Wilson, Mirfield; James Teare, Preston; William Hanson, Littleboro'; David Morris, Manchester; John Thompson, jun., Manchester; James Stubbins, Birmingham.

Deputations—James Mc Kenna, Scottish League; James Buckle, London; Richard Wakelin, Central Association.

Agents of the British Association—R. G. Mason, John Addleshaw.

Various subjects in connection with the temperance question were discussed and disposed of, as will be seen from the following resolutions, which were unanimously adopted:—

1. Moved by Mr. Frederick Hopwood, and seconded by Mr. William Bradley:—"That the Meeting of the Conference be opened each morning by a few moments spent in silence, in order to supplicate the divine blessing upon our proceedings."

2. Moved by the Rev. F. Howarth, and seconded by T. B. Smithies:—"That the Report now read be adopted and printed; together with the Resolutions of the present Conference, under the direction of the Executive Committee."

3. Moved by Mr. Frederick Hopwood, and seconded by Mr. William Grimshaw:—"That this Conference, impressed with the fact that the interests of the cause, in many places, have been greatly impaired for want of the regular and efficient public advocacy of its claims, directs its Committee to use their utmost exertions to send out an increased number of well qualified advocates, and earnestly requests the auxiliaries and members to co-operate with the Committee in procuring employment for the agents of the Association."

4. Moved by Rev. John Victor, and seconded by Mr. Simeon Hutchinson:—"This Conference again directs the attention of its Auxiliaries, and the friends of temperance generally, to the important subject of 'DISTRICT UNIONS'—these associa-

tions, wherever formed, having proved eminently useful in the extension of the principles of true temperance; and the Conference urges the friends of the cause, more especially in large towns, to endeavour to form Unions of the surrounding societies, for the permanent employment of efficient agents."

5. Moved by Lawrence Heyworth, Esq., and seconded by Robert Knowles, Esq.—"That this Conference, deprecating the intemperance and revelry prevalent at elections, calls upon all friends of sobriety in every part of the kingdom to manifest a firm and consistent example at the approaching election—not only by discountenancing in every possible way the demoralization of the people by the aid of intoxicating liquors, but also by bringing the claims of the Temperance Reformation under the notice of the respective candidates and electors. For this purpose the Conference recommends that suitable addresses be presented to the candidates by the friends of temperance; and that tracts, and other publications, showing the immense injury inflicted on the nation by the drinking system, be liberally distributed amongst the electors."

6. Moved by J. G. Thornton, and seconded by Jesse Ainsworth, Esq.—"That this Conference highly approves of the means employed by its executive for preparing the people to demand the prohibition of the 'Sunday traffic' in intoxicating liquors; and earnestly recommends the friends of temperance, morality, and social order, to petition Parliament during the ensuing session in favour of this important measure. That whilst it is to be regretted that the clauses bearing on this question originally inserted in the 'Model Police Bill,' brought into the House of Commons by Sir Wm. Somerville and Sir George Grey (two members of the Government, have been withdrawn, nevertheless the Conference infers from the circumstance of the subject being introduced at all, that the Government is not averse to the regulation sought to be obtained, and, consequently, that it becomes the duty of all right-minded persons to record their sentiments by signing petitions, in order that the Government may ascertain the real disposition of the people relative to this question, and thus be encouraged not only to carry out its original intention of restricting the 'Sunday traffic,' but also to prohibit entirely the sale of intoxicating liquors to young persons."

7. Moved by Mr. F. Hopwood, and seconded by the Rev. R. G. Mason:—"That the address now read be presented by this Conference (signed by the President and Secretary) to the Conference of the Wesleyan Methodists, and a similar document to the official authorities of all other denominations of christians, and to the British organization of the Evangelical Alliance."

8. Moved by Mr. T. B. Smithies, and seconded by Mr. John King:—"That whereas much opposition to the spread of teetotalism is occasioned by prevailing error and ignorance regarding the real nature of alcoholic liquors, not only among the inhabitants of our country in general, but amongst many practitioners in medicine: the Conference hails with pleasure a salutary exhibition of sentiment among the leading members of the medical profession, as shown by their concurrence in the temperance certificate obtained under the direction of John Dunlop, Esq.; and all committees and official persons in connection with the British Association are recommended to assist in procuring medical signatures in all quarters of the United Kingdom to the above document;

and thus to promote social views on the real qualities of alcohol."

9. Moved by Mr. J. W. Miatt, and seconded by Mr. John Holmes:—"That this Conference views with the deepest regret the system of drink-fines, footings, treats, and allowances of drink, which obtains in the factories and workshops of this empire, as well as many other compulsory or artificial drinking usages existing throughout domestic and business life. That as these dangerous customs tend to prevent persons becoming teetotalers, and also to induce them to break the pledge after they have joined, their abrogation would remove a great obstacle to the spread of the cause. As much yet remains to be done notwithstanding considerable amelioration in the powers of these customs, this Conference would recommend all committees and official persons to take systematic, permanent, and associated measures for procuring the universal abolition of all such usages, and not in this matter to refuse the assistance of non-teetotalers, when it can be obtained without compromise of principle."

10. Moved by Mr. Robert Jones, and seconded by Mr. William Bradley:—"That, believing a conference of ministers will be highly advantageous to the advancement of the temperance reformation, it is resolved to invite all ministers of religion who practice the principles of total abstinence from all intoxicating liquor, to meet at Manchester in the month of April, 1848."

11. Moved by the Rev. John Victor, and seconded by Mr. Jabez Newall:—"That the delegates, on their return, ascertain from their respective committees the amount they are willing to subscribe towards the expenses of the conference of ministers, and communicate the result to the secretary, at York, by the 1st September next; and also that applications be made to the members of the Association for subscriptions."

12. Moved by T. B. Smithies, and seconded by the Rev. F. Howarth:—"That this Conference, whilst it acknowledges with devout thankfulness to God the signal success with which He has crowned the efforts of the temperance cause amongst the adult population, more especially in the reclamation of thousands who had fallen through intemperance, is deeply convinced that in order to give stability and permanency to the cause, it is absolutely necessary to make a systematic and effective movement amongst the young and rising generation. That the unparalleled success which has attended the formation of Juvenile Temperance Societies, or 'Cold Water Armies,' in the Sunday Schools of America, loudly calls for the immediate adoption of the necessary means for the formation of similar societies in every city, town and village throughout the kingdom. That in order to promote this object, it is desirable to engage forthwith a suitable Sunday School and Day School Missionary or Agent, whose labours shall be confined to the young; and also to arrange for the publication of a 'Sunday School Temperance Journal,' or other periodical, with tracts and appeals to Sunday School Teachers, Parents, &c., and this Conference pledges itself to raise the necessary funds to carry out this resolution during the ensuing year."

13.—Moved by Mr. Buckle, and seconded by Mr. Miatt:—"That as a knowledge of the physical effects of intoxicating drinks constitutes the ground-work of the temperance reform, and as the colossal plates of the stomach, prepared by Dr. Sewall, of America, and republished by

Dr. F. R. Lees, on this side the Atlantic, are admirably calculated to produce a deep impression of the injurious consequences arising from the use of these drinks, this Conference recommends their regular employment by lecturers, schoolmasters, and others engaged in enlightening the public mind on the great question of temperance."

14. Moved by Mr. J. G. Thornton, and seconded by the Rev. John Victor:—"That it is recommended to societies in large towns to carry out a series of special or extraordinary monthly meetings during the winter season, in order that the attention of the people may be more prominently drawn to the great principles of teetotalism."

15. Moved by the Rev. D. Thomas, and seconded by Mr. William Howarth:—"That a recent act of parliament having secured to a considerable portion of the labouring population a greater degree of leisure than they have been hitherto accustomed to enjoy, this Conference would strongly urge all temperance societies in the manufacturing districts, to take advantage of the above circumstance, by holding additional public meetings, the diffusion of temperance tracts, the establishment of free libraries, and the adoption of other means for the spread of temperance information amongst the masses of the people."

16. Moved by Mr. Hopwood, and seconded by Mr. Washington:—"That the thanks of this Conference be presented to the Rev. James Caughey, of the United States of America (who is about to return to that continent), for the eminent services he has rendered to the temperance cause during his sojourn in this country."

17. Moved by the Rev. R. G. Mason, and seconded by Mr. Thomas Monkhouse:—"That this Conference, being conscious of the importance of securing the hearty co-operation of ministers of religion, and being of opinion that numbers of them are comparatively uninformed as to the evil effects of our drinking usages, even in their own communities, recommends to the societies throughout the kingdom the collection of facts and statistics as to the ravages of intemperance in their different localities, and the bringing the same by means of addresses and deputations before the attention of the clergy, &c., and respectfully but argently soliciting their co-operation in banishing these direful results, by the adoption of the total abstinence pledge. That a similar course be recommended to be adopted in addressing magistrates, Boards of Poor-law Guardians, &c., &c."

18. Moved by the Rev. F. Howarth, and seconded by Mr. Miatt:—"That the cordial thanks of this Conference be given to the committee and friends in Bolton who have so kindly furnished accommodation for the officers and members of the Association."

19. Moved by Mr. Henry Mann, and seconded by Mr. James Stubbin:—"That the unanimous thanks of this meeting be tendered to the President, William Morris, Esq., for his valuable services in the chair during the sittings of this Conference."

TRANSFORMING POWER OF INTEMPERANCE.

There is no man who is not subject to desires, and impulses, and temptations, which often come without bidding, and return against remonstrance. So long as a man is under the influence of reason and conscience, he may, by divine aid escape, these evil influences. But when reason is dethroned and conscience hushed, the man, for the time

being, has lost his humanity; and is nothing distinguished from the brute, except his more than brutal lust and ferocity.

This is just the case with the drunkard. He is a man of like passions with ourselves. He loves his parents, his wife, his children, and his friends, and would not injure one of them for the world when sober. He loves the confidence and honours of society, and dreads its scorn and contempt.—He can and does rejoice in the smiles of life, not only for himself but for others. He is a man made in the image of his Maker. But when drunk, he is still a man of passions, divested of reason and conscience, and, in proportion to his intoxication, is deranged, a lunatic. If in this state, passions be roused and temptations beset him, he is only as a chained captive, obedient to the nod of his tyrant, and falls into the snare as an idiot into the fire. A drunkard in B—— was arrested for murder. When he came to himself, and saw the blood upon his hands, he asked the keeper of the jail, for what reason he was committed. The jailer replied "For murder." The poor fellow forgot the dangers that awaited him, the disgrace, the trial, the death. His first thoughts were about his wife. "Oh," said he, "what will my poor wife say, what will she do, when she hears that I am a murderer!" It was that wife he loved, that he had murdered.

In the State of R —, a man was hung for murdering his wife. She had gone to the liquor-seller, and on her knees begged him not to let her husband have rum. But she was ordered out and her request denied. In the evening, after her husband became somewhat excited, the liquor-seller began to taunt and tease him by calling him henpecked, under petticoat government, and the like sneering epithets. After he had aroused the fiend in his heart, he told him that his wife had been there to stop his grog. "Has she?" said he, "sell me a knife, and I will cut her throat." He bought the knife, and started for home, bent on vengeance. When he reached the door, as he afterwards stated, his heart failed him. How could he injure his wife? She had known happy days before he married her, and amidst all his neglect and cruelty had never complained, had never upbraided him. She was the mother of his children, and had ever toiled for their good and his, and always taught them to respect him even when he knew he deserved not their love. How could he injure such a wife. His conscience would not let him do it. He fled from the house as though the angel with the flaming sword of justice was pursuing him. But he fled to the grog shop. Another half-pint did the business. Now no reason restrained, no conscience rebuked him. He ran to his house, seized his wife by the hair, and drawing back her head, cut her throat. She, clapping her hand on the gash, ran over to the liquor-seller's, and exclaiming to him, "See what you have done!" died on the stone steps at his door!—*Jesse Johnston and his Times.*

DR. CHALMERS AND THE TEMPERANCE CAUSE.

(From the *Scottish Temperance Review.*)

DR. CHALMERS AND TEETOTALISM.—We have had the pleasure of seeing a letter from Edinburgh, to a gentleman in this neighbourhood, wherein it was stated that the Rev. Dr. Chalmers had joined the temperance society, and promised all his influence in its support.—*Bristol Herald.*

On returning from the worthy doctor's table one morning, about two months ago, we read the above

paragraph in the *Bristol Herald*. We at once perceived that our English friends had been misinformed; for not half an hour previous we had conversed with the doctor himself upon the very subject to which it refers, without his saying anything, which could be construed as an avowal of conversion to abstinence principles. Our first feeling was to say nothing about the paragraph; but finding that it has been copied into several of the English temperance periodicals, and also into those of America, we think it right to correct the impressions which it is fitted to produce. That the doctor was friendly, and more than friendly, was known to many in this quarter; and, influenced by the interest which he always manifested when the question was brought under his notice, we were cheered with the hope that he might, on no distant day, afford our cause the aid of his great name and pre-eminent talents. About eighteen months ago, having occasion to preach a temperance sermon in the village of Morningside, where he resided, we received, on entering the vestry, a polite note from him, in which he apologised for absence, in consequence of cold, and kindly invited us to breakfast on the following morning. A few days after this he was dining with a friend. Two or three temperance people were at the table, and the conversation turned upon the subject of the sermon. He entered into the discussion with all that earnestness and generous-heartedness so characteristic of his mind; and, to show his good will to our cause, preferred the coffee which was provided for the teetotallers, to the wine which the others were partaking of. We have heard of other instances in which he acted a similar part, and in which he even declined liquor, jocularly alleging that he had become a teetotaler. We are not, however, aware that in no instance he tasted, although the impression was produced on our minds, by what we have seen and heard of him, that he was almost, if not altogether, an abstainer. Some time after having preached the sermon, we were again invited to partake of his hospitality. To our regret, we found him in bed suffering from the effects of a public effort the day preceding. This did not, however, prevent the kind-hearted and noble-minded man asking us to his bed-side, and receiving us most cordially. It was a scene never to be forgotten. Notwithstanding the "vile influenza," as he called it, under which he was labouring, he sat up, and, for a considerable time, expatiated, with all his accustomed fluency and brilliancy, on several of his favourite schemes. The West Port Home Mission was evidently the jewel of his heart. "But," said we, "our opinion, doctor, founded on long experience, prevents us anticipating much success from such efforts, so long as the social habits of the people remain unreformed." "I see, I see," said he: "You refer to their drinking habits. Well, I shall be very happy should you, along with my missionary, originate a temperance movement down in that district." "But," continued we, "there is little hope of securing any permanent reformation among the poor, unless those above them exemplify the practice inculcated." "True, true," replied he doctor; but evidently evading the point at which our observation was directed, "so much am I impressed with the importance of what you say, that I think I shall make my next quarterly address to the West Port folks on the temperance question;" and then, with one of those peculiar flourishes of the left hand, which all who have heard him must remember, he exclaimed, with an energy that would have electrified an audience of ten thousand people,

"The temperance cause I regard with the most benignant complacency; and those who stand up in their pulpits and denounce it, I regard as a set of Theological Grey-beards." On another occasion, when enjoying his hospitality, he said, "I can well enough see how that liquors are not essential to health; but what do you say of their effect on strength? Have you given any attention to the physiological view of the question? For instance, should I exhaust myself with preaching, do I not require a drop, to recover my lost energy?" "Well, doctor," we replied, "if we understand the nature of these liquors, they have not the power so to recover you. They may stimulate, but a developing of the latent energy of the system, by means of stimulation, is very different from its invigoration, and must always be attended by a corresponding weakness; so that the very opposite of that which you seek is produced. Rest and food is what is required, and what can alone recover to you that which has been lost." "I see, I see," continued the Dr. somewhat jocularly. "But why do you call that pledge which prevents you giving it to others 'the long pledge'?—I would call it 'the short' one, as it puts your neighbour on as short allowance as it puts yourself." "Well, doctor," said we, "if we could see anything 'short' of 'the long pledge' that was adequate to the cure of the evil we aim at removing, we should most cheerfully embrace it; but the conviction that the long pledge, and nothing but the long pledge, is adequate, binds us over to the necessity of contending for its adoption."

On the following morning we again had the privilege of spending some time in his company; and, as on all former occasions, he had many questions to ask about the temperance movement and its principles, and they were questions such as none but one thinking seriously of the subject could propose. This latter conversation took place but a few days before he fell asleep in Jesus. Another proof of his interest in our cause is to be found in the last article from his pen, published in the *North British Review* a few weeks ago, on "the Philosophy of a Famine," in which he enforced the views advocated by ourselves in common with the rest of the abstainers, in regard to the stoppage of the distilleries, as will be seen from the passage we have quoted in another place. Although it is thus evident that he never openly identified himself with our principles, yet circumstances seemed, in the providence of God, to be bringing him over to an unreserved adherence to our cause. The abstinence principle having been warmly espoused by his son-in-law, the Rev. Mr. McKenzie, the excellent Free Church minister at Ratho, and through whom he was constantly learning of our progress, we did hope to see the name of Chalmers connected with a movement which we believed to be eminently congenial with his enlightened mind and generous nature. But in this we have judged with man's short-sightedness. The remembrance of his kindness, however, we shall gratefully cherish; and although our cause enjoyed not the benefit of his personal example, we feel that our own enthusiasm has been elevated to a higher degree by fellowship with that earnest spirit which knew no rest in beneficent action, having passed from the very midst of its devisings and deeds to that yet higher state which it ardently longed for, where they rest not day nor night praising and serving God. Our fellowship with him has impressed us more than ever with the dignity of active goodness, which, among the varied graces of his richly-adorned character, shone brightest of all.

National Temperance Society.

OFFICE 11, TOKENHOUSE YARD.

VICE-PRESIDENTS.

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Sir Wilfrid Lawson, Bart.

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J. B. Bassett, Esq.	W. J. Morgan, A.M., M.D.
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Samuel Bowly, Esq.	Rev. W. Reid.
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G. W. Alexander, Esq., 40, Lombard Street.

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William Cash, Esq., Peckham Rye.

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George W. Atwood	Richard Hicks.
Richard Barrett.	C. H. Lovell, M.D.
Jabez Bums, D.D.	John Meredith.
William Cabell	W. W. Robinson.
William Cash	T. B. Scutt.
John Casell	

SUPERINTENDENT OF MISSION.

John Meredith.

SECRETARY.

Thomas Beggs.

NATIONAL TEMPERANCE SOCIETY.

The Committee, some months ago, issued an appeal on behalf of funds to support a series of efforts in contemplation. In consequence of the distress in Ireland, and other causes, this appeal was only attended with very partial success. The heavy visitation which has passed over us, is another argument, however, in favour of increased exertions in behalf of the temperance cause. Every consideration of sound policy calls upon them to oppose a system which is wasting the food of the people, and spreading abroad the seeds of crime, poverty, disease, and irreligion. In order to make efforts commensurate with the greatness of their object, the Committee must have placed at their disposal much larger funds. Applications are being continually made to them for assistance they are unable to render, and fields of usefulness are left uncultivated for want of means. They have resolved to resume their application, and to make an energetic attempt to raise up the fund of £5000, originally proposed, and which was stated as necessary to sustain the Society's operations for the years 1847-8-9. In order to do this effectually, they have engaged four agents, who, in addition to public lecturing on the principles of the temperance reformation, will be employed in collecting funds. The following gentlemen are engaged as collecting agents:—

Mr. Thomas Whitaker,

— Jabez Inwards,

— Thomas Hudson,

— William Culverwell.

The Committee trust that the temperance body will support their efforts to spread the principles of temperance, and place the Society in a position to make greater exertions than ever to destroy the drinking system.

SUBSCRIPTIONS.

	£	s.	d.
Burns, Dr.	1	1	0
Davies, Rev. Evan	0	10	0
A Friend	0	2	0
Giles, Mrs. Mary	1	0	0
Grisbrook, Mrs. Mary	1	0	0
Gibson, Mrs. Ann	2	0	0
Per Mr. R. Gamble			
A Farmer	0	5	0
A Master	0	5	0
Seayers, Miss	0	5	0
Smith, Williamson	1	0	0
Wight, Rev. W.	1	1	0

THE LATE MR. JOSEPH ANDREW.

We have this month to record the death of another tried and devoted friend of the temperance cause, Mr. Joseph Andrew of Leeds. This is not only a serious loss to every benevolent cause with which he was associated, but to an estimable family, and an extensive circle of private friends. We copy the following from the *Leeds Times* of July 10th.

"The temperance cause in Leeds has sustained this week a severe loss, in the death of Mr. Joseph Andrew, whose demise will be found in our obituary. Mr. Andrew was one of the earliest of the total abstinence members and advocates in this town, having been connected with the society since the early part of 1835, and a member of every successive committee up to a comparatively recent period. He had likewise held the offices of joint secretary to the society, and co-editor of the *Leeds Temperance Herald*, for some years. His eloquent appeals on behalf of the principles of teetotalism have not been confined to his native town, but have been spread over the whole of England. His labours in the cause have been characterised by consistency, energy, devotedness, and success; and his memory will be long cherished by a large circle of attached friends. Mr. Andrew was also connected with several other useful and liberal institutions, such as the Leeds Mechanic's Institution, the Anti-State Church Association (at whose meetings he was occasionally chairman), and an active canvasser and supporter of Mr Sturge. His illness was short, commencing on Friday with symptoms of typhus fever, and on Wednesday morning he had finished his short but useful career, at the age of thirty-five. The interment took place at the Woodhouse Cemetery, on Thursday afternoon, the Rev. John Ely (his pastor) officiating, who delivered a most eloquent and impressive address on the occasion. His remains were followed to the grave by a large circle of sorrowing relatives and friends, including the committee of the Leeds Temperance Society. His death will be long and deeply lamented by the temperance body generally, and by all who enjoyed the pleasure of his acquaintance."

We deeply sympathize with his bereaved wife and relatives. The following report has been forwarded to us:—

Quarterly Members' Meeting of the Leeds Temperance Society, held on Friday Evening, July 9th 1847. Mr. John Kershaw, in the chair. Moved by the Rev. John Victor, seconded by the Rev. Jabez Tunnicliffe:—

"That the members of the Leeds Temperance Society, having heard with deepest regret of the sudden and lamented decease of Mr. Joseph Andrew, do hereby most affectionately express their tenderest sympathy with his widow, in her most painful bereavement, and his relations in

their unanticipated invasion and sorrow. That they recognize with pleasure and gratitude, the early association of Mr. Andrew with the Leeds Temperance Society—his disinterested, benevolent, persevering, and most efficient exertions in its behalf,—and while silently submitting to the unerring wisdom of the Great Disposer of all things, in so early and sudden removal of a brother, and fellow-labourer universally esteemed, they trust his deplored demise will be divinely sanctified to his bereaved relatives, that divine support and blessing may be their consolation, and that the memory of the departed will interminably be honoured in the affections of those who have long and highly appreciated his fellowship and distinguished labours in the temperance association.”

Scarcely hath the wail of sorrow o'er the early grave of the lamented Joseph Andrew been hushed, ere again the fiat hath gone forth, and another true man has been torn from the vanguard of the temperance ranks. On the 25th July, Edward Chrimes of Rotherham was called from his useful labours to his eternal rest. An earnest believer in human progress, and an intrepid asserter of human rights, he bent his powerful mind to an examination of the truth of teetotalism, and his love of the principle was as deep as his conviction of the power to redeem from drinking usage and evil was sincere. Inflexible and uncompromising in his views, he was powerful and convincing in the advocacy; and his place will, it is feared, long remain unfilled. J. G.

MALT RETURNS.—The total quantity of malt made in the United Kingdom amounted in 1842, to 35,881,324 bushels; in 1843, to 35,693,888 bushels; and in 1844, to 37,187,196 bushels; in 1845, to 36,545,980 bushels; and in 1846, to 42,097,085 bushels. The quantity of malt used by licensed brewers amounted in 1842, to 28,856,390 bushels; in 1843, to 28,537,842 bushels; in 1844, to 29,593,485 bushels; in 1845, to 30,180,130 bushels; and in 1846, to 32,436,289 bushels.

SPIRIT (IRELAND) RETURNS.

The number of gallons of Irish spirits brought to charge for home consumption in Ireland during the year ending the 5th of April, 1847, amounted to 7,392,365, against 7,633,364 in 1846. The falling off in the duty amounts to £32,133. The quantity of proof spirits on which duty was paid for home consumption, in 1846-47, amounted to 7,392,365 gallons, of which 533,453 were distilled from malt only, and 6,858,912 from a mixture of malt and malted grain. The number of detections of offenders against the laws for the suppression of illicit distillation amounted to 920 in 1846, and to 1955 in 1845.

(To the Editor of the *National Temperance Chronicle*.)

Calne, Ju'y 16th 1847.

SIR,—In the *Chronicle* of last month there is an extract from the *Journal* of Mr. J. Williamson, relative to some improvements in the town of Calne; and as in a few little particulars he has stated that which is not correct, I am anxious to put the matter right.

He states that “the proposition for the improvement was made by some of the members of the temperance society.” This was not the case; but it emanated from individuals unconnected with

the society, and I believe before the temperance society was formed in this town. The next error is that “the election dinner cost £800.” I believe this is much too large a sum; but it is said that 800 bottles of wine have been served on these occasions.

To effect the change, from election dinners to that of improving the town, there was not a meeting of the electors, consequently no “slight opposition,” and no “deputation;” but I believe a few influential persons without any of these steps obtained the object.

There has been no particular sum expended on these occasions, and the improvement in the centre of the town must have cost much more than £500. The improvement to the town is great, but by no means was it so bad before the alteration as intimated by Mr. Williamson. It is said “that £400 is still in hand.”—This is not correct, for, as I have before stated, no particular sum has been expended on these occasions.

I am not aware of its being contemplated to “form a park from a waste piece of ground.” I think this must have allusion to Calne Green, at present a very pleasant spot, and some of my neighbours may have made a remark relative to improving it a little some future day.

In looking over the whole extract it appears to me very desirable that in stating facts, we should do so as plainly and simply as possible, without any colouring.

In closing this letter of explanation, I would just remark, that however much I rejoice in the improved way of expending money on these occasions, I entirely disapprove of its being expended at all at these times, for it involves a principle very objectionable, if not illegal.

I am, Sir, yours truly,
R. W. GIBSONS.

To the Editor of the *National Temperance Chronicle*.

SIR,—The enclosed extract is from the letter of a young woman to the matron of the Home for Penitent Females, 17, White Lion Street, Pentonville, whose appearance was deplorable in the extreme when first received into the Institution, and the state of her mind may be judged from the fact that she had attempted self-destruction. She has been filling a situation for two years with great credit to herself. J. V.

“I hope my past sins have been forgiven. I trust I now begin to feel the satisfaction of true religion, yet I feel more deeply than ever how great a sinner I have been in the sight of God. Among all the present inmates of your asylum, there cannot be a greater sinner or more miserable wretch than I once was; tell them to get their minds well stored with Gospel truth,—to pray to God to change their hearts; they will then be able to overcome the temptations of the world, and the corruption of their nature. There is one thing that I would especially advise, if any have given way to that accursed thing—strong drink; to them I would say, take no more of it; it may be pleasant to the taste, but it is poison to the soul. Don't say you cannot do without it. I once said so, but I find I am much better without than I was with.”

INTOXICATING LIQUOR TO THE INDIANS.—We are pleased to notice that the Secretary of War is endeavouring to arrest the abuse from which the Indians have so severely suffered, and has issued regulations of a stringent character, prohibiting, according to law, the introduction of intoxicating liquors among the Indian tribes. We hope he may be successful in his philanthropic efforts.—*New York Organ*.

BENEFIT SOCIETIES AND PUBLIC-HOUSES.

An article on this subject from the pen of Dr. Beard appears in the last number of the *People's Journal*, from which we make the following extract:

"Byignorant men, and for grossly selfish purposes, have very many Benefit Societies been founded. Their origin is briefly told. A publican, finding trade bad, or desirous of doing his business on a larger scale, determines on the establishment of a Benefit Society. For this purpose he must have a secretary. Who so fit for the duties of the office as that frequent visitor of his 'bar,' that talks as hard as he drinks, has a ready pen and a touch of the genteel, albeit somewhat shabby. 'Mine host' broaches the subject to this seedy 'man eloquent,' who thereupon goes at once to work. Rules are concocted, members found, the society established. They first have for their basis an old dirty copy of rules which once guided the course of a society that has already foundered. The publican's sign supplies the name—his tap-room the first bevy of members. The society, thus set on its legs, must now be nourished. A supper is given by the landlord, and an increase of members gained. Our secretary, 'wanting a job,' canvasses the neighbourhood from house to house. Individual members, in their several workshops, spread at once the fame of mine host's old ale and new institution. Never were such advantages offered before; never did a more jovial set engage in a work of true charity; never was there given a better supper; never would there be a more generous landlord. The fortune of the society is made; and so is that of the house.

"But the seeds of future ill are sown, and the crop will be abundant. In societies having such an origin, the appetite for drink will infallibly be stimulated and encouraged. What number they may bear to the total societies of the kingdom, we have no means of ascertaining; but from a Parliamentary 'Return relating to Friendly Societies in the several counties of England and Wales,' we learn that in 1842, of 3,860 of these institutions, not fewer than 1,396 were held in public houses; and, so far as can be gathered from the paper, only 176 in school-rooms or chapels. What a plentiful source of corruption is here. Were there no intentional and direct encouragement to drinking, such practices as this fact implies would go far to undermine the morality of a nation. The Benefit Society, which ought to be the working man's friend, thus proves first his tempter, and then his foe. It is an occasion, an excuse, and a cloak for intemperance. Not so easy would it be for the husband to make his way into the public house while his wife was sickly, and his children in rags. But 'I am going to my club' is a very different statement to 'I am going to get some drink.' True it is, that after a time the pretext deceives no one; but then the habit is formed, the way to the tap is trodden and smooth. Perhaps the wife, too, has her club, with its comforting drop or two, and the gossip to boot: so that man and wife agree to a mutual tolerance of practices that are destroying health, substance, and character.

"The facilities to intemperance afforded by Benefit Societies are growing less. They are still too numerous—far too numerous. Did there linger but one, that one would be our justification in this exposure of its baneful tendencies. We are, however, surrounded by evidences. Let the reader

take as a specimen what follows. It is a general rule in societies held at public houses, that a certain sum shall be spent each meeting in intoxicating liquor. Say that the subscription is two shillings a month, then, in addition, three-pence, four-pence, or sixpence must, by the rules, be expended 'for the good of the house.' This increases the subscription by one fourth—and if we take into account what is voluntarily spent in addition, perhaps one half. Thus three, instead of two, shillings are given for certain specified advantages. To make these advantages secure, perhaps two shillings are insufficient. The three shillings actually parted with would do even more than is contemplated. But of this sum one-third goes to the landlord—in other words, is wasted. Yes, for the purposes of mutual insurance, is utterly wasted. But the waste entails another and deeper injury. The money for drink must be paid by all—the drink itself falls to the share of a portion of the members. In order to prevent disputes and brawling, each man is furnished with a ticket, which gives him command over so much beer; or perhaps the entire stock for the night is indiscriminately supplied by the landlord at his own pleasure. In either case, the bold and forward contrive to get others' shares beside their own. If they drink from a common stock, they 'drink deep' and oft. If the ticket system prevails, they get into their hands the tickets of absent or soberer members; and that not the less easily because, being probably in office, they can grant little favours, or at any rate understand their business, and are not held back by any of that *mauvaise honte*, better known as 'modest assurance,' which may attach to younger men less used to the 'free and easy' manners of the club room. In the club of the Manchester 'Engravers and Calico Printers' is a member who bears the disreputable title of 'drink steward,' and whose office—namely, 'to seee round the drink in just and equal proportions'—excites very painful reflections, to which we will not give utterance. In this society the members are compelled to spend in drink at least three shillings a year; a sum which is not inconsiderable to a poor man, and which, if properly invested, would secure the payment of two shillings a week, in sickness, from the age of fifteen. Two shillings more, however, are required from each member to provide 'an annual feast,' to be had, of course, 'at the house where the members of this sick list meet.'"

Foreign Intelligence.

HONOLULU.

(To the Editor of the *National Temperance Chronicle*.)

As in England and the United States, we have our "ups and downs" in temperance in this quarter of the globe. We are now having an "up." Our old society becoming practically dead, a new one was recently formed, which seems destined to run well, for a season at least. It publishes the *Oahu Fountain*, a copy of which I will also send. This organization has embraced some of our best and most efficient young men. The temperance tide is now much higher than two, three, or four years ago. Selling is not so reputable. Some of our merchants decline selling at wholesale. The Sandwich Islands Government is making a strenuous effort to prohibit the introduction into the country of all spirituous liquors. The king and chiefs, with several officers of the Government, are decided teetotalers. I am happy in being able to bear my humble

testimony to the fact, that among the common natives of the island very little drunkenness exists. I never saw but a few natives intoxicated; not one native to fifty foreigners, although among foreigners the vice is disappearing.

As regards my own peculiar field of labour, viz., seamen, I rejoice to report decided progress. I scatter the *Friend* among seamen of every nation visiting the North Pacific, printing 2,000 copies twice a month.

I always read the *Chronicle* with deep interest, and it only makes me desirous of seeing more English temperance publications.

I have a field for the circulation of temperance publications as wide as the world. From 10,000 to 20,000 seamen annually visit this port, and I have free access to the crews of all vessels, English as well as American. Hundreds of the *Friends* find their way among English seamen on board Her Britannic Majesty's ships of war, as well as merchant vessels. The English admirals who have been upon the Pacific station, have always looked with favour upon the enterprise in which I am engaged. Only a few months since, Admiral Sir George F. Seymour, of Her Britannic Majesty's ship *Collingwood*, sent me his second donation of £5. Rear Admiral Thomas also was a donor to the Seamen's Chaplaincy, and during his residence of seven months at Honolulu, he was a constant attendant upon my preaching. I believe the latter to be a truly religious man. He has always felt a deep interest in the welfare of missions, and the prosperity of the cause of temperance, although not a teetotaler.

I hope you will not consider me a tedious correspondent, but let me remark that I saw copies of the *Chronicle*, addressed to His Majesty Kamehameha III., lying in the Foreign Secretary's office, which were just received, and he told me they were to be presented to His Majesty and his Prime Minister. Allow me to suggest that your society make the king an honorary member of your society, and also His Excellency John Young, the Premier of the kingdom.

The king and chiefs most certainly deserve great credit for the noble stand which they have taken upon the subject of temperance. I am most happy in being able to bear my decided testimony to that effect. For more than four years the king, and most of the chiefs, have been decided teetotalers. Their influence is most decidedly favourable among the common people. As a nation, the Hawaiians were formerly a nation of drunkards, now, as a nation, they are teetotalers. The good work is now progressing among the foreign community. Ardent spirits are now allowed to be sold nowhere, except in Honolulu, and the vendors are here under heavy bonds to confine the sale to certain limits, viz. 1. They must not sell to natives. 2. Their shops must be closed at 10 o'clock at night, and not opened till daylight next morning; and 3. they must be closed from 10 o'clock on Saturday night until daylight on Monday morning. This last does almost entirely away with Sunday tippling, which curse seems so heavily to afflict English society. For breaking these rules, several vendors have been fined the sum of 500 dollars each. The Government is now making a strenuous effort to alter the English and French treaties, in such a manner as to prohibit the importation of ardent spirits.

—S. C. DAMON.

The American frigate *Macedonia* dropped anchor in Cove harbour on the 16th, laden with 1800 tons weight of bread stuffs, the gift of the United States to the poor of Ireland. This superb war steamer has a crew of 600 teetotalers, and on the approach of Father Mathew in the Mayor's barge, Commodore De They manned the yards, and the gallant Yankees gave three thundering cheers for the modern apostle.—*From a Correspondent.*

Home Intelligence.

BERKHAMSTEAD.

I have held eight cottage meetings, eighteen in the open air, two in chapels, and three in school-rooms,—in all thirty-one; among which were two large meetings in the open air at Chatteris, in the Isle of Ely, one at Mauld, in the heart of the fens, and one in the British School-room at Aylesbury. During the quarter I have exchanged 516 tracts, added to which some kind friends have stitched some with the religious tracts which are constantly in circulation. 109 signatures have resulted from the meetings held and houses visited. I know of thirteen nursing mothers at the present time; there are also several men in my district moving on teetotal principles, several more working on the railways, others sawing and following various laborious occupations. One fact relative to the town of Chesham is worthy of notice. I have been privileged to labour there for a period of ten years; nine years ago I was pelted out of the town after a meeting held one evening,—now there are upwards of forty reclaimed drunkards, and what is more remarkable, there are ten persons who have become possessed of property which entitles them to vote at the coming election, only one of which, in all probability, would have been so circumstanced but for teetotalism; one is John Plato, who has a vote for three counties, viz., Herts, Bucks, and Oxon. He was the ringleader of my stoning party. In several instances in my district there are such cases; I think I can number (Chesham included) upwards of twenty. I gave this information to Mr. Dashwood, the member for Wycombe, at the teetotal fête in his park last week. One freeholder was a thorough reformer when a drunkard (save as it regarded himself). He was not worth forty shillings in the world, and thought it a great hardship he had no vote; he had plans for reforming every abuse, while he was begging his family and frequenting the ale-house. He is now a respectable man, doing a good business, a large house clear his own, and having reformed himself, rests quietly at home. I have also had the pleasure of addressing six Sabbath-schools, with parents and teachers, in which I brought the temperance question prominently forward. I have engagements for holding open air meetings in several towns: hitherto I have had great attention and kindness.

ROBERT GAMBLE.

MALDON.

MELANCHOLY AFFAIR.—On Saturday morning last, a man named Thomas Wheeler, of Langford, was found lifeless in the high road. As far as can be ascertained, it appears that he had been in the service of Mr. John Wood, of Langford Hall, upwards of 30 years, and was a steady, industrious man. On Friday evening he went with two malt sacks to Heybridge, when he stayed at the Victoria Inn, at which Messrs. Dick and Waddington's party were giving a public supper. He joined them, and left about half-past one o'clock, with a man of the name of Chapman. They were shortly after followed by two other men, who found the deceased and Chapman both lying in the road. On lifting them up, Chapman was able to walk, but deceased was necessarily led as far as Langford Cross. Here his assistants left him, as they were going a different road, and he said he could walk then, but about two hours after he was found dead. He had a slight bruise on his arm, and was very much

bruised about the chest ; a quantity of blood had flowed from his nose and ears, and it is supposed that a cart must have passed over him. On Saturday an inquest was held over the body by W. Codd, Esq., and a respectable jury, when a verdict of "Found dead" was recorded, but as to how death was caused they had no evidence to show. They appended to their verdict the following remark : "The jury cannot separate without expressing their great abhorrence of the system called 'treating,' which gives rise to gross debauchery and drunkenness, and was a main cause of the sad catastrophe." The deceased has left a wife and five children.

HANTS.

Many circumstances of a pleasing nature have transpired in connexion with my labours, from which I select the following :—

At the village of Ampport, a young man who signed the pledge through my instrumentality three years since, and who has derived great benefit from the adoption of teetotalism, lately took to a wife, and it was pleasing to observe, that where drinking and other expensive and injurious practices have been accustomed to prevail, total abstinence and social prayer, blended with the song of praise were leading traits in the festivities of the day.

At Newtowntoncy, a man who for many years had been a drunkard, signed the pledge ; and instead of spending his money at the public house, has connected himself with the Temperance Provident Institution, and secured £100 for his family at his death.

Another young man at Walloss has been reclaimed, and, as a consequence of his improved habits, obtained a good situation, in which he gives great satisfaction to his employers.

I have during the last three months visited upwards of 1800 families ; attended twenty-three public meetings ; gave away more than 2000 tracts ; and obtained seventy-five signatures.

But there is a dark side to the picture : intemperance is still doing its work of death. Not many yards from my own dwelling, a man in the prime of life, died last week in consequence of drunkenness, leaving a wife and young family to meet the difficulties of the world unprotected.

Another young person in the same village, after a life of dissipation closed his earthly existence by committing suicide. But these details are of every day occurrence ; and to give you every case of this kind we meet with would become tedious.

Yours sincerely,

A. W. HERITAGE.

POOLE.

The tea meeting on Wednesday evening was addressed by Mr. Curtis, the secretary, who read the report, which shows an increase in the number of members. Mr. Jabez Inwards was unable to attend. The Revs. A. W. Heritage of Winchester, J. Chamberlain of Swanwich, and J. Causer, and Mr. Haskoll, of Shaftesbury, also addressed the company. On Thursday evening, the Rev. A. W. Heritage delivered an interesting lecture at the Independent Chapel, Parkstone, the Rev. Mr. Cecil in the chair. There was a very good attendance during the week, more especially on Wednesday, after the tea. A number of persons, male and female, have signed the pledge and joined the association during these demonstrations.

WALES.

I continue to give away tracts, which are much appreciated by the young, some of whom are working on the railway.

We find that the chief enemies to the temperance reformation, are ignorance and indolence, together with the numerous publicans, tempting and ensnaring the deluded young people in the evenings.

Some of the workmen on the railway are kept very late on Saturday evenings, without their wages ; sub-contractors taking the poor men to the public houses under the excuse of getting their money changed : the whole night, and the Lord's day, is often spent in drinking.

I have been arguing with stewards against such bad customs, but I feel much grieved that our gentry and magistrates are so indifferent to the temperance reform.

On occasions of festivals, birthdays, wedding-days, and holidays, our gentry continue the old habit of giving drink ! Every man of refined mind, and christian spirit, is dreading the coming election, owing to the drinking habits !

EVAN DAVIES.

Literary Notices.

Memoir and Correspondence of the late Mr. JOHN BRUMBY, President of the Bath Juvenile Temperance Society. By Alfred Keeler Matcham. 12mo, pp. 36. Houlston and Stoneman.

This is a memoir of a truly amiable young man, written evidently by an affectionate friend. Mr. John Brumby was present at the World's Temperance Convention, and moved the resolution relating to the young. In a few months he was no more. This unaffected tribute to his memory will be highly useful, as it is well calculated to inspire others with a desire to emulate the piety, devotedness, and usefulness of the departed. "Many will mourn for John Brumby, even as a much loved friend ; but more especially the members of the Bath Juvenile Temperance Society, with whom he stood closely connected, and to whom he was the active, intelligent, and untiring President."

Temperance Rhymes for Young Teetotalers. By JABEZ BURNS, D.D. 32mo., 16 pp. HOULSTON AND STONEMAN.

This is a neat little tract, a suitable present for children. As to its literary merits we will let it speak for itself in the following extract :—

WATER, AND NOT STRONG DRINK.

Water ! precious drink of heaven,
Unto man in goodness given ;
Clear and bright, and pure, and sweet,
Flowing richly at thy feet :
Drink, and bless the Giver's name ;
Drink, and freely give the same !

Water drink, and live in health,
Water drink, and save thy wealth ;
Water drink along the way
Leading on to endless day :
Then the streams on Canaan's shore,
Freely drink for evermore !

O, taste not the drunkard's drink !
Flee from ruin's deadly brink ;
Watch, and evermore beware
Of the luring, fatal snare :
Taste not, touch not, but abstain,
Live and die a temperance man.

Three Lectures on the Moral Elevation of the People.
By THOMAS BEGGS. 8vo., 80 pp. C. GILPIN.

This pamphlet is the substance of a course of lectures delivered by the author in several large towns in England. They were published in *Cook's National Temperance Magazine*, and from that a few copies got into circulation. Considerable alterations and corrections have been made in this edition, the whole having been revised most carefully by the author.

Balaam and his Ass. A Poem, with other pieces. 12mo., 46 pp.

We have received a second edition of this brochure, remarkable for the boldness of its sentiment.

A Visit of the Edinburgh Juvenile Abstinents to the Statuary and Royal Zoological Gardens, July 3, 1847. pp. 20. Edinburgh: R. Tofts.

This little work is very useful, and reflects credit upon its compiler, Mr. Sinclair.

The Model Parish, &c. By a clergyman of the Church of England. pp. 30. London: Seely, Burnside, and Seely.

We merely notice the receipt of this interesting little work. We shall return to it again.

We have received a very beautiful volume of Poems by the authoress of "Amy of the Peak." We are reluctantly compelled to postpone a notice of it, until next number.

Several correspondents will find their favours attended to in our September number.

DR. JOHN REID ON INTEMPERANCE.

(From his work on *Hypochondriasis*, 1821.)

It is no very uncommon thing, I believe, in this dissipated metropolis, for a woman of gaiety and fashion previous to the reception of a party, to light up by artificial means her mind, as well as her rooms, that both may be shewn off to the best advantage. But the mental lustre which is thus kindled, goes out even sooner than that of the lamps, and the mistress of the entertainment often finds herself deserted by her spirits, long before her company is dispersed. In like manner, a man who is meditating a composition for the public, is often tempted to rouse the torpor, or to spur the inactivity of his faculties, by some temporary incentive. Gay, if I mistake not, in one of his letters observes, that "he must be a bold man who ventures to write without the help of wine." But in general it may be remarked, that the cordials which an author may on this account be induced to take, are more likely to make himself, than his readers, satisfied with his productions. The good things which a person under the influence of fictitious exhilaration may be stimulated to say, are often, in their effects, the very worst things that could possibly have escaped him. From a want of sufficient steadiness or discretion, sparks sometimes fall from the torch of genius, by which it is converted into a firebrand of mischief.

We are apt to complain of the heaviness and weariness of volumes, where the pains taken by the writer have not been sufficiently concealed. But the apparent result of excessive care is much to be preferred to the heedless effusion of a mind, over which it is too obvious that the judgment has in a great measure suspended its control. It is far better that a work should smell of the lamp than of the cask.

Intemperance is a resource especially to be dreaded by men of more than common acuteness of feeling and vivacity of imagination. Such persons are in general least able to submit to the ennui of vacancy, or patiently to bend under the leaden weight of incurable sorrow. On which account, they too frequently endeavour to fill up a want of interest, or to disperse the cloud which darkens their horizon, by transient remedies that permanently ruin, by momentary reliefs which tend only to destroy more effectually the last wreck of their comfort and constitution. Under certain circumstances the motive is almost irresistible, to seek a repose from suffering in the opiate of intoxication, in that kind of sleep of the sensibility, out of which the awakening cannot fail to be attended with an accumulated horror. In the flood of intemperance, the afflicted inebriate does not drown, he only dips his sorrow, which will in general be found to rise again, with renovated vigour, from the transient immersion. Wine, during the treacherous truce to misery which it affords, dilapidates the structure, and undermines the very foundations of happiness.

The habit of indulgence in wine is not more pernicious than it is obstinate and tenacious in its hold, when once it has fastened itself upon the constitution. It is not to be conquered by half measures: no compromise with it is allowable; the victory over it, in order to be permanent, must be perfect; as long as there lurks a relict of it in the frame, there is danger of a relapse of this moral malady, from which there seldom is, as from physical disorders, a gradual convalescence. The man who has been the slave of intemperance must renounce her altogether, or she will insensibly re-assume her despotic power. With such a mistress, if he seriously mean to discard her, he must indulge himself in no dalliance or delay. He must not allow his lips a taste of her former fascination.

Webb, the celebrated walker, who was remarkable for vigour both of body and mind, drank nothing but water. He was one day recommending his regimen to a friend who loved wine, and urged him with great earnestness to quit a course of luxury, by which his health and his intellects would be equally destroyed. The gentleman appeared to be convinced, and told him, "that he would conform to his counsel, though he thought he could not change his course of life at once, but would leave off strong liquors by degrees." "By degrees!" exclaims the other with indignation, "if you should unhappily fall into the fire, would you caution your servants to pull you out only by degrees?"

To reprobate the use of strong liquors altogether, may be considered as a kind of prudery in temperance; as carrying this virtue to an unnecessary and even preposterous extent. But prudery, it should be recollected, consists not so much in the excess of a virtue as in the affectation of it. The real prudes in regimen are those who "strain at a gnat and swallow a camel," who would have great scruple perhaps in drinking a glass of wine, but who would not hesitate every day in their lives to swallow, in a pharmaceutical shape, draughts composed principally of the worst and most concentrated spirits. Tinctures are medicinal drams. The habitual use of them can be regarded only as a more specious and decorous mode of intemperance. In this may be said to consist the privileged debauchery of many a nervous valetudinarian. A female of decorum and delicacy may thus most effectually ruin her health, without in the slightest degree impairing her reputation. She may allay

the qualms of the stomach, without the danger of occasioning any more disagreeable qualms of conscience.

It is possible for us to be intemperate in our eulogy of abstinence, and to violate moderation in our invectives against excess. But at the same time it is our duty to reflect, that what is evil in its essence, no reduction of quantity can convert into good. Vice retains its character throughout every gradation of its scale. In none of its descending degrees can it produce any thing better than more diluted and mitigated mischief.

The crime of intemperance must, after all, be allowed to be in a certain sense, a *relative* thing. Pope said, that more than one glass of wine was to him a debauch. There are multitudes who, without the intellectual vigour, labour under the corporeal imbecility of the celebrated poet, and who ought therefore to be equally nice in their notions of excess. The mischief, and of course, the guilt of intemperance, vary considerably according to the sex, as well as other circumstances of the individual. To the constitution of man, for instance, unnecessary incentive is injurious, to that of woman incalculably more so; and to that of a woman in a state of pregnancy, it involves the danger of two-fold destruction. Females in that situation are loaded with a double responsibility. By the abuse of inebriating liquors, they incur the risk of child murder, in addition to that of suicide. Or, if the infant of an intemperate mother so far escape as to be ushered alive into the world, little physical vigour or intellectual health can be expected from a human being, whose constitution has been made to know the influence of alcohol, before even it was exposed to that of air.

Poetry.

STANZAS ON HEARING OF THE LAMENTED DEATH OF MR. JOSEPH ANDREW.

Through the warm stillness of the summer air,
When nature's lovely face looked bright and fair,
A wailing cry smote on my startled ear,
And thrilled my inmost heart with grief and fear—
A cry of Death!

It told of one in manhood's early prime,
Unscathed by sorrow's blight, unworn by time,
Whose bright career of work clos'd swift and soon,
Who, ere life's glowing morn had reach'd its noon,
Sigh'd his last breath!

We weep when age lays down its honour'd head,
And rests from labour in its last low bed;
When infant blossoms wither and decay,
Or lengthen'd suffering has prepar'd the way,
Love will still mourn!

But when our hearts and hopes beat warm and high,
Round some young life, bright as a cloudless sky,
Then if Death's dart goes forth, it wakes a moan,
"Too deep for tears"—an anguish-stricken groan,
From heart-strings torn!

And thus we wait for thee! thou valued friend,
Whose name with every christian grace we blend,
Whose life display'd our being's better part,
Whose worth had bound thee unto many a heart
Now rent with grief!

Oh! thou wert formed on nature's noblest plan,
Truth stamped her superscription on the man,
And every cause, to save and bless mankind,
Thee, in its foremost ranks was sure to find—
A youthful chief!

Like some fair tree thy stately boughs were spread,
A glorious sunshine rested on thy head;
Warm kindred love amid thy branches played,
And friends delighted in thy verdant shade,
And gathered round!

Pleased with the varied tones they often heard,
When sweeping winds thy lofty branches stir'd,
Wakening the harmonies of thy strong sense
In glowing bursts of thrilling eloquence,
And solemn sound!

Mourn, TEMPERANCE! thy gallant champion dead,
PEACE! FREEDOM! weep, your gifted pleader fled,
RELIGION! join the wail, to him 'twas given,
To gild with active piety the way to heaven,
And know no pause!

Ah! was it that the energies of his brave soul,
Outstripping others, gained the shining goal?
That deeds of worth anticipated time;
And thus his work was done ere manhood's prime,
For every cause?

Then hush, rebellious murmurs! humbly lean
In this deep grief a meaning to discern,
Think not his bright brief life shall pass away
From loving hearts, and leave no holy ray
Of light behind!

His name shall be truth's watchword fondly spoken,
His deeds fair virtue's emulative token,
His life a pattern for our purest aim,
His love an honour we shall ever name
With grateful mind!

True friend, farewell! Enter thy glorious rest,
Soar to thy home, bright spirit! with the blest;
Death's stroke has smitten us, but set thee free,
In the fair land of light and liberty,
For evermore!

Thy sainted sisters,* with unchanging love,
Were thy sweet heralds in the courts above;
"Lovely and pleasant in your lives" were ye,
"In death not long divided:" Happy three,
On Canaan's shore!

For those left sorrowing in our world of woe,
Their earthly bliss destroyed by this stern blow!
May God sustain them by his mighty power,
And in the agony of this sad hour,
Teach them His will!

And when the storm of grief sweeps o'er each soul,
With force no human reason can control,
May the calm voice that still'd the raging sea,
Speak to the tempest-toss'd, and soothingly,
Cry—"Peace, be still!"

July 16th, 1847.

C. L. BALFOUR.

* Mr. Andrew lost two sisters, within a few weeks of each other, last autumn.

Advertisements.

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THE
NATIONAL TEMPERANCE CHRONICLE
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TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

No. 21, JOINT SERIES.]

SEPTEMBER, 1847.

[PRICE 1d., STAMPED 2d.]

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PRACTICAL STEPS.

Total abstinence societies have often been re-
 proved for not taking more practical steps to
 enforce their principles. It has been alleged that
 they have confined their attention almost ex-
 clusively to teaching, and have neglected the con-
 sideration of plans which might have been very
 efficient in keeping down intemperate habits. Our
 reply to this is, that in every reform it is first of all
 necessary to create a sentiment in its favour, and
 prove that the change is needed and practicable.
 The means taken to promulgate temperance prin-
 ciples have succeeded so far, and this seems a proper
 stage in its progress to adopt prudent and practical
 measures against the drinking usages, and other
 conventional proprs of the drinking system.

One of the sound principles laid down by the
 Parliamentary Committee on drunkenness, was
 contained in the 39th clause of their Report.
 Among the immediate remedies, legislative and
 moral, they recommend "The reduction of the
 duty on tea, coffee, and sugar, and all the healthy
 and unintoxicating articles of drink in ordinary
 use; so as to place within the reach of all classes,
 the least injurious beverages on much cheaper
 terms than the most destructive." No one, at all
 acquainted with the habits of the working classes,
 will doubt that creating a taste for the comforts
 and the harmless luxuries of life, is one important
 means of diminishing intemperance. Unfortu-
 nately, legislators are more anxious to gather a large
 revenue, than careful about the means by which
 it is procured. Their license laws have given re-
 spectability to a traffic which produces the greatest
 mischief in the community, whilst the heavy duties
 on articles like tea and sugar, which have become
 necessaries of life to the population, have induced

them to rush, because cheaper, to a pernicious
 rather than a more wholesome beverage. The folly
 of this policy is now becoming apparent. A Par-
 liamentary Committee was appointed last Session
 to inquire into our commercial relations with
 China, and one part of their inquiry was, how far
 a large consumption of tea would be promoted by
 a reduction of duty, and the effect such con-
 sumption would have upon the habits of the
 people. In another part of this *Chronicle* will be
 found some remarks upon the subject from the
Times. These remarks are valuable, not only be-
 cause they are excellent in themselves, but as they
 indicate an altered state of public feeling on a
 question vitally affecting the national welfare. A
 few years ago, it is not at all unlikely that the
 Editor of the *Times* would in relation to such a
 subject, have treated with contempt the idea of
 cheapening slops, and insisted most strongly upon
 the necessity of cheapening the poor man's beer.
 This at any rate was the general feeling. Now it is
 becoming evident that facilities must be given to
 the people to obtain those articles of reasonable
 and rational indulgence, which add so much to the
 comforts of the homes of our wealthier classes.
 Mischievous as are all our taxes upon the neces-
 saries of life, there is not one that indicates a
 more short-sighted policy, than the duty on tea.
 In a fiscal and commercial point of view it is un-
 wise, while on the moral and social condition of
 the people, it exerts a very prejudicial influence.

In London, there are a vast number of coffee-
 houses, the majority of which are respectable and
 agreeable houses of entertainment. By news-
 papers and periodicals, they afford a counter-
 attraction to the public-house. It is well known,
 that the tea sold is black tea of a very inferior

kind, and often highly adulterated. A cup of good tea can scarcely ever be procured, and never under a charge of 3d. In all parts of the metropolis, boards are hung out announcing beer at 3d. per pot: so that a quart of a pernicious and intoxicating beverage, can be obtained for the same sum that a poor man can get a cup of tea. The evil consequences of such regulations will be seen at once. In work-shops and manufactories it is now common to have tea or coffee instead of beer; and we all know the advantages of the tea-parties, which are superseding the old dinner-parties. They have had the most happy effects upon the habits of the poorer classes. Is it not, then, of the greatest importance, that every facility should be given to enable them to obtain the best kind of tea, instead of a common and nauseous one?

It is of great consequence too, that as a question of domestic economy, the people should be enabled to procure tea at the cheapest rate possible. Tea is much used among the lower ranks, and would be used much more if cheaper. Instances were given in evidence, of poor people who emptied their tea-pot only once a week, adding a little tea every day, and on the Saturday putting in a little soda, to still further extract the essence before throwing the leaves away; and of many who were glad to receive the refuse leaves from the houses of richer people. Any law must be unjust, as well as impolitic, that deprives the working man of this harmless and refreshing luxury, while it affords to him the opportunity of getting gin or beer. We apprehend that Temperance Reformers must look at this subject carefully. Ask the man to give up his alcoholic drinks; teach him their evil nature and effects; try to win him from the beer-shop and the tavern; but, besides teaching all this, you must lessen the inducements of the public house, and enable him to increase the enjoyments of his home.

We have arrived at that stage in the temperance movement, when we must take up these questions and deal properly with them. We shall never succeed by merely inculcating temperance. And amongst the means to be employed, a reduction, if not total repeal of the duties upon wholesome articles of general consumption is absolutely essential.

STRONG DRINK AND CRIME.

When we look around us and behold the dreadful effects of strong drink, our zeal ought to be aroused, and our efforts redoubled, to bring those to a right consideration of its evils who have not thought seriously on the subject, and by constant and reiterated exhibitions of the consequences, excite them to a proper course of action.

The press of this country is mighty for good or evil, and it is a melancholy thing when those wielding so mighty an engine are either by ignorance, prejudice, or interest, disposed to lend its power to the suppression of truth, or induced to raise its voice in disparagement

of any principle calculated to benefit mankind in general, such as that of total abstinence from intoxicating drinks.

The *Weekly Dispatch* has frequently said something of the noble cause of teetotalism, but, unhappily, it has been on the wrong side; and yet, one number only of that paper contains facts enough to show its editor, if he did not wear opaque spectacles, that he would do an incalculable amount of good if he would only come out from the bedimmed atmosphere of strong drink, and throw his influence into the teetotal scale; and we propose to show some of these effects on the people of this country in the middle of the nineteenth century, hoping better times are near at hand. The editor says, in the *Dispatch* of August 22nd, after alluding to the practice of some journals to show up Ireland as to crime—"Let us cast a glance at some of the wild sports of London and the provinces, and see, whether in point of morality or humanity, England is one whit before Ireland;" but he never once says, in order to show what is the great incentive to crime, and thus impress the public with the horrors of drinking, that strong drink was the exciting cause in almost every case recorded; so, to complete his work, we will show how far strong drink had to do with the following cases, and leave our friends to form their own judgment.—C. S., committed to Newgate for stabbing with a file, and otherwise ill treating his wife when drunk.—D. A., accused of arson when he was not sober, having drunk some ale, and afterwards some brandy. The prisoner had been quarrelling with his wife, and, in revenge, he took her clothes out of the trunk, and was burning them, when the chimney caught fire, and part of the boards were burnt.—C. B., sentenced to a fine of £5., or two months' imprisonment for a violent assault on her own mother. She was a violent, dissipated woman, whose countenance was a perfect index to her mind; and she had only been released from imprisonment about a fortnight for similar violence.—J. H., committed for stabbing her paramour with a knife. He had separated from her about ten months ago. The prisoner, who is a fine young woman, said, in defence, that she did not recollect any thing of the affair.—T. R. A., the landlord of the Britannia, licensed ale and beer-house, in Ratcliffe Highway, for defrauding a poor sailor, was fined £10., or three months' imprisonment, with hard labour, and to restore the sailor's chest, which he had detained, or pay 30s., the alleged value of it. The poor fellow had just been paid off from the *Hercules*, and was taken in tow by this scoundrel of a landsbark, taken to his house as a home, and charged £2. 8s., including 14s. for board and lodging from Friday till Monday, although he had only partaken of two meals in the house, and had never slept there at all. The sailor paid him 30s., and allowed him for twelve pots of beer, although he had only drunk six. He smoked his own tobacco, but the defendant charged him for it notwithstanding. Oh! that all our brave tars were teetotalers, with good teetotal homes to receive them when they came ashore, then would such rascalities be at an end.—S. J., transported for ten years for stabbing T. W. with a knife. The prisoner and the prosecutor had been at a public-house in Manchester for many hours, the parties being engaged in playing dominoes; a quarrel subsequently ensued, and the prisoner waited for some time to attack his opponent, he having been turned out of the house.—M. G., found guilty of the murder of his wife. The prisoner and his wife lived in the borough of Manchester, and both were persons of somewhat intemperate habits. The unfortunate deceased was much addicted to drink, and this had been frequently a source of great irritation to the prisoner. The week on which the deceased met with her death, was the Manchester race-week. She had attended the races, and on several occasions had come home much intoxicated. On Saturday, 29th of May, she was in the

neighbourhood of her own house, and was so drunk that she required to be assisted home. The prisoner, on coming down stairs, and finding her lying on the floor in this condition, stamped upon her belly, and taking up the poker, struck her on the same part of the person. Inflammation of the peritonium came on, and in the course of the following day (Sunday) she suffered miscarriage. She continued to get worse, and died on the Wednesday. The prisoner, who was in liquor, cursed her, and said he wished he had killed her.—J. L., transported for life for killing F. D. by stabbing him with a knife. The prisoner kept a beer-shop at Charlton-cum-Hardy, and on the occasion when the circumstance took place, the prisoner, deceased, and another, were drinking. All the parties were very much intoxicated, and a quarrel arose about the prisoner's wife, when he went into the kitchen, got a knife, and meeting the deceased in the passage, plunged it into his body to the depth of eight or nine inches, penetrating the pericardium, and causing instant death.—J. R., tried at the Central Criminal Court on his own confession of the murder of H. W., but found Not Guilty. They had about two years ago been drinking in the neighbourhood of the Tower. They left the public-house together, and took a hackney-coach in the Moorfields, for the purpose of conveying them home to their residences in the neighbourhood of Gray's Inn Lane. They stopped the coach in Redcross Street, and had something to drink, got out at Gray's Inn Lane, were both tipsy, and one had a wound on his eye. He went home, but soon after died, and on examination a severe wound was found over the orbit of the eye, which penetrated to the brain, and had caused death. Two umbrellas were found in the coach, and the ferule of the one opposite the deceased, the handle was downwards, was covered with blood.—W. S., a wretch who, about twenty years ago, was tried and acquitted on a charge of having cut off the head of his child, was indicted for feloniously cutting and maiming M. A. S., a woman with whom he cohabited. On the night of Sunday, 25th July, they came home together, both of them partially intoxicated, a quarrel took place, in the course of which he seized a knife from the table, and attempted to stab her in the throat; she struggled with him, and saved her throat, but got her fingers very seriously cut, one of them to the bone. He was sentenced to twelve months imprisonment with hard labour.—J. McC., described as a naval officer, was fined £7 for assaulting a married woman, and using threatening language to her husband when intoxicated.—Several wretches induced two little boys to fight, one of whom was killed. The reward to the conqueror was to be some beer and halfpence. They gave the child who was killed a quantity of rum and beer, and made him drunk. The other boy declined to drink any, and ran away.

Such a horrid catalogue of crime as this, all resulting from strong drink, would, one would think, make every right thinking person abstain for ever from such body and soul destroying liquors; but we find, unhappily, that some are, from one motive or another, induced to go back to drinking habits after having been pledged to abstain, and now and then such fatal results as the following are the consequence. An inquest was held by Mr. Wakley on the body of J. M., who had been a totaler for four years, but had broken his pledge. He had been drinking, and scratched his hand, returned home very ill, became worse, and died next morning. He drank at such a rate that he left his family without fire or food. His brain and lungs were congested, and the latter gorged. His liver was a drunkard's. The action of the inflammation and fever on a depraved system caused so fatal and speedy a termination. The doctor, who recommended such characters to be confined in asylums, and fed on salt, water, and bread,

said that he constantly held inquests on fine men who died from drinking. Verdict—died from an inflammation of the veins of his left arm, the result of scratches produced by drunkenness.

Reclaimed drunkard! do not tamper with this deadly foe, strong drink. Teetotaler! let this sad exhibition of depraved nature make you tenfold more energetic. Drunkard! be warned in time, you know not what evils your dread sin may lead you into. Moderate drinker! remember these were all once as you are, and little thought they should ever fall so low. Christian! ye that profess to love God and man, give us your influence to root out this scourge from our highly-favoured land. Oh! one and all! come to the rescue, rescue your fellow-man from strong drink and crime!

T. V. H.

THE TEA DUTIES.

In the *Times* of Monday, Aug. 16, is an excellent article on the Reduction of the Tea Duties. After remarking on the fiscal and commercial advantages, the writer remarks:—

"But there is another aspect under which the question presents itself, which renders it perhaps of still graver importance. A reduction in the tea duty, if it worked in the manner we suppose, would effect a great change for the better in the habits of every class of our population, by supplying them with a substitute for intoxicating liquors.

"It is impossible to overrate the importance of this consideration. The temperance movement in Ireland did not, unfortunately, produce permanent effects; but this was the natural result of the manner in which it was conducted. An appeal was made to the enthusiasm of an imaginative and excitable people. Now, great social changes, to be durable, should be based upon habit; that will be found in the end to be the only secure ground of reliance. Medals and pledges can never take the place of the natural wish to do the same thing tomorrow that we have done yesterday and to-day. Sumptuary laws have long since been abandoned, and the more politic legislation of modern times has admitted the principle, that the practice of the moral virtues should be rather encouraged than enjoined—rather suggested than enforced. All that we can do is, to place the great mass of the population under favourable conditions for contracting orderly and sober habits, the rest must be left to the innate workings of human nature, which would appear more prone to pass from evil to good than to fall from good to evil.

"When we come to examine the fearful records of crime, which the reports from the police offices and the assize towns furnish us with day by day, and month by month, in nine cases out of ten, it will be found, that intemperance has been the immediate cause of the deplorable transgressions against the laws of society which are there set forth. The gin-palace and the beer-shop are but the vestibules to the gaol and the convict hulk. Any measure, then, which would strike at the root of this evil, would be a thousand times more beneficial to the country in its indirect than in its direct effects. The CHANCELLOR of the EXCHEQUER, when considering even the fiscal effects of the removal of the duty upon tea, must be prepared to take into account the expenses incurred for the maintenance of the police offices where the drunkard is brought up for examination, of the gaol where he awaits his trial, of the poor-house where his wife and family must be supported by the country, of the asylum, the hulk, or the penal colony where he must end his days."

NATIONAL TEMPERANCE SOCIETY.

The committee, desirous of extending their operations, and diffusing a knowledge of their principles, have engaged four agents, who, in addition to lecturing and addressing public meetings, are employed in collecting funds to enable the society to make efforts commensurate with the greatness of the object. These gentlemen, Messrs. Whitaker, Inwards, Hudson, and Culverwell, have been holding a series of meetings, in the metropolis and its neighbourhood. One of the meetings took place on Wednesday evening, August 11th, in Bishopsgate-street Chapel, Rev. H. Townley's, which was filled by a highly respectable and intelligent audience. The chair was occupied by JAMES SILK BUCKINGHAM, Esq., who, on entering the chapel, was received with loud applause.

He addressed the meeting as follows:—They had assembled to call attention to what had been very properly called the Temperance Reformation. They remembered the time when temperance principles were laughed at. None of them then thought to see it in so short a time taken into such favour, received into the high places of the earth, and acknowledged by all as one of the greatest of moral reforms. Even those who did not act on their principles commended them for what they were doing.—(Hear.) These things afforded them great encouragement, and should stimulate them to make greater exertions. One of the chief difficulties, as he thought, had been, that those who from their superior position in society should have aided them, had stood aloof, and in some instances, had opposed them. Not only the makers, and those interested in the traffic, but intelligent, influential persons, and those whose piety could not be doubted, had been found amongst this number. He, however, believed that before long, those individuals would be brought in.—(Hear.) He believed that truth was great, and would prevail. They were anxious to have with them, medical men, magistrates, and above all, on account of their number and influence, ministers of religion. Some of these had thought that they were putting teetotalism in the place of the gospel. It was inconceivable how men could come to such conclusions. There was ground nevertheless for encouragement. He remembered presiding at a similar meeting about two years ago in the school-room, underneath that chapel, it being a question with the authorities as to whether it would be right to allow the chapel for the purpose. But there they were, and he doubted not that had even a better place been at the disposal of the friends it would have been at their service.—(Cheers.) That was a thing worth rejoicing over; because, although there was nothing in the act of holding a meeting in a chapel, any more than in a school-room, for the place was consecrated by the purpose for which it was used, yet it did indicate a difference in the state of public opinion.—(Applause.)

Mr. THOMAS HUDSON, who was the first speaker introduced, was cordially received. The observations he should have the honour to offer, must be regarded as a mere statement of the case; those who would succeed him would make the appeal. He trusted the statements and the appeal would be of such a character as to oblige that respectable meeting, before its separation, to tender their sympathy and co-operation.—(Hear.) He thought that at no period had so much activity been displayed by the people of this country in the acquisition of riches. Yet they took but little notice of the economical principles of the Temperance Reformation. He held that strong drinks were

the dearest things that entered a man's house.—(Hear.) Yet millions were spent every year, not simply by the drunken and the profligate, but even by the respectable members of society.—(Hear.) In proof of this, the speaker entered into some ingenious calculations, by which he threw theonus on *all* who were in the practice of patronising the drinking system.—(Cheers.) Proof was in hand, that at least 75 per cent. of the £8,000,000 raised in this country, were applied to the maintenance of drunken paupers, or those who had been reduced by intemperance. There was no institution that was not injured and grossly imposed upon in consequence of drink—there was none that would not be greatly benefited by the diffusion of temperance principles.—(Hear.) In the month of December, of last year, out of fourteen cases of casualties admitted to the Bristol Infirmary, three were directly traceable to drunkenness, and the fourth was a presumptive case. The speaker then stated the details of these cases in corroboration. He thought, then, the temperance cause worthy of general support. He sought to lessen the poor-rates, to supersede the necessity of men becoming dependent paupers and hangers on upon the charity of others; and he sought above all to make the homes of this nation become, what they were fitted to be, the happiest homes in the world.—(Applause.)

Mr. THOMAS BEGGS, Secretary of the National Temperance Society, who was much cheered, showed the bearings of the temperance question upon education. He complained that in the discussions which had taken place on the subject of Government Education, little or no attention had been paid to the causes of our juvenile ignorance and depravity. It was too much the case that men mistook cause for effect, and attacked the more proximate causes of an evil instead of the primary ones. As an illustration, there were a class of minds, who, whenever it was proved that there was a great neglect of religion among the people could think of no other remedy, than building churches. He thought it would be far better to institute a preliminary inquiry—Why are those who have already not filled?—(Cheers.) And thus with ignorance: it was undoubted that a great amount existed. He could, if necessary, produce a whole library of statistics to prove it. It was proved by the records of crime and the reports of prisons. On this immense amount of ignorance being exhibited, some minds suggested school teachers, and education. He knew that more schools were wanted, and better teachers too; but it would have only a partial effect so long as those seminaries of sin—the gin-shops and public houses, were kept open. He had caused some inquiries to be made in the immediate neighbourhood of the place in which he then stood and he found that there were no less than fifty houses for the sale of intoxicating drinks while there were only sixteen Sabbath and weekday schools, including all kinds of schools, and it might be fairly computed that there were at least 1500 children without instruction. These were fearful facts to contemplate, for while these children were thus neglected, they were being educated in our streets, to people our workhouses, to fill our gaols, and some perhaps training for the hulks and the gallows.—(Hear.) Wherever inquiry had been made, as to the reason of the small attendance at the various schools, the answer invariably was intemperance or poverty. Seeing, then, that intemperance was the cause of seven-tenths of the poverty, intemperance might be fairly said to be

the cause why the education of the children of the poor was neglected, and much was required at our hands. Besides the school, the home education had to be looked to: what could a few hours a day do, even in the best conducted school, to counteract the pernicious influences of a drunkard's home.—(Hear, hear.) Vast numbers of our children had their first lessons in evil from the example from profligate parents. This was a consideration that ought to stimulate them to increased endeavours. Law or Government could do little, the work was with the people.—(Cheers.) The morality of the people must put down the drinking system.—(Hear.) There were, however, as had been already observed, many things to encourage them. The fact that Government, which had been accustomed to bestow testimonials only upon warriors, or those who pandered to the vices of courts, was beginning to reward the benefactors of mankind. This was more worthy than trophies erected to their destroyers.—(Loud cheers.) It had testified its approval of the self-denying labours of Father Mathew, by giving him an annuity of £300. per annum, this was to his mind a most pleasing sign of the times as regarded the progress of their principles.—(Cheers.) Another encouraging circumstance was, the testimony which a large number of the most talented and influential members of the medical profession had recently borne to the advantages of entire abstinence from intoxicating liquors. The certificate which he read was signed by upwards of 1,200 medical men. He would not detain them by reading over the names of these gentlemen, and it would be invidious to make selections: yet he could not refrain from mentioning, that Dr. Forbes, the physician to the Queen, was one of those who had signed this document, and that he had recently shown his attachment to the principle, by allowing his name to be placed among the Vice-Presidents of the National Temperance Society. (Mr. Beggs sat down amid much applause.)

Mr. T. WHITTAKER was received with great cheering. He was glad that the chairman had announced that there would be a collection. He thought that the society might derive great assistance from that meeting. If 100 persons would give 5s. each, fifty 10s. each, and twenty £1. each, there would then be no difficulty in extending such meetings to an indefinite extent.—(Cheers.) Mr. W. then referred to an observation made by the chairman, as to the altered position of the temperance cause. He had that day come from Cirencester. As proof of the onward march of the cause, on the previous night he had the pleasure of addressing a large and influential meeting in the beautiful Temperance Hall of that town, which stood on a site formerly occupied by a brewery. That brewery had been purchased, and the Hall built by the munificence of Christopher Bowly, Esq., at an outlay of £2,000.—(Great cheering.) It was consecrated to benevolent purposes free of expense; and what was most cheering of all was the fact, that the floor of the building was composed of the staves of the barrels formerly in requisition in the brewery.—(Renewed cheering.) He could remember the time when persons would not admit that teetotalism was good for everybody or everything; now, go anywhere, they met with persons who admitted that their principles were good for the drunkard. They were, however, not to be let off by this admission.—(Hear.) Teetotalism was a good thing for the drunkard, so were schools for children, but some one must teach them; so were goals for thieves, but honest men

must build them; so were lunatic asylums for madmen, but sane persons must erect them. Mr. Whitaker proceeded eloquently to enforce the duty of abstinence as a means of reclaiming the intemperate. In conclusion, he observed that the more he looked back on the way by which they had been led, the more he was convinced that teetotalism was of God; and all heaven seemed to say in language not to be misunderstood, Persevere! Thousands of reclaimed drunkards who had washed their robes in the blood of the Lamb, joined in the cry, persevere; thousands of lost drunkards in eternity groaned, persevere; ten thousand reclaimed and converted drunkards swelled the chorus, persevere. A voice came from the north, persevere; it was echoed back from the south, persevere; the east and the west caught the sound and flung back the word persevere. Write it on every banner, print it on every tract, engrave it on every heart: persevere until this the plague-spot of drunkenness is wiped from our country's brow, and the waters of abstinence, like the holy water of the sanctuary in Ezekiel's vision, be seen issuing from the east and the west, rising to the ankles, then to the knees, then to the loins, until the waters are risen waters to swimming, a river that cannot be passed over. (Mr. Whitaker was loudly cheered on resuming his seat.)

Mr. W. SPRIGGS moved a vote of thanks to the minister and managers of the chapel, and J. S. Buckingham, Esq., for presiding.

G. W. ATWOOD, Esq., seconded the motion, and stated to the meeting that the Rev. H. Townley, the minister of the chapel, was a pledged abstainer.

After a few remarks from the CHAIRMAN, the meeting (which was one of the most interesting we have ever attended) separated.

PRESENT ASPECT OF THE TEMPERANCE REFORM.

Extract from J. Henry Clark's Prize Essay on "The Present Position and Claims of the Temperance Enterprise."

The present aspect of society presents the greatest inducements to labour in the cause. An effort has been manifest among the masses every where of late to elevate their condition in society. Mental and moral degradation so uniformly result from intemperance, that in the attempt on the part of the society to lift itself up, every means must be resorted to, and every threatening danger avoided.

There is in the public mind a strong conviction in favour of temperance principles. This under-current of opinion nothing but their popularity will develop. Fashion, however, which has somewhat served the cause, now threatens to become again its powerful opponent; new efforts must be put forth, or the labour of a quarter of a century will be lost.

The generation that has seen and suffered the evils of universal intemperance is rapidly passing off the stage; those who have been active in the service have become wearied, and the younger portion of the community look upon it as a stale subject, lacking the dignity if not the importance that would commend it to their notice. Thus the present moment is one of danger.

Each political convulsion, every famine that visits Europe, will drive to our shores, and mingle with our people a mass of population quite unacquainted with temperance arguments, accustomed to drink freely, and unaccustomed to think for themselves; thus the work is to be done perpetually anew. In a quarter of a century

our population will become one hundred millions, four times Great Britain, and three times France. Some who hold in their hand this tract will stand in the midst of that teeming multitude. How vastly important the bearing of every moral question at this crisis of our history!

The war with Mexico is teaching young men to drink, and at its close will throw back upon society a class of men morally destroyed by the idle dissipation of camp life, to circulate the dangerous lessons there learned.

The advocacy of temperance principles has fallen into disrepute. The dignity of temperance advocates has not been sustained, and audiences are accustomed to be amused, rather than listen to the discussion of moral truths.

The divisions of the great temperance army have too many *separate interests*. Some have fallen in the rear, thereby permitting other departments to assume responsibilities to which they are inadequate.

All seem to have depended too much upon legal assistance, which cannot do much in the advancement of a mere moral enterprise. Like the waggoner in the Latin fable who called upon Hercules, and neglected to put his shoulder to the wheel of the mired carriage, we have stopped working, and with our eyes upon the Legislature, we have allowed the evils of intemperance to increase, forgetting that there were *no inherent principles in law* to suppress the traffic or stop intemperance.

The vigorous efforts which have advanced the cause to its present high position, must still be employed to retain its influence, and secure its further progress. Let us not allow the flood-gates again to be thrown open, inviting back the ruin and the scourge of former years.

A DRUNKARD ON FIRE.

Dr. Nott, in his lectures, gives the following account of a young man about twenty-five years of age:—

"He had been a habitual drinker for many years. I saw him about 9 o'clock on the evening on which it happened; he was then, as usual, not drunk, but full of liquor. About 11 o'clock the same evening, I was called in to see him. I found him literally roasted, from the crown of his head to the soles of his feet. He was found in a blacksmith's shop, just across from where he had been. The owner, all of a sudden, discovered an extensive light in his shop, as though the building was one general flame. He ran with the greatest precipitancy, and on throwing open the door, discovered a man standing in the midst of a widely-extended, silver-coloured flame, bearing, as he described it, exactly the appearance of the wick of a burning candle in its own flame. He seized him (the drunkard) by the shoulders, and jerked him to the door, upon which the blaze was instantly extinguished. There was no fire in the shop, neither was there any possibility of any external source. It was purely a case of spontaneous ignition. A general sloughing soon came on, and his flesh was consumed or removed in the dressing, leaving the bones, and a few of the larger blood-vessels; the blood, nevertheless, rallied round the heart, and maintained the vital spark until the thirteenth day, when he died, not only the most loathsome, ill-featured, and dreadful picture that ever was presented to human view, but his shrieks, his groans, and his lamentations also, were enough to rend a heart of adamant. He complained of no pain of body; his flesh was gone. He said he was suffering the torments of hell, that he was just upon the threshold, and should soon enter its dismal cavern; and in this frame of mind he gave up the ghost."

THE WORLD AHEAD OF THE CHURCH.

The following extract is from an excellent article in the New York Evangelist.

To the shame of the church it must be spoken, the foremost men in some of our philanthropic movements, in the interpretation of the spirit of the age, in the practical applications of Christianity, in the reformation of abuses, in the vindication of the rights of man, are men who make no profession, and whom we have no reason to believe to be experimentally acquainted with Christianity. The Church has pusillanimously left not only the working oar, but the very reigns of certain necessary reforms of the day in the hands of men, who if not before inimical to Christianity, will be made so by Christianity's neglect of what is its proper mission to look after. They are doing practically with all their might for humanity's sake, what the church ought to be doing as heartily, through its ministry and representative men, for Christ's sake.

And if they succeed, as succeed they will, in abolishing slavery, in banishing intemperance, in killing war, in restraining licentiousness, in reforming social abuses, then the recoil upon christianity, the antagonist reaction from these christianized sensibilities upon the cause of religion itself, will be disastrous in the extreme.

Wo be to religion when irreligious men, by force of nature, or the tendency of the age, get ahead of the church in morals, and in the practical work of christianity. In some instances they are already a long way ahead. And we might specify individuals and journals in this country that are before the recognized organs of the church, in the advocacy of truth and righteousness and liberty. It would be difficult to say whether there is the more disgrace or danger in a fact like this.

We learn from the Scriptures, and it is a little remarkable that it is the only exact definition of religion found in the sacred volume, that pure religion, and undefiled before God, even the Father, is this, to visit the fatherless and widows in their affliction and to keep one's self unspotted from the world. Look not every man on his own things, but every man also on the things of others. Remember them that are in bonds as bound with them; whatsoever ye would that others should do to you, do ye even so to them.

AN UNGODLY MINISTER.

Ah! how awful is the thought!—a man sent to show to others the way to heaven, while he himself all the while is walking in the way to hell!—An ambassador of Christ, in whose heart Satan is enthroned!—A watchman, in unholy alliance with the enemy!—A man, in point of privilege and office, exalted to heaven, yet brought down to hell! Fathers and brethren, who bear the sacred office of the ministry, suffer the word of exhortation. A worldly, wicked, ungodly minister, is a moral monster,—the church's curse;—the living image of Satan when he transforms himself into an angel of light; and if joy could be felt in hell, it would be felt when such a man intrudes upon the high vocation. And the divinely-attested fact, that such a man once held it, should lead all who hold it to the closest self-scrutiny. Think of a minister, with all his opportunities of knowledge and of usefulness,—with all his seasons of devotion;—a man whose very business is connected with religion, and whose hourly pursuits are, or ought to be, such as others can only occasionally enjoy;—think of such a man testifying what he knows not, and speaking of what he has never realised or enjoyed,—an Achan in the camp,—a

Judas among the twelve! Trace him to his death-bed; he looks back, all is comfortless! forward—all is despair! He cannot say, "This is our rejoicing, the testimony of our conscience, that in implicit and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." The words, joyful to others, ring as the sentence of damnation in his ears,—“Give an account of thy stewardship;” and this will form one of the bitterest ingredients in his exhaustless cup of misery, that he held the torch to illuminate the pathway of others, and never felt its genial warmth, or was illumined by its cheering ray. Let us, my dear fathers and brethren, imitate another apostle, who said, “I therefore so run, not as uncertainly; so fight I, not as one that beatech the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.”

* * * Our readers may better conceive than we can express our feelings, on receiving the above extract from a Sermon, it seems, on the Death of Judas, preached twenty-four years ago, in Dublin, by a Presbyterian minister then respectable and popular, but now—utterly undone by strong drink! Little does our correspondent seem to have dreamed that the author of the awful picture he has sent us, has himself supplied, in his own person, an awful illustration! We were ignorant of the passage as our correspondent seems to have been of the author; but the providence of God has, by him and us, brought them thus together. May he in mercy render the dread fact a useful lesson to all his servants.—EDITOR, *Christian Witness*.

Extract from the Life of BENJAMIN DELESSERT, the founder of Savings' Banks at Paris, translated from the journal “*De la Société, de la Moralle Chrétienne*,” for July, 1847, p. 23:—

“Good measures operate with less promptitude than evil. The lower classes abandon themselves to excess with a deplorable facility; but great efforts are always necessary to change the manners, and uproot pernicious habits. Restless and suspicious, the people often look upon the benefits offered to them as snares; they resist a certain time, even against evidence. The owners of drinking houses looked with alarm on an institution, the vowed object of which was to reform the drunkard, would spoil their profits: they made a fierce resistance. The Savings' Banks had to contend against adversaries certainly not respectable, but having a strong hold on the people.”

DRINKING AND PAUPERISM.

A gentleman of Sunderland very recently told me, that he had been a Poor-law guardian seven years, and that having heard a great deal of the efforts made for the suppression of the drinking practices so generally prevalent, and of the improvements which these efforts had produced in the character and condition of the people, he was anxious to ascertain for himself how far these assertions were borne out. For this purpose, he made a point during three months of making himself acquainted with the history of every individual applying to the board of guardians for relief. And during the whole three months, (said this

* A publication forwarded to the National Temperance Society, from Paris, monthly.

gentleman,) I never met with a solitary instance of an abstainer making an application.”—From *The Model Parish*.

[On careful investigation, it will be found that national idleness and poverty have been the uniform concomitants of free indulgence in the use of intoxicating liquor. The injurious effects of intemperance on industry were found by the Parliamentary investigation, which took place a few years ago, to be the “*extinction of dispositions for practising any useful art or industrious occupation.*” Such, indeed, will be found to be the universal tendency of this vice.—*Bristol Herald*.]

LIFE ASSURANCE.

WORSE THAN AN INFIDEL.—It is something more than wrong, it is criminal, for men with families dependent upon their labour for the means of existence to neglect the benefits of life insurance. We know of a man who died a few days ago in this city, leaving four young orphans without a dollar in the world, and not money enough to pay for his shroud. This man was a daily operator in stocks, in Wells-street, and had formerly been in easy circumstances. What a pity he had not been wise, and provident enough to have laid aside one shilling a-day for life insurance, which would have secured to his children the sum of 5000 dollars at his death. He that provides not for his own family is worse than an infidel.—*New York Evening Mirror*.

[We regret that there is so much practical infidelity in this city (Bristol) on this important subject, even among teetotalers, from whom better things should be expected. We hope that the foregoing remarks of our American contemporary will have a salutary influence upon all those who have hitherto neglected their duty in this respect.—Editor *Bristol Herald*.]

WHAT THE WESLEYANS COULD DO!

A correspondent of the *Wesleyan*, who supposes 1s. per week to be spent by the members of the Wesleyan Society, on the average, in intoxicating drinks, makes the following calculations, shewing what might be accomplished by abstinence, in seven years:—

470,000 members, at 1s. per week, is	£23,500
In one year	1,222,000
In seven years	8,554,000

This amount, he calculates, would provide for the spiritual wants of mankind to the following extent:—

1,000 chapels at £3,000. each ..	£3,000,000
5,000 preachers at £250. each ..	1,250,000
5,000 schools at £500. each ..	2,500,000
5,000 schoolmasters and assistants to missionaries, &c. at £100. each	500,000
20,000,000 bibles and general school books at 1s. each	1,000,000
3,000 missionaries' schoolmasters' outfit at £100. each ..	300,000

£8,550,000

Leaving a balance in favour to the amount of 4,000

Let your school education be ever so excellent, what can a few hours a day do, in counteracting the pernicious influences which must ever be at work under the drunken parent's roof! Can any discipline be more deplorable!—*Prize Essay on Juvenile Delinquency*, by THOMAS BEGGS.

National Temperance Society.

OFFICE 11, TOKENHOUSE YARD.

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| John Cassell. | |

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John Meredith.

SECRETARY.
Thomas Beggs.

NATIONAL TEMPERANCE SOCIETY.

The Committee, some months ago, issued an appeal on behalf of funds to support a series of efforts in contemplation. In consequence of the distress in Ireland, and other causes, this appeal was only attended with very partial success. The heavy visitation which has passed over us, is another argument, however, in favour of increased exertions in behalf of the temperance cause. Every consideration of sound policy calls upon them to oppose a system which is wasting the food of the people, and spreading abroad the seeds of crime, poverty, disease, and irreligion. In order to make efforts commensurate with the greatness of their object, the Committee must have placed at their disposal much larger funds. Applications are being continually made to them for assistance they are unable to render, and fields of usefulness are left uncultivated for want of means. They have resolved to resume their application, and to make an energetic attempt to raise up the fund of £5000, originally proposed, and which was stated as necessary to sustain the Society's operations for the years 1847-8-9. In order to do this effectually, they have engaged four agents, who, in addition to public lecturing on the principles of the temperance reformation, will be employed in collecting funds. The following gentlemen are engaged as collecting agents:—

- Mr. Thomas Whittaker,
- Jabez Inwards,
- Thomas Hudson,
- William Culverwell.

The Committee trust that the temperance body will support their efforts to spread the principles of temperance, and place the Society in a position to make greater exertions than ever to destroy the drinking system.

SUBSCRIPTIONS.

£ s. d.		£ s. d.	
Andrews, Mr. W.	0 5 0	Hornbuckle, Rev.	1 0 0
Arphor, Mr.	d. 0 5 0	W. T.	1 0 0
Bass, Mr. D.	d. 0 2 6	Horsleydown Collec.	6 9 4
Bow Society	0 5 0	Hunt, Mr. Georced.	0 5 0
Beccles Society	1 10 0	Harrill, Mr. F.	0 5 0
Bousfield, Mr. R. d.	0 10 0	Harrison, Rev. J. N.	1 0 0
Bailey, Mr. John	0 5 0	Joy, Mr. James	0 5 0
Bowly, D., Esq.	2 0 0	Johnson, Mr.	1 0 0
Brookes, S., Esq.	1 0 0	Jull, Mr. W.	1 0 0
Clarke, Mr. E.	d. 0 5 0	Kinghorn, Mr.	0 10 0
Clarke, E., Esq.	1 1 0	Lawley, Mr. W. d.	0 10 0
Dodd, Mr. T. C.	0 5 0	Marsh, R., Esq.	1 1 0
Fitzroy Society	d. 1 0 0	Maidstone Society	1 10 0
Friend	d. 0 2 6	Sims, W., Esq.	1 1 0
Do.	d. 0 1 0	Staines Society	d. 1 0 0
Do.	d. 0 1 0	Tanner, Mr. W. T. d.	0 5 0
Grant, Mrs. Hannah	5 0 0	Tisdall, Mr.	1 1 0
Glass, Mr. Joseph	1 1 0	Wilson, Mr.	1 1 0
Greayer, Mr. W. S., jun.	5 0 0	Wild, Mrs., & family	1 0 0
Gloucester Society	1 0 0	Wyles, Mr. Thos.	0 10 0
Hill, Mr.	1 0 0	Webb, Mr.	d. 0 2 6
Hawkins, J., Esq.	1 1 0	Young, John, Esq.	2 0 0

SPECIAL FUND.

A. N. £50 0 0

BRUNSWICK.

To the Committee of the National Temperance Society.

Honoured Brother Associationists,—

We have the honour to inform you, that the third general meeting of the German Associations against spirit drinking, will take place at Brunswick, on the 4th, 5th, and 6th October next, and invite you to this assembly to honour it with your presence, and to send deputies of the associations of your country here, and also to make known in our name in all your total abstinence papers an invitation.

1st. The Members of the Association will meet in Brunswick, on the 2nd October, at the Hotel d'Angle terre, to hear from the private State-Chancellor Pirscher further particulars; also about lodgings, &c., &c.

2nd. In the afternoon, at 2 o'clock, on the 3rd October, a sermon will be preached in the Brother's Church.

3rd. On the 4th, 5th, and 6th, the business of the Association will commence at 9 o'clock in the morning and end at 2 o'clock in the afternoon, each day.

4th. On the last day, after business is concluded there will be a meeting of the members to dinner.

We have been deputed to inform you, that Pastor Böttcher sends his heartfelt brotherly greeting to you and our friends; at the same time, we beg your usual courtesy and friendship.

Brunswick, 1st Aug., 1847.

The Association against brandy drinking in Brunswick.

By order,
(signed) D. PIRSCHER.

Lachmann.

WESLEYAN CONFERENCE.

The following was circulated among the members of the Wesleyan Conference, during its sittings we believe, by the British Association:—

REV. SIR,—The following extract from a work entitled "Practical Considerations on the Christian Sabbath," by the Rev. P. M'OWAN, is respectfully submitted to your serious consideration:

"It strikes us as a remarkable fact, that what is commonly regarded as flagrant breaches of the

Sabbath, the sale of spirituous liquors is scarcely reckoned a sin. In London, porter is openly hawked about the streets; and those families are thought excessively precise who do not take it on the Lord's Day. In the country, public-house keepers who will not entertain company, nor sell spirits, are spoken of as paragons of goodness. How comes this about? How is this lenity to this most pernicious practice to be accounted for? In our opinion, those who retail spirituous liquors on this day, and who afford harbour to the sons and daughters of dissipation, are pre-eminently guilty. They not only neglect the means of grace themselves, but they furnish that which unfits and indisposes others for worshipping God, either in public or private. They poison and pauperize the working classes by wholesale. They are factors for the devil, and a curse to our nation. Though it may be an equal sin in the sight of God, it would be far less injurious to society, were the mason to take his plummet, his trowel, and his other implements, and proceed with the building he had been erecting the preceding week. There is a woe recorded against the man who giveth his neighbour drink, that putteth his bottle to him, and maketh him drunken; but a tenfold woe shall be the portion of those who make a trade of this practice on the holy Sabbath."

Liverpool, August, 1847.

HER MAJESTY'S BENEVOLENCE.

We are gratified to find that Her Majesty's benevolence has just been exerted in two instances that are calculated to afford very great satisfaction to the country. The first is the conferring of a pension of £300 a year on the REV. THEOBALD MATHEW, in consideration of the sacrifices he has made in the promotion of temperance, and the services he has thus rendered to the poorer classes. The second generous grant from the civil list is a pension of £200 for life to Mr. Leigh Hunt, in consideration of his contributions to English literature.—*Morning Chronicle, June 28th.*

SUGAR USED IN DISTILLERIES.

3,477,453 lbs. of sugar were used by licensed brewers in the United Kingdom, from the passing of the Act 10th Victoria, cap. 5, to the 5th of July last. The quantity of sugar taken into stock by distillers, during the same period, amounted to 11,419 cwt.; the quantity actually conveyed to the mash tun, to 10,026 cwt.; the quantity of proof spirits made therefrom, to 105,165 gallons; the average produce of gallons of spirits per cwt. of sugar, to 10.49; and the total amount of drawback allowed on such spirits, to £5,867.—*Times, Wednesday, Aug. 18.*

THE PULPIT.

Is my reader one who ministers in holy things? I would respectfully suggest that your responsibility is great if you refuse to enlist in this cause. Your position places you as the leader of moral and religious enterprises, and your course will influence many minds. The cause has been much staid, and is now impeded, for the want of the hearty co-operation of a few of our clergy; and because the pulpit of some of the best friends of the cause has been too long silent. Unless sustained at the altar of God, I have no hope for the perpetuity of this institution, or the continued blessing of the Almighty upon its efforts. Here it began as a specific movement—here it belongs; and from this source of every moral enterprise it may not be disconnected.—*Dr. Clark's Prize Essay.*

Home Intelligence.

MISSIONARY LABOURS.

While journeying from Dorking to Betchworth, the missionary met with T. C. He was spoken to. In reply, he said he had been a teetotaler two years and eight months, and was never so well in his life. The missionary asked him what induced him to break his pledge—he replied *bad company*. He had a good situation at Mr. Peto's, and was earning good wages, and at that time he had a good suit of clothes, a watch in his pocket, and plenty of money, which were very soon exhausted in drink and bad company. He said this happened three years ago, and he had done no good since he broke his pledge. His father got tired of his conduct (who he said had been a teetotaler for thirteen years) and went to America out of his way, and has never written to let him know where he is.

This young man appeared to suffer remorse, and as if self-convicted, said he wished he had continued a teetotaler, it would have been a very great deal better for him, for he knew not where to go nor what to do. He was advised to try again, and ask for divine aid to keep him from falling. He replied I will take your advice. He then resigned the pledge.

While passing through Betchworth, met with T. W., a drunkard, who looked very badly. His face was bruised, and he had a black eye. In his reply to the missionary, he said that such was the nature of beer and ale, that after he had taken one pint, he was sure to want another directly afterwards, and in consequence of this, he had often become intoxicated, which he knew was debilitating his constitution very much. It would be a great thing for him he added, if he could but make up his mind never to take any intoxicating drinks again. He said I can assure you my wife would like it much, for she has often endeavoured to persuade me to become a teetotaler. The missionary gave him advice as to the best means of carrying out the principle. He consented to give teetotalism a trial, and signed.

This man is related to a family who has been notorious for drunkenness for many years.

W. STONEMAN.

SUMMARY.

Drunkards spoken to	4
Farm labourers addressed	358
Drunkards visited	5
Families	137
Day schools	2
Infant	1
Railways	2
Revisits, families	416
	225

RESULTS.

Signatures, drunkards	1
Resignatures	1
Signatures, others	4

METROPOLITAN.—PUBLIC MEETINGS.

Special meetings of a highly interesting character, in connexion with the National Society, have been held, at which deputations have attended. The attendance has in every instance been large and respectable, and a powerful impression for good has been left on the several audiences addressed. The labours of the agents

have been chiefly confined to the metropolis and its environs. A few meetings, however, have been held elsewhere.

On July 20th, a festival was held at Maidstone, at which Mr. Jabez Inwards attended: a meeting at Barning was also attended by the same speaker, on the following day.

July 22nd, Messrs. Hudson and Whitaker delivered addresses in the School-room, Grosvenor Street Chapel, to a very large and respectable congregation.

Another meeting, under the auspices of the Fitzroy Association, was held in the Rev. Dr. Archer's Chapel, Oxendon Street; Mr. Whitaker presided, and Mr. Thomas Beggs, and Mr. Thomas Hudson, delivered very effective speeches.

A festival was held at Staines on the 26th, Mr. Thomas Whitaker attended on behalf of the National Society.

On the same day, Mr. Thomas Hudson, with Dr. Oxley, Messrs. J. W. Green, Mann, Spriggs, and Mr. McBain, delivered addresses in the Farringdon Hall, on which occasion a memorial to the Wesleyan Conference was unanimously adopted and signed by the chairman of the meeting, James Silk Buckingham, Esq.

On the 26th and 27th, Mr. Jabez Inwards held meetings at Beccles, (Suffolk) which were of a highly satisfactory character.

On the 27th also, a large meeting was held at Harp Alley, Farringdon Street, under the presidency of Mr. James Buckle. Messrs. Whitaker, and Hudson, delivered addresses on the occasion.

On the 29th, Mr. Thomas Hudson and Mr. Whitaker, attended at Fair Street, Horsleydown, where a large meeting provided by the Catholic Society, was convened, over which Mr. Williams presided.

On Monday, August 2nd, a temperance gala took place at Leighton Buzzard, on which occasion not fewer than two thousand persons were present. A public tea party was held in a well erected tent, and about six hundred persons partook of a well provided repast. In the afternoon and evening, addresses were severally delivered by Mr. Bearn of Wellingborough, Mr. Plato of Chesham, Rev. J. Hirvons of Luton, J. D. Bassett, Esq., and Messrs. Beggs, Hudson, Whitaker, and Culverwell, as deputation from the National Society.

On the following day, a public meeting took place at 5 o'clock, at the White Cross, Leighton, when the electors of Bedford were addressed by Mr. Hudson and Mr. Whitaker, on the purity of election in connexion with temperance principles. The day was closed by a meeting at the beautiful Temperance Hall of that town, J. D. Bassett, Esq., presided on the occasion, and effective speeches were given by Messrs. Whitaker, Culverwell, Hudson, and Inwards. Meetings of a no less interesting and influential kind, have taken place at Stoke Newington, Bishopsgate Street Chapel, Suffolk Street, Carlisle Street, and Wardour Street Chapels, and in each case addressed by the deputation. At the close of the meetings, signatures have been obtained and subscriptions handed in, which we hope will continue to augment, so that the committee may have it in their power to extend their operations.

COST OF CRIME.—The procurator Fiscal, of Stranraer, stated at a late meeting that there were single individuals in that place, notorious offenders, who had cost the country hundreds of pounds each, —and one family could not have cost the public less than £1,000.—*Daily News.*

TEMPERANCE GALA, LEIGHTON BUZZARD.

On the 2nd of August, the teetotalers of Leighton determined on celebrating the triumphs of their principle, by holding a temperance gala. The day was delightful. A deputation from the National Temperance Society, consisting of Messrs. Beggs, Hudson, Culverwell, and Whitaker attended.

At two o'clock, a public meeting took place in a large tent erected for the occasion; Mr. Bearn, a good man and true, from Wellingborough, presided. The meeting was addressed by Mr. Plato, of Chesham, an agricultural labourer from the neighbourhood, and Mr. Whitaker, of London.

At four o'clock, the tent was cleared for the tea, of which six hundred partook. By this time, there must have been near two thousand persons from the town and neighbourhood collected together, scarcely a family in Leighton but was represented; many of them of the highest respectability, and there was written upon every countenance, without the aid of intoxicating liquors, rational enjoyment. Amongst the rest, we noticed that good and worthy man, the Rev. J. Wilson, Curate of Leighton, and a decided teetotaler, smiling satisfaction at the scene.

At six o'clock, a waggon was drawn up to a convenient part of the grounds, preparatory to our second public meeting. J. D. Bassett, Esq., was appointed chairman. The meeting was addressed by Mr. T. Beggs (secretary to the National Temperance Society), Mr. Hudson, Mr. Culverwell, the Rev. Mr. Hiron, of Leighton, and Mr. Plato. The speeches were alternately listened to, and apparently produced an excellent impression.

The day finished with an address from Mr. Whitaker in the large tent. The speakers and speeches were worthy of the people, and the people worthy of the speakers and speeches. It was blessed to give and blessed to receive, and all were doubly blessed.

At eight o'clock the grounds were cleared; everybody seemed pleased, and we trust many were profited. And thus ended one of the brightest and best days we have ever had. Great praise is due to the managers for their admirable arrangements.

W.

ASPLEY GUISE DEMONSTRATION.

On Monday and Tuesday, the 26th and 27th of July, a temperance fête was held at Aspley Guise. The friends of temperance are indebted to the activity and devotedness of that warm hearted man, Mr. G. F. Arnold, for this annual treat, which under his auspices has not only been made a holiday, but has administered to the mental and moral improvement of the people. The weather was delightful. Various recreations were provided for the young; and tea was got up in a very superior style, in a spacious tent, fitted up for the occasion—a band playing favourite airs during the time—after which a meeting was held. On Monday, Mr. Bearn of Wellingborough, who with his excellent lady had driven over to partake of the festivities of the occasion, presided, and the large assembly was addressed by Mr. M. Hart of London, and the Rev. Enoch Mellor. On Tuesday, Mr. Bearn again took the chair; and the Rev. E. Mellor addressed the meeting. His subject was the perfect harmony of teetotalism with religion, in answer to the objection started by the Evangelical Alliance. In a speech remarkable for great clearness of argument, and happiness of illustration, he dwelt on the simplicity and

beauty of the temperance principle, and that peace and happiness were its natural results. Mr. Beggs, Secretary of the National Temperance Society, followed. He brought a great many facts to prove that the drinking system had produced ignorance, wretchedness, crime, and poverty, and that the principle of temperance had produced directly the converse of this. Mr. Robert Gamble of Berkhamstead followed, and thus concluded this highly interesting celebration. Too much importance cannot be attached to these rural fêtes. They afford a proof that the highest enjoyment may be attained without intoxicating drinks. They are looked forward to by a great number as a feast or a fair once was, and they cultivate the social feelings. Mr. Arnold, who has made great sacrifices to accomplish this good end, has afforded a most worthy example to all who wish to improve the social habits of the people.

THE EXETER TEMPERANCE SOCIETY.

The teetotalers had their pic-nic, on Monday, at Luscombe, the seat of Charles Hoare, Esq. The tables and seats were fixed at the top of Beech Grove, where there is a commanding view of the delightful and picturesque vale of Dawlish, and an extensive one of the sea.

From this enchanting spot, this lovely ground, What pleasing landscapes charm the eye around.

The company arrived about half after three, headed by their temperance band, and halted to the left of the mulberry tree, where they had a fine view of that remarkable and beautiful tree, the old drooping elm, which is so much admired by all visitors; they then went directly to the front of the house, where the bands played to the delight of the ladies. Mr. Hoare was wheeled in his chair into the library to see them; the venerable and excellent gentleman seemed highly delighted; he certainly is the picture of a fine old English gentleman. The company then went on the south front to the end of the roseary, up across a very steep hill, (for want of a guide) to Beech Grove, opposite to Woodbrook Cottage, the residence of Mr. Saunders, the steward, where are to be seen growing in the open air, without any artificial heat or glass, the lemon and shaddock, nearly ripe on that elevated situation so near Haldon. The company, about 2000, arranged themselves in parties, took tea, &c., which was delayed some time, for want of boiling water. Among the company to see them, was noticed, Lady Mallett Vaughan, Mrs. Hoare, Mrs. Pennyman, Miss Campbell, Miss L. Hoare, the Miss Blencowes, Mrs. Parr and family, Mrs. Manning, Rev. — Clarke, Mrs. Roebuck, &c., &c., &c. They came back in front of the drawing-room and library, where the dancing was renewed, till the train approached. The sax-horn band played the national anthem. The whole company then gave three honest hearty cheers, each for Mr. Hoare, Mrs. Hoare, Mrs. Pennyman, Miss Campbell, and Miss Laura Hoare, and then left, highly delighted with their excursion, and with grateful feelings to the kind and benevolent persons who had afforded them so favourable a treat. It is to be regretted that they had not more time to have strolled about and seen the terrace walk, plantations and American garden, where the majestic cedars are to be seen, some of which are about sixty feet high, and ten feet in circumference, and all planted since Mr. Hoare purchased Luscombe.

Threepence each was demanded of all who entered the grounds, and were not able to prove their identity with the festival, by showing the

Train Ticket. Mrs. Hoare herself was denied admittance!! and compelled to pay, through the mistake of the gate keeper—her own people being absent—a mischance which the excellent lady enjoyed as a good jest.—*Western Times.*

HULL TEMPERANCE SOCIETY GALA.

The annual gala of this long-established society was held in the Zoological Gardens on Monday last. At two o'clock, the Bramley brass band, the members of which came with the monster train from Leeds, paraded the town, after which they proceeded to the gardens, where they performed many difficult pieces of music in a very masterly style. The company in the gardens was one of the happiest festive assemblies in the world, comprising individuals of all ages. The gardens, which are now in a most delightful state of cultivation, excited of themselves feelings of gratification and pleasure, and besides the usual attractions of botany, zoology, &c., &c., there were others of a not less pleasing and intellectualising character. Addresses were delivered by Dr. Firth, on "The Rise and Progress of the Temperance Cause;" by the Rev. T. J. Messer, on "The injury done to the movement by Sectarianism;" and by Mr. W. Clark, on "The folly of those who introduce political matters into temperance meetings," which addresses were attentively listened to by most of those present. The majority indulged in various rural sports. The pyrotechnical exhibition, at the close of the day's festivities, was admirably managed, and elicited very warm applause. Every effort was made by the managers to promote the happiness of their numerous visitors, and by half-past nine the gardens were cleared of a company, all of whom appeared to be highly gratified with the amusements afforded them.—*Hull Advertiser.*

GLAMORGAN AND MONMOUTH TEMPERANCE ASSOCIATION.

The annual meeting of this association was held at Newbridge, on July 29th and 30th, 1847. The first meeting was held at 7 o'clock in the Calvinistic Methodist Chapel, Mr. Watkins of Merthyr, in the absence of G. S. Kenrick, Esq., occupied the chair. After a brief but appropriate address, he called upon the Rev. Mr. Williams, Independent Minister, Hirwain, who spoke with good effect in the Welch language, and was followed by Mr. Fliun, agent of the Central Temperance Association, in an excellent and animated address. After which, the Rev. Mr. Davies, Baptist Minister, Swansea, wound up the evening's proceedings, in an excellent and lively address in Welch; when, after some delightful singing from choir, signatures were obtained, and the meeting adjourned until 10 o'clock the following morning. The adjourned meeting was held at the Independent Chapel, G. S. Kenrick, Esq., in the chair, who opened the meeting in an able speech. The Rev. Mr. Edwards, Independent Minister, Aberdare; Mr. Watkins, Merthyr; Rev. Mr. Rowlands, Wesleyan Minister, Tredegar; and Mr. Fliun, addressed the meeting, when a further adjournment took place, until 2 o'clock, at the Baptist Chapel. The people were addressed by G. S. Kenrick, Esq.; the Rev. Mr. Thomas, Independent Minister, Glyn Neath; Mr. R. Lewis, Merthyr; and Rev. Mr. Davis, Swansea. A vote of thanks was unanimously passed to the Chairman, when a final adjournment took place until six o'clock, at the large Calvinistic Methodist Chapel, which was densely crowded, even to the graveyard railing. Mr. Jones, of Newbridge, briefly opened the meeting. After which, the Rev. Mr. Rowlands, Tredegar, addressed a few practical remarks; the

principal speakers were Mr. Flinn, and the Rev. Mr. Davis, Swansea. A more glorious meeting could not be held, the speeches were excellent; all was animation and joy. 24 persons signed the pledge.

Merthyr Tydfil, Aug. 9th, 1847. B. HOWELLS.

PUNTON, WILTS.

August 24.—A very interesting open air meeting was held at Punton, Wilts, the first ever held there. The chair was taken by Samuel Sadler, Esq., a magistrate, who, after a few appropriate remarks, introduced Samuel Bowly of Gloucester, who gave a clear and forcible statement of our principles, backed by powerful arguments thoroughly adapted to his hearers. Mr. Flinn, from the Central Association, followed with an eloquent appeal to the working classes to leave off their drinking habits, and raise themselves to cultivate the social and moral duties of man. The people were very attentive, and the interest of the meeting well kept up till nine o'clock. Many respectable gentlemen from the neighbourhood were present, who appear very friendly to our cause, and who seem able to say, "almost thou persuadest me," but whose habits of life cling too closely to them to be able to throw them off entirely.

TEMPERANCE SOIREE.

(*Abridged from the Derry Sentinel.*)

On Tuesday evening, a tea party met in Corporation Hall, in compliment to the Rev. Theobald Mathew, of Cork, the celebrated advocate and missionary of temperance. An immense number of persons of both sexes attended. Alexander Lindsay, Esq., the Lord Mayor of Londonderry, presided.

When the tea equipage was removed, the Chairman after passing a glowing eulogium on Father Mathew, observed that the cause of temperance was one totally unconnected with party. They were met there on neutral ground. He then dilated on the happy effects of temperance, both in regard to nations and individuals, and expressed an assurance that they would preserve strict order throughout the proceedings.

In proposing "The health of Father Mathew," Mr. Lindsay warmly lauded his exertions, remarking that through the medium of temperance, he had regenerated the country, and entitled himself to the very highest rank amongst its most distinguished patriots.

The Rev. Mr. Mathew, in returning thanks, addressed the meeting at considerable length. He stated that the first deputation that waited upon him, after the commencement of his labours, came from Londonderry. They presented him with an address, signed by all the worth of Londonderry, and they were the first that encouraged him to pay a visit to Ulster. He did so, and since he had come into the province, nothing had ever occurred to him that could pain the most sensitive mind. He might adopt the words of our national poet, with a slight verbal alteration—

"Blessed for ever be the day I relid
On Ulster's honour and Ulster's pride."

He regretted that religion should cause men to be estranged from one another. In the sacred Scriptures, from Genesis to Revelation, the injunction of heaven was that they should love one another. He had himself never made a distinction on this account. He had never sent away the naked without clothing, or the hungry without food, because they differed from him in religion, and though he would sacrifice life itself for the doctrines and

discipline of the church to which he belonged, he maintained, at the same time, the equal obligation of charity towards all mankind. He was delighted to find that this spirit had established itself in Londonderry—that they had a Mayor who afforded to it his countenance and encouragement—and that it was still likely to spread further under the auspices of his learned and excellent patron, the Roman Catholic Bishop of Derry. The Rev. gentleman proceeded to adduce some arguments in favour of temperance, and denied that there was anything political in the movement, asserting that he commenced it first with the Society of Friends, Presbyterians, and members of the Established Church. He then described the progress it had made, and said he had come to assail intemperance, in its stronghold—Ennishowen. Many who were able to resist the blandishments of champagne and claret, and port and sherry, fell victims to Ennishowen; but he saw before him an army of water-drinkers, who would soon drive the pale horse and his rider into the sea. In conclusion, he expressed his cordial gratitude to the Mayor and citizens of Londonderry.—(Cheers.)

Doctor Maginn then informed Father Mathew that teetotalism was no new thing, as he supposed, for it was advocated and practised by one of the most illustrious philosophers of antiquity, Pythagoras. He then took a discursive review of the evils of intemperance, as exhibited among ancient nations, from Babylon down to the last days of the Roman empire. Babylon, he said, was founded by one who though not temperate in all his pursuits, yet abstained from intoxicating drinks. Babylon fell before the battering rams of Cyrus, the abstemious and frugal Persian, at a time when its last sovereign was indulging with his eunuchs in a debauch. He then related the anecdote about the Spartans making their slaves drunk, and causing their children to point the finger of scorn at them while in that state, to inspire their offspring with the horror of intemperance. Passing from the Lacedæmonian to Hannibal, who was, like himself, a Celt, borne somewhere near the Caspian Sea, he alluded to the famous achievement of the Carthaginian general dividing the Alps, not with kegs of Ennishowen, but of vinegar, but who "buried the germs of his glory" in the "shobee-houses" of Capua. The right rev. speaker concluded, by treating his hearers to a chapter from Roman history descriptive of the infamous debaucheries of Heliogabalus. He attributed the downfall of Rome to the intemperance of its inhabitants, while its conquerors were the Goths and Vandals, the hardy water-drinking children of the Scandinavian forests. Abstinence, he argued, rendered men more fit for the discharge both of temporal and spiritual duties; and were it necessary to do battle for a nation's rights, there was not a general who would not rather have a sober than a drunken army. In conclusion, he alluded to the dissensions which had heretofore existed between Irishmen, of different parties and different religious persuasions. They reminded him of the fable he had met with, and some of those simple tales covered a beautiful truth. Some might give to what he was going to say a political meaning, but he cared not for that. It was the fable of the frog and the mouse contending for a plot of ground that might have grazed a bullock. They were foolishly quarrelling among themselves, the Roman Catholic with the Prentice Boy, and *vice versa*, about a country that was big enough for both of them to dwell in harmony. But they seemed to be growing wiser at last, and he trusted that the

principles of love and charity by which the present meeting had been so remarkably characterised, would henceforth be adhered to without surrender. Were they oppressed, the frog had only to retire to his bulrushes, and the mouse to his hole, and they would be safe, but he knew no better ruler they could have than the present Queen Victoria. —(Cheers.) He stated that there were 30,000 teetotalers in Ennishowen, and not six of them had broken the pledge.

Dr. White, Government Inspector of Prisons. During little more than a week he had seen 1200 cases of fever, and 300 to 400 of insanity, and he could, from his own experience, corroborate all the statements of the previous speakers in reference to the happy effects of temperance in both classes of disease. From statistical records he could bear the strongest testimony to the fact, that drunkenness was one of the most fruitful sources of insanity, but that under the influence of Father Mathew's movement it was rapidly decreasing, while delirium tremens was now of rare occurrence. —(Cheers.) In regard to the prevailing epidemic, he could state that Father Mathew had taken the sting out of fever, as the present was, by no means, like the epidemic that formerly existed. The records of the city of Derry itself showed, that, out of 200 cases not more than one individual had died during the last month.—(Immense cheering.)

BRITISH LEAGUE OF JUVENILE ABSTAINERS.

Whilst in the metropolis we attended several meetings of the "Edinburgh Auxiliary of the British League of Juvenile Abstainers." This association, it may be proper to observe, has no connection whatever with the Scottish Temperance League; and as we have met with a number of individuals in England and Scotland ignorant on this point, we feel called upon, in justice to all parties, to state the simple fact. This juvenile movement commenced in October last, and about two thousand children have been enrolled members of the society. There are at present, above a dozen of weekly meetings held in various districts of the city, and the attendance is upwards of seven hundred. The majority of the meetings commence about six o'clock, and continue for an hour; and although each meeting is superintended by an adult, still the children conduct most of the business themselves. We questioned several of the young people privately respecting their knowledge of the abstinence principle, and in every instance we were highly gratified, and in two or three cases, astonished. On Saturday, the 3rd July, not less than twelve hundred of these young teetotalers visited the statuary on Calton Hill, and, after singing the hundredth psalm and two temperance melodies, they proceeded, in the most orderly manner, to the Royal Zoological Gardens, where they were regaled with excellent currant bread and spring water. After partaking of the refreshment, and singing two or three temperance pieces, the children dispersed for a little to view the various objects of interest in the gardens. Mr. Hope, we believe, enabled the committee to arrange in such a manner as that the children might enjoy themselves free of any expense whatever. Mr. James Ballantyne, Mr. P. Sinclair, and a few others, appeared to take the most active part in the day's proceedings. No man can calculate the amount of good which this and similar temperance movements is certain to accomplish amongst the rising generation. Every blessing rest and remain upon such efforts, whose object is to retain our boys and girls in the position in which an all-wise Creator placed them, respecting not only all intoxicating liquor—what shall we call it?—*snuff and tobacco!*—W. L., *Scottish Temperance Review.*

INTEMPERANCE ABROAD.

Rev. Mr. Pomeroy, of Maine, having recently travelled extensively in Europe and Asia Minor, makes some statements in relation to the drinking habits of the people, from which we compile the following interesting abstract:—In Scotland and England almost every body apparently drinks. The people of those countries drink brandy, rum, whisky, gin, wine, ale, porter, beer, and malt liquors of every description. The more wealthy classes generally drink wine. There are some temperance people, but on the railways, or in coaches, the traveller sees very few of them. Teetotalers are seldom met with. Ale and malt liquors are most generally used. In the places where these liquors are manufactured, you see chimneys which occupy a large portion of the building. There is an immense number of these buildings all over the island, as may be supposed, to supply the demand. A *bonâ fide* Englishman cannot eat his dinner without malt liquor. It is cheap—a pint can be had for a penny, and it is within reach of the poor. The effect is seen in the countenance of the consumer; it has a stupefying effect. One cannot go along the streets but he sees the effects of hard drinking.

In France, and through the north of Belgium, wine is used every where like water. On the continent wine glasses have disappeared, for the beverage is now drunk by the tumblerful. At table, every traveller has a full bottle placed by his plate. Other and stronger liquors are also used. As in England, the drunkenness is mostly out of sight. There is an armed police which takes every drunkard immediately into confinement. Intoxication is less prevalent in France, Italy, and Sicily, than in England or the United States, for the reason that most of the poorer classes use only weak wines, not stronger in intoxicating qualities than ordinary gin and root beer. They drink weak wine freely, and give it to their children, and even crumb bread into it, like our old-fashioned New-England way of eating "bread and cider."

In Italy, the people take no part in public affairs, are less excited, and there is less intoxication than elsewhere.

In Greece, drunkenness prevails to a greater extent. The people are more excitable, and love to indulge in every thing productive of excitement. In Athens, there are immense quantities of Jamaica and New-England rum; and so rapidly is its use extending, that it is difficult to see how the swelling tide of intemperance is to be arrested among a people of so great excitability, coupled with so little moral principle.

In Turkey, alcoholic drinks are used. New-England rum is frequently drunk at Constantinople, Smyrna, Beyrout, and other places.

The use of wine is prohibited in the Koran. Brandy, gin, New-England rum, and the like, are not, for the reason, probably, that they did not exist when that book was made. A Turk with an India-rubber countenance will say, "I do not find that brandy, or gin, or rum, is prohibited by the Koran, and I think I will take a little brandy." But the Turks, after all, are almost the only temperance men that are found in the East, except the Americans. "I recollect," says Mr. Pomeroy, "of being in a steamer on the Mediterranean, in which was a Turkish Effendi—a nobleman. All the passengers on board drank but him and myself. He was gratified to find that he had company, and by picking up a word of English here, and of French there, he succeeded in making known to me his satisfaction."

In the Greek, Nestorian, Armenian, and Coptic churches, wines and distilled liquors are drunk, and the people are suffering from the liquors carried from this country. Casks of New-England rum are found 1000 or 1500 miles from Smyrna, in the interior of the

country, whither they have been conveyed on mules. The taste for this liquor is increasing in that part of the world, and there being no moral principle, men drink without shame.

The poor people of Turkey have not the means of buying this drink. No idea can be formed of the poverty of these people, or the oppressions of their government. But they have a kind of brandy called *arrack*, which is cheap and made by themselves, and from which they suffer more than from any other drink. The use of strong drink is evidently on the increase in Turkey by exportations from this country.

On the Continent of Europe, the Northern nations—the Danes, Russians, Norwegians, Swedes, and Dutch—are more accustomed to intoxicating liquors than the Southern. The most brutal kind of drunkenness is found among the Russians.

In relation to the use of intoxicating drinks by the *clergymen* of Europe, Mr. Pomeroy represents them to be precisely like their people. In England and Scotland there are few exceptions. In the Churches in England, there is a little vestry room near the pulpit, where the minister deposits his hat and cloak. When he goes in, the deacon whose duty it is, asks him if he will take some refreshment—that is, intoxicating drink—the same after service. This is the case also on the continent. The Protestant clergymen use less distilled liquor than wine.

Most of the wine sent to this country is spurious. Very little of it contains a particle of the juice of the grape. There are large manufactories of this drugged drink in Marseilles and other places. He was told in Italy, that in Mount Etna there was manufactured from the grape an excellent wine called *Lachrymæ Christi*—tears of Christ—but not half enough to supply the city of Naples; but several persons from different nations assured him that an article purporting to be that, could be found in any quantity in any city on the continent!

Such is a brief outline of the condition of the most important nations of the earth. It presents a deplorable picture. What a work is before us! How many millions are running after the maddening poison! How many nations are working out for themselves a terrible ordeal! Before the cause of temperance reform is fairly established in the old world, the peans of its final triumph may be sung in the new. The nations of Europe will undoubtedly sleep in drunken apathy till awakened by the swelling chorus coming over the billows of the Atlantic from millions of American voices. "We're free! We're free!" Let us wait patiently, while we work diligently for that day.

THE INTEMPERATE FEMALE.

There is yet another picture behind, from the exhibition of which I would willingly be spared. I have ventured to point to those who daily force themselves before the world, but there is one whom the world does not know of—who hides herself from prying eyes, even in the innermost sanctuary of the domestic temple. Shall I dare to rend the veil that hangs between, and draw her forth?—the sacrificer and the sacrifice?

O, we compass sea and land, we brave danger and death, to snatch the poor victim of heathen superstition from the burning pile—and it is well,—but shall we not also save the lovely ones of our own household, from immolating on this foul altar, not only the perishing body, but all the worshipped graces of her sex—the glorious attributes of hallowed womanhood!

Imagination's gloomiest reverie never conceived of a more revolting object, than that of a wife and mother, defiling in her own person the fairest work of her God, and setting at naught the holy engagements for which he created her.

Her husband—who shall heighten his joys, and dissipate his cares, and alleviate his sorrows?—She who has robbed him of all joy, who is the source of his deepest care, who lives his sharpest sorrow? These are indeed the wife's delights—but they are not hers.

Her children—who shall watch their budding virtues, and pluck up the young weeds of passion and vice? She in whose own bosom every thing beautiful has withered, every thing vile grows rank? Who shall teach them to bend their little knees in devotion, and repeat their Saviour's prayer against "temptation?" These are truly the mother's labours—but they are not hers. Connubial love and maternal tenderness bloom no longer for her. A worm has gnawed into her heart, that dies only with its prey—the worm, *INTEMPERANCE*.—*Sprague's Address*.

DISSIPATED BOYS.

There is not a more melancholy spectacle to our eye than a class of dissipated boys whom we frequently meet in our walks, who seem to pride themselves in throwing off all restraint, and indulging in smoking, drinking, and profane swearing. All this they consider to be manly, and a mark of something above the common herd, who are trained up in puritan habits. Some of these lads are sons of wealthy parents who have the means of giving them a good education; but that they despise. Some are sons of pious parents who would train them up in the service of God; but they say, "It is a vain thing to serve God." Some are sons of ingenious, industrious mechanics and manufacturers, who would give them a valuable trade, or place them at the head of some important establishment, but they seem determined that they will never be doomed to get their bread by the sweat of their brow; they learn the low, disgracing arts of trickery, and gambling, and fraud; and soon begin to believe that they shall always have money enough without such degrading employments. But it is but a little while we shall expect to see some of these lads caught in a spree, breaking windows, or insulting people in the street, and then comfortably lodging in a watch-house. Early drunkenness will be their portions, and before they are twenty or twenty-five, not a few of them will be tenants of the State prison. This assuredly will be their course, as that the sun rises and sets. There is no mistake about it.

And then the hearts of fathers and mothers will be broken. Sisters now doting upon them, will be ashamed, and partake of their disgrace, and what expiation can they make? What reparation for the mischief done? And how can they go back into reputable society, or find the means of support? From dissipation they go to crime; from crime to beggary; and from beggary to an early grave. Then they find that the way of the transgressor is hard, and O! with bitter tears do lament the folly which we now see, but which they so much affect to despise.

Literary Notices.

East Yorkshire Temperance Letter. Malton.—We have received the first six numbers of this excellent periodical. The editorial management seems judicious. A consideration is given to subjects closely allied with the temperance movement, in a free and candid spirit. We hope it will have an extensive circulation, as it cannot fail to do great good. At this stage of our progress we require an elevated literature, and therefore hail with satisfaction every attempt to improve it.

Joys and Sorrows; where to find, and how to exchange them. By the Authoress of Amy of the Peak. London: C. GILPIN. Post 8vo., pp. 136.

To those who are acquainted with the former work of this talented lady, this little volume will require no introduction. The reader will not expect flights of imagination, or displays of great erudition; but he will find a chastened fancy, much feeling, and, occasionally, a simple and genuine pathos, with unaffected and pleasing versification. The sentiments are unexceptionable: the authoress attaching great, and as we think proper, importance to the Temperance cause, has consecrated her talents to its vindication and diffusion. There is a deep moral in each of the pieces in this volume, and greater argumentation than is to be found usually in verse. The whole is pervaded by a subdued and unobtrusive piety, which adds greatly to the charm of the volume. We give our readers a specimen, not the best, but one best fitted for extract, and suitable to our space:—

No bold ambition did Jerusha feel:
'Twas Heav'n-born charity's seraphic zeal
That with its soft, resistless influence stole
The sword and shield from many a warring soul.
And there were sighs and gilt-betraying moans;
Fast trickling tears, and bosom-piercing groans,
When, on a sudden, fell her voice to say
"Your solemn vows oh drunkards! where are they?"
Where, WHERE are they who trusted when ye vow'd?
Is there a seer among this feeling crowd?
Tell me the story of my future life:
Say am I doom'd to be a drunkard's wife?
Shall I, your fervent suppliant here that stand,
Give to some dark deceiver *this poor hand*?

Shall *these poor* eyes that now for you o'erflow,
Fail with long weeping o'er experienc'd woe?
Shall *this poor heart* that feels your every groan,
In secret break o'er sorrows of *its own*?
And pining more for kindness than for bread,
Expect no tranquil rest but with the dead?
Can I bespeak, for time when this ye see,
One pitying sigh—one gen'rous tear for me?
Ah no! not from the bosoms that consign
To hard neglect as tender hearts as mine.
Did I not hear some friendly voice respond
'Heav'n keep thee, maiden, for a happier bond?'
Methinks such feelings many drunkards own:
Then show your kindness where it *should be shown*.
Go to your slighted partners—say ye there,
'Awake to hope, lorn captive of despair!
Queen of my drear domain—my storeless cot;
For thee to-morrow brings a happier lot:
If I forsake the haunts of mis'ry now
And seek for nobler pastime, say wilt thou
Resume the gentle tones of by-gone days,
And let the *wife's* surpass the *maiden's* ways?
No more thy spirit's recklessness declare
By dangling garments and dishevell'd hair.
Soon can thy care the charms of home restore,
And make our cot a pattern for the poor.
Then shall I find again my heart's desire
Where smile *my own* around the cheerful fire;
Searching with thee, (right thankful that I can)
Thro' volumes worthy of the thoughts of man.
With mind's improvement comfort shall increase,
And plenty keep our little ones in peace;
When to their gladden'd hearts it shall be shown,
We feel their welfare precious as our own:
And may our souls, long gloomy and forlorn,
Be happier yet than on our bridal morn.'

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THE
NATIONAL TEMPERANCE CHRONICLE
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It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

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OCTOBER, 1847.

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PROGRESS.

In this number of the *Chronicle* will be found several extracts from an elaborate article in the October number of the **BRITISH AND FOREIGN MEDICAL REVIEW**, on temperance and teetotalism, considered medically. We hail its appearance with peculiar pleasure. It is another sign of progress, and ought to inspire with confidence those who are apt to sink into occasional fits of discouragement, and suppose that we are doing nothing, because the excitement which once attended the advocacy of our principles has subsided. It is certain that our success can never be measured by the number of signatures, or the amount of enthusiasm; and those who saw the omens of decline in the decrease of our public meetings, took only a very superficial view of the matter. If they look abroad, they will see abundant ground for congratulation. We may refer to some few of those signs of progress.

A few months ago, we were much cheered by the announcement that the men selected to go out in Sir John Franklin's expedition were teetotalers, and that the ships were to sail on teetotal principles. This not only showed that attention had been paid to the principle in high places, but that they had every faith in the ability of men to undergo fatigue and exposure to weather without alcoholic drinks. This operated silently but powerfully in many quarters. Such an arrangement having been made by men who do not adopt new principles of action on slight grounds, and who were not previously known by their attachment to the temperance cause, was in itself an argument far more cogent, than any that rhetoric could supply. We find now that this has been followed up by an abolition of the sale of intoxicating liquors in Canteens. The soldier has removed from him that temptation which is always found most potent to those who are deprived of home and domestic associations, and which has been the principal

cause of his degradation and punishment, as it has been in all other cases.

We see an altered spirit in the public press—a willingness to speak favourably of the temperance movement—a desire to promote it. We gave last month an article from the *Times*, in which the writer speaks of a subject in which we take deep interest—the reduction of the duties on one of the comforts of life; and amongst other cogent arguments urges that which we feel to be most powerful—its effect in lessening the consumption of intoxicating drinks, and as a necessary consequence, lessening the burdens entailed upon us by the drinking-system. A letter appears in this *Chronicle* from an old friend of the working-classes, on this important subject. Surely the time has come when the true interests of the country will be considered in our legislation; and when political economists and others will learn that after all, the true wealth and dignity of States, is in having an industrious, sober and virtuous population. Christian ministers may learn a highly useful lesson if they will look carefully in the world around them. It is time that they identified themselves with these subjects of public sympathy, in order that their sphere of usefulness may be enlarged. Let us hope that the ensuing Conference of Ministers, at Manchester, will tend to dissipate the apathy of that highly influential class and rouse them into activity.

We must not omit to notice the service which has been rendered to the cause by the inimitable pencil of G. Cruikshank. The "Bottle," we recommend to all our readers. We may refer to the character of our late elections—remarkable for the comparative peace and sobriety which prevailed—and also to the part which magistrates are taking regard to licenses.

Above all these, we regard the fact of medical men taking up and discussing the question, the most important and significant sign of progress.

In the family circle, and over every part of the community, they exert an influence. No profession contains a greater number of intelligent and high-minded men, and it is impossible that they can discuss the principle on its own merits, without admitting its claims, and giving it their sanction. The certificate has no doubt led the way to an entire change of medical opinion.

Notwithstanding these signs of progress, these omens of ultimate and glorious success, there is much yet to do. The customs of a nation can only be changed by degrees, and it becomes the advocates of the temperance cause to use every exertion, in fact, to increase their efforts, to diffuse knowledge and information. In the press, on the platform, and in the social and domestic circle, it is important to sound the warning and administer the lesson. In workshops and manufactories, the dangerous nature of the drinking-customs must be exposed; and in conclusion, we urge our readers to do all they can to get the employers' certificate found in another part of the Chronicle, extensively signed, and universally circulated. These customs are a disgrace to our country, and if fully exposed must enlist a powerful opposition.

DRINKING IN CANTEENS.

We have seen with great satisfaction an announcement of the intention of government to prohibit for the future the sale of intoxicating liquors in the canteen. If this regulation should be carried out, it will be found one of the best that ever was adopted for preserving the character and contributing to the happiness of the British soldier. Hitherto the canteen has offered him ready opportunities for contracting habits of dissipation and idleness, which, indeed, he must have found it very difficult to avoid; for, being isolated from worthier means of occupying his leisure, drinking became almost of necessity his only resource. It argues a long and culpable indifference to the respectability and comfort of the lower ranks of the army that they should have been until now abandoned to such a debasing employment of their time, when off duty, as a tap-room could afford. No care was taken to supply them with any better indulgence than that of ministering to a ruinous propensity, which proverbially brings every description of vice, as well as the utmost misery, in its train. By the regulations heretofore existing, the privilege of tempting the soldier to turn drunkard is a matter of contract between the Government and the keeper of the canteen, who, having purchased his right, felt himself at full liberty to make the most he could of it. The sale of intoxicating liquors was, of course, the most profitable part of the trade, for a habit of drinking is rapidly acquired, and when once it seizes its victim, it speedily absorbs all his means. Thus the soldier was encouraged in a vice which was sure to transfer every farthing he possessed to the pockets of those by whom the materials for gratifying his degrading propensity were supplied. We think the Government will have acted most properly in prohibiting altogether the sale of intoxicating liquors; for any regulations that might be prescribed in order to allow it under certain conditions, would almost certainly be abused.

While, however, the soldier is deprived of a direct temptation to idleness and dissipation, the service rendered him will be very incomplete, unless it is accompanied by some provision for the employment of his leisure, by which he may be at the same time occupied and improved. When the means of degradation are taken away, their place ought at once to be filled up by something of a more salutary kind; and reading-rooms, which we believe have been already introduced in some barracks, suitably provided with the means of instruction and amusement, would form a most wholesome as well as acceptable addition to the new canteens. We are convinced that the change suggested would work a wonderful reformation in the army, for its ranks would be filled by better men, who would, as a matter of course, be better soldiers. There would be an end for ever to the force of the argument, so degrading to the military character, that in consequence of its brutal insensibility to moral influence, the punishment of the lash is required. The steps recently taken towards improving the moral condition of the soldier are proofs of a desire to repair those errors which have reduced him in some respects below the level of his fellow-citizens. By showing him that his moral condition is cared for by the Government, he will be made careful of it himself; and the disuse of corporal punishment, added to the introduction of the means of mental improvement, will render the army no longer the refuge for the vicious and desperate, but a class to which it will be of itself an honour to belong.—*Times*, September 16th.

TEETOTAL ESSAYIST.

The last number of this periodical is one of peculiar interest, from the fact which is thus described:—In the month of June last, a meeting of the British Organization of the Alliance was assembled in the Hopetoun Rooms, Edinburgh, when the Rev. EDWARD BICKERSTETH, A.M., vicar of Watton, Herts, brought up a report from the Southern Division of the Alliance, with reference to Infidelity, which suggested that an endeavour should be made to ascertain how far facts in physical science may have tended to encourage infidelity, and also the connexion between infidelity and teetotalism. This suggestion excited perfect astonishment in the minds of the numerous teetotalers present. Several of them declared that they knew no ground for such a suggestion—that no instance of teetotalism leading to infidelity had come to their knowledge, though many instances of intemperance producing such results might easily be specified. Others declared their firm conviction of the Christian character and tendency of the Teetotal Movement; and some intimated that if the suggestion from the Southern Division had been to investigate the connexion between infidelity and grog-shops or free-and-easies, it would have brought the investigators much nearer to the knowledge of the truth. After an animated conversation, it was resolved to modify the phraseology of the recommendation, and to conduct the inquiry to "the connexion between infidelity and the operations of societies professing philanthropic."

It appears that the proprietor of the Teetotal Essayist addressed a circular to the most eminent and experienced Leaders of the Temperance Movement, including Ministers of Religion and Officers of Societies, requesting an answer to the following inquiry:—

"As the result of your own observation, what has been the effect of the operations of Total Ab-

stinence Societies in reclaiming drunkards, in checking the drinking-customs, and, above all, in leading persons to attend the House of God, and to adopt a profession of the Christian Religion.

"Should you know of any remarkable cases of reformation of persons who have not only become sober but religious, will you oblige by briefly specifying them."

"Every post has brought us the most satisfactory replies to this inquiry, and we publish the principal portion of them, partly for the confirmation of our friends, but chiefly to aid the members of the Evangelical Alliance, or others, who may entertain similar views, in their investigations into this important matter. We had intended to have made a regular digest of the contents of these replies, and to have arranged them under distinct heads; but after mature consideration we have judged it best to present the documents themselves, for the most part in the form in which we received them. It is not likely that we shall be able to do justice to the subject in this number of the *Essayist*, but its importance will well warrant our devoting to it sufficient space. When we have gone through the evidence, we shall append such remarks as circumstances may suggest."

This number contains testimonies of the most valuable kind, from all parts of the kingdom, and makes an overwhelming amount of evidence against the proposition submitted to the Alliance. It is well worthy of attention, and will form a permanent document of no mean importance.

TEMPERANCE IS UNIVERSAL.

The use of all wine, spirits, opium, &c., is not only strictly forbidden both by religion and the civil law, but is entirely against public opinion. I have seen thousands together for hours on public occasions rejoicing in all ardour, without observing in an act of violence or ease of intoxication. During a residence of seven months among the Burmans, I never saw but one intoxicated, though the example alas! is not wanting on the part of foreigners. — *Malcom's Travels in the Burman Empire.**

Unlike the Burmans, whose religion utterly forbids strong drink, and who scarcely ever use it, the Karens use it universally, and generally to excess; every family make arrack for themselves, and from oldest to youngest partake. Drunkenness with all its train of horrors is of course rife among them. But no sooner do any become serious inquirers, and consort with the disciples for further instruction, than they totally abandon the accursed thing. In Mata, therefore, not a drop is made or drunk. The children of the very men who were sots, are growing up without having tasted or seen it. The consequences to domestic peace and general welfare may be supposed.†

STRONG DRINKS.

Translated from the Journal de la Société de la Morale Chrétienne, for last August, by MR. SCUTT.

We have the satisfaction of hearing that the principles of the Temperance Societies, and the Associations themselves, make a favourable and peaceful progress. We will give an account soon of their existence in Germany and Holland.

In the mean time, we may say that we have constantly read for some years past the praise of these

Institutions in the German and Holland papers. One of them has said:—

"Among the number of new things which exercise the greatest influence upon the inward life, and upon a true sense of religion, the Temperance Societies occupy the first rank. If we reflect on the deplorable effects produced generally by intemperance, and even by the use only of strong drinks, in destroying happiness and health, even domestic peace, in delivering up those who accustom themselves to it to sensuality and other vices, at length in producing an indifference to the most sacred interests of humanity, and in extinguishing religious sentiments, we ought to rejoice in seeing that redoubled efforts are now made in order to stay the evil and stop up the source of so much misery."

In another number of the same paper, these societies are considered in a religious point of view. "Temperance societies, it is said, without doubt make a deep impression on the course of life, since nothing presents so much opposition to a submission to Christian morality, to the discipline of the Church, as the usage of strong drinks, which arrests the progress and renders unfruitful the sacred word. The pastor, will he keep silence, at a period when the attacks of which he is the object, begin to produce upon the life of man a revolution of which the results are incalculable? Will he not rather enlighten himself with the torch of truth?"

It was with these views that the American ministers assembled at Cincinnati, said in 1844, "The cause of temperance is so intimately united with temporal and future happiness, that it ought to engross all our attention. Temperance is an essential part of the mission of an evangelical minister. Without temperance, we appeal in vain to christian sentiment. We do not confound the entire abstinence from intoxicating drinks with temperance, which is a fruit of the Holy Spirit, but we maintain that abstinence is the most efficacious way of attaining it."

Truly did they say there ought to be a central union. "The cause of temperance presents a means of co-operation so simple and so general, notwithstanding our difference of opinion upon other subjects, that we can join ourselves to it, and bring to that great undertaking our tribute with fraternal union. Here rests the foundation of christian charity. If Saint Paul preferred never to eat flesh rather than offend his brother, it behoves us to be deeply inspired with the spirit of the apostle Paul; who can see without a broken heart, the disgraceful and scandalous scenes which intemperance every where produces, and who would not renounce the intoxicating beverage, in order to produce by his example reflection and repentance."

Mark the exposure which is presented to us by a writer who has made himself acquainted with the workings of temperance societies. He relates himself what he saw in a journey which he has made in Germany and Holland, and it is thus that after having established the principles, he proves the necessity of reform.

"I found myself," said he, "at an inn, and there I could on that account study the habits of the people. I saw come there a carrier, accompanied by a child ten years old. He asked for a glass of gin. After having drunk half, he called his son, who was staying in the cart, and said to him, 'My boy, take some.' The boy came and drank. 'Shame,' said a person who was there to the father, 'do not give gin to a child of his age.' 'How,' replied the carrier; 'it is necessary he should learn to drink, if not he would never become a good carrier.'

"The inn was hardly the distance of a league from the town. Every day eight diligences passed. Generally they stopped there, and only for a sufficient time for the conductor to drink. The glass was gene-

* Chambers's People's Edition, p. 58.

† Ibid. p. 14.

rally of a large size, and emptied at a draught; it was repeated many times during the journey, and that was the sign by which you were to distinguish a good carrier."

"One day I was present at the same inn, on the sale of sixty horses. Many dealers and carriers were assembled. Every thing was regularly conducted; but we also constantly saw persons of a red and violet complexion, others bloated, and whose rude and altered features recalled the saying of Zehokke, 'God sets a mark on sinners.'"

The same writer adds, "A short time back wishing to leave Amsterdam by the half-past seven morning train, I saw by the side of that in which I was placed, a special train for a great number of militia-men who had to go to Harlem. They were already seated. The two trains remained by the side of each other five minutes, and I saw a great number of blue and white bottles applied to the lips with eagerness, and circulate among them all. What will be the fate of these young men who begin thus at nineteen years of age?"

In fact, the writer has great reason to believe that these young men who begin thus will be, or at least the greater part of them, at the age of thirty or forty years, as physically feeble as morally debased. It is generally supposed to the contrary; in France even, the most enlightened men are persuaded that alcoholic liquors strengthen the body and animate the spirit.

Lately a council of war was assembled to try a captain charged with the care of the accounts of his regiment, and who was accused with having misappropriated the funds intended to buy brandy to give to the soldiers. The accused said he made use of the money to buy vegetables and to distribute among them. The colonel president flew in a passion and replied, "Vegetables! vegetables! You ought to have conformed to the regulation, and not turned from its natural channel the money which was remitted to you. Brandy ought to have been bought, since it is prescribed for the comfort and health of the soldiers." This observation ought to carry with it many important reflections. No doubt it is proper that an officer, and especially if he has to account, should conform to the regulations; no doubt the money ought not to be diverted from its intended destination. But if there be any excuse to an apparent dereliction, it is the having employed for the nourishment of the soldiers, money intended for drink. Accordingly the captain was acquitted. Moreover, the colonel did not appear to know that medical men have always maintained that water is more healthy than liquors, and his irritation against vegetables in favour of brandy appears to be contrary to the most unquestioned opinions. It appears the accused gave him with much respect a very useful lesson, when he answered, "What I can affirm, my colonel, is that my squadron is that in which there has been the least sickness." It is well to establish that fact, and to demonstrate that it is a strong proof of the advantage to be derived from the suppression of alcoholic drinks.

In fact, it is very curious and very interesting to consult the new opinions which have been uttered lately by men the most ignorant, and by those the most enlightened.

A simple husbandman of the village of Langun, in Hanover, carried on his shoulder, fastened to a stick, a pitcher of brandy containing six measures, to distribute to his mowers. It unloosed from the stick, fell, broke, and the brandy was spilt. Many days afterwards, in repassing by the same road, he saw with astonishment the grass reddened and half destroyed upon the whole surface where the liquor had been spilt. He was so startled that he said to himself, "What effect then would be produced on the body by a liquor so burning?"

On the other side, a learned physician, after dinner,

was anxious to convince, by a very simple experiment, his friends of the fallacy of the opinion which supposes that spirituous liquors facilitate digestion. He took two pieces of raw meat; he placed one in a glass of brandy, and the other in a glass of pure water. In one, an hour afterwards, was soft, tender, and we might almost say full of gravy, whilst the other was still hard and tough as a horn. We may conclude from this that strong drinks really hinder the transformation of food to that state to which it ought to arrive spread its nutritive principles throughout the body.

But this assertion is actually demonstrated in Germany by a recent proof, which is authentic, and which has produced the most lively and beneficial sensation throughout all the states of the Confederation. There was yet much doubt upon the salutary efficacy of alcoholic drinks, and that question was strongly debated. At length some governments consented no longer to distribute strong drinks to their soldiers, and ordered that the money for the drink should be spent in giving them a nourishment more substantial. It was very desirable to know what was the result, and it was ordered that the most exact statistical calculation should be made to prove, what since the change has been the sanitary condition of the soldiers.

Besides, it is necessary to say, that the greater part of those who had been deprived of strong drinks were the inhabitants of towns, of a constitution less strong and not inured to fatigue. The soldiers to whom they continued to distribute large quantities of strong drinks were for the most part strong labourers or wood-cutters from the country, and yet it was proved that the sanitary state was as follows.—

Corps to whom strong drinks were distributed:

	Men	Sick	Out of 1000
1. Holstein, out of 3600,	there were 82 sick,	1	1 out of 4
2. Mecklenbourg, " 3580,	" 82 "	1	" 1 " 4
3. Oldenbourg, " 718,	" 24 "	1	" 1 " 3
4. Hanovre, " 13,954,	" 284 "	1	" 1 " 4
	20,952	472	1 1

Corps to whom strong drinks were not distributed:

	Men	Sick	Out of 1000
1. Town of Brunswick, out of 2096,	there were 18 sick,	1	1 out of 1
2. Town of Oldenbourg, " 2821,	" 47 "	1	" 1 " 1
3. Hanse Towns " 2190,	" 14 "	1	" 1 " 1

The writer who has collected these facts, and even from the army, ends with these words, "After examples decisive, and the testimony of superior officers who have made analogous observations, there remains nothing to add."

The work from which we have extracted many these facts, is M. Huydecoper's; it has been translated from the Dutch by M. Bouquié Lefèvre, who has rendered by this publication a great service to mankind.

TEMPERANCE AND TEETOTALISM.

From an article in the "British and Foreign Medical Review" on Temperance and Teetotalism.

There are many reasons why we deem it incumbent upon our brethren of the medical profession to take an active part in the investigation which is now being carried on, by a large and important section of the public, in this country and elsewhere, with regard to the effects of the habitual use of alcoholic drinks, and the possibility of effectually maintaining the "mens sana in corpore sano" without recourse to them. The fearful array of social and individual evils, which may be traced to the abuse of fermented liquors, should excite every reflecting mind to consider how far the use of the is desirable or necessary; and this inquiry peculiarly incumbent upon those who assume themselves the right of guiding the public in a

that concerns the welfare of the bodily fabric, whether in health or disease. Their influence for good or evil, in this matter, can scarcely be too highly estimated. If they are able, after careful consideration of the evidence on each side, to give their sanction to the statements of the advocates of the total abstinence cause, that sanction ought not to be withheld; since its weight in the scale of social order and morality demands the open and unqualified expression of it, unrestrained by any fear of ridicule or loss of the world's approval. That they would knowingly place their influence in the opposite scale, cannot for a moment be admitted; but there is too much reason to fear that, either from actual ignorance of what the experience of multitudes of all ranks and conditions has now demonstrated, or from a natural tendency to persistence in that sort of *laissez-faire* system, which it is so easy to practise and (in this matter especially) so agreeable to their patients, the generality of medical men are at present lending their sanction to a system of most pernicious error. Having long since made up our own minds on this subject, we have determined not to forego this opportunity—the last in our power—of recording our earnest convictions in regard to it; in the hope of leading our readers, if not at once to view the matter in the light in which we see it after many years of observation and personal experience, at any rate to inquire and observe for themselves, and to pause, before they again recommend or sanction practices which, though comparatively innocent in themselves, aid in perpetuating the direst evils with which our country is infected.

The medical profession in this country, however, is beginning to be awakened from this pleasant *insouciance* by the pressure from without; and to find it necessary to place itself in the midst of the current of human progress, which might otherwise sweep past it and leave its *dicta* among the despised relics of an immovable conservatism. Some hundreds of medical men of all grades and degrees, in every part of the British empire, from the court physicians and leading metropolitan surgeons who are conversant with the wants of the upper ranks of society, to the humble country practitioner who is familiar with the requirements of the artisan in his workshop and the labourer in the field, have given their sanction (as we shall presently see) to the statement, that the maintenance of health is perfectly compatible with entire abstinence from fermented liquors; and that such abstinence, if general, would incalculably promote the improvement of the social condition of mankind.

Now we are quite content to brave their condemnation, for the sake of what we consider to be truth; and feeling satisfied, as we just now said, that the interests of truth cannot be served by exaggeration, we think it right fearlessly to state that we cannot, with them affirm, that we consider alcohol in all its forms to be nothing else than a poison. We cannot conscientiously go the length of denying that under any circumstances, whether of health or disease, the administration of alcohol can be justified.

In the exercise of our own duty as cool-judging critics, we now propose to inquire in the first place, into the present state of our knowledge as to the physiological action of alcohol on the human body; next, to consider how far the results of the comparative experience of those who make habitual or moderate use of fermented liquors, and of those who entirely abstain from them, under a variety of circumstances, warrants the assertion that total abstinence is invariably (or nearly so) compatible

with perfect health, or is even more favourable to health than habitual but moderate indulgence; and finally, to endeavour to deduce from these data such conclusions, with regard to the therapeutic use of alcohol, as may cause its employment by medical men to be attended with the greatest possible amount of good and the least admixture of evil.

All our present physiological knowledge, then, leads to the decided conclusion that alcohol cannot become the pabulum for the renovation of the muscular substance, which process can only be effected by the assimilation of albuminous materials in the food; and that the habitual use of alcohol, therefore, cannot add anything to the muscular vigour.

It appears, then, that the physiological influence of alcohol upon the system, under all ordinary circumstances, cannot be attributed to anything else than its *stimulant* character; and it is almost a self-evident corollary from this proposition, that its *habitual* use even in moderate quantities can exert no beneficial effects. For the healthy fabric should be quite capable of maintaining itself in vigour upon a proper diet, and with a due quantum of sleep, exercise, &c., without any adventitious assistance; and if it be not, assistance should be sought from alterations in diet or regimen, or from remedies which tend to promote the regular play of its functions, rather than from stimulants, which may produce in some of these a temporary excitement, but which thus tend to destroy the balance of the whole. The very nature of a stimulant is to produce a subsequent depression, and to lose its force by frequent repetition. The depression is proportional to the temporary excitement; and the loss is thus at least equivalent to the gain. And when a stimulus loses its effect, as such, by frequent repetition, it is still felt as being necessary to bring the system up to par, an increased dose being required to elevate it higher. Thus, as is well known, those who habitually employ fermented liquors for the sake of their *stimulating* effects, are led on from small beginnings to most fearful endings; and the habit, growing by what it feeds on, becomes a necessity. No pretext is more commonly given out as an apology for the habitual use of fermented liquors, than the aid which a moderate employment of them is thought to afford to the digestive process. But we maintain that, where a man duly observes the laws of health, the appetite will always desire the amount of food which the system needs, and the stomach will be able to digest it. If health is to be measured by the capacity for eating, then the habitual moderate use of fermented liquors may be conducive to it; but if the increase in this capacity which they produce be of no service to the economy at large, they cannot have any other than an injurious effect, by leading us to overtask the powers of our digestive apparatus. Thus, as Liebig has very well pointed out, the residents in warm climates who take stimulants before their meals, in order to make up for the deficiency of appetite, act upon a most unphysiological and ultimately injurious system; forgetting, or being ignorant that the real demand for food is much less when the surrounding temperature is high, and that the diminished appetite really indicates the diminished wants of the system. In a large proportion of the cases in which the habitual employment of fermented liquors has really a show of utility, we are quite certain that a copious use of cold water externally, and the substitution of it for more stimulating beverages, will be found in the end to be the most wholesome practice, tending (as large experi-

ence has shown that it does) both to improve the appetite and to invigorate the digestive powers.

We do not go so far as to maintain that no exceptions are to be made to this rule; but we are satisfied, that these exceptions are much fewer than is commonly supposed; and that they are to be made rather in cases where some temporary disturbing cause is acting upon the system, than in those in which there *seems* to be an habitual want of assistance.

We think that we have now adduced sufficient testimony of the inutility, to say the least, of fermented liquors, as regards the maintenance of muscular strength in field labour. It is obvious that practice here fully bears out theory; and that the substitution of solid aliment, containing the materials of muscular tissue, for a liquid which contains but little of these, and whose principal constituent is a heat-producing substance—never less wanted than when laborious exertion is being made under the summer sun—is attended with the very result which the physiologist would predict, namely, an increase in the amount of muscular substance, and consequently in muscular vigour. If we only go the length of admitting that they are unnecessary, the duty of doing our utmost to check their employment seems to us imperative; since it is the universal testimony of those who have fairly tried the abstinence system, that the temper and habits of workmen, who were previously “moderate drinkers,” are in every way improved by it,—to say nothing of the avoidance of absolute intoxication with all its evils, which, although the most obvious, is not perhaps the most important result of the abstinence system—since for one *drunkard* there are scores who are injuring their bodies and souls, their families and their employers, and who are consequently in the end more or less burdensome to the public at large, by what is accounted amongst them but a *moderate* use of fermented liquors.

We do not think it necessary to adduce any further evidence in support of our main position, that total abstinence from fermented liquors is consistent with the maintenance of the most perfect health, even under the constant demands created by labour of the severest kind, or by extremes of temperature; and that, on the whole, the abstinent system is preferable, on physical grounds alone, to the most moderate habitual use of them. The most powerful claim, however, which the total abstinence advocates have upon public attention, lies rather (to our apprehension at least) in the moral benefits which their system is calculated to produce; and it is with reference to these that we would earnestly recommend our readers to examine for themselves, whether a great deal that is commonly believed as to the *therapeutic* use of alcoholic liquors is not equally baseless with the notion of the necessity of their habitual use for the sustenance of the body in health. There can be no reasonable doubt that a great deal more wine, &c., is employed as medicine than there is the least occasion for. It is so pleasant a remedy, that we have recourse to it on the slightest occasion. People prescribe it for themselves, because they think they understand its action sufficiently well to supersede the necessity of proper medical advice, and because it is so palatable and comforting a draught. Other medicines are usually nauseous to the taste, and our patients are glad enough to get rid of them when they have done their work; but this is too frequently continued long after the purpose which it is supposed to answer is no longer required. And there is abundance of melancholy

proof, that a craving for fermented liquors, which has ultimately led to habits of the most degraded intemperance, has been not unfrequently created even in most delicate, refined, and high-principled women, by the habitual use of them when introduced under the guise of medicine by the physician. The records of total abstinence societies, moreover, show that in a very large number of cases in which drunkards supposed to be reformed have “broke out,” or returned to their intemperate habits, the cause of the relapse has been the use of fermented liquors under medical direction, the meretricious taste which has excited the craving that seemed to be subdued. Hence in some of the forms of “pledge” the promise is made to refrain from even the medicinal use of alcoholic liquors; which we regard as a most dangerous and unwarrantable proceeding since there are cases (as we shall presently attempt to show) in which no other agents can have the same beneficial effect, and the difference may even be one of life or death. The proper course we apprehend to be, that those who take the total abstinence pledge should promise not to take alcoholic liquors, except when these are ordered by a qualified medical practitioner; and it is the obvious duty of the medical profession to refrain from ordering them, except where the indication of benefit to be derived from their use is of the plainest possible kind.

We believe, then, that cases are of no uncommon occurrence in which, under some temporary depressing influence, the powers of the digestive apparatus are not adequate to supply the demand upon made by the system, and that recourse may in such cases be advantageously had to alcohol as an equal temporary stimulus. But it is worthy of consideration whether, when it is thus administered for purely medicinal purposes, it may not be desirable to give it in such a medicinal form as will render it not peculiarly palatable or inviting, in order that the patient may have no inducement to continue the use of it after the real demand has ceased to exist.

[These extracts are taken with a view of shewing the style and spirit of the valuable article from which they are taken. From an advertisement which will be seen that the whole article will be reprinted in a pamphlet form, bringing it within the reach of all. Ed. N. T. C.]

MARCH OF TEMPERANCE IN NORFOLK

Extraordinary sale of Taverns and Public-houses.—Mr. W. Simpson, the auctioneer, has issued a notice stating that he is instructed to sell by public auction, at the Norfolk Hotel, Norwich, the extraordinary number of twenty-seven inns, public houses and beer-shops. What with the rapid strides of temperance and the deviations of road by the various railways, it would appear that public-house property in Norfolk is at a discount.—*Observer*, August 29th, 1847.

TOBACCO SMOKING.

Surely smoke becomes a kitchen farrer better than a dining chamber; and yet it makes the kitchen oftentimes in the inward parts of men soiling and infecting with an unctuous and oily kind of soot as hath been found in some great Tobacco takers, that after death were opened. A custom loathsome to the eye, harmful to the brain, dangerous to the lungs, and in the black stinking fume thereof, nearest resembling the

terrible stygian smoke of the pit that is bottom-
s.—Counterblast by King James I.
 To the above dissuasions from the use of tobacco,
 may add another, which applies also to many
 other unnecessary articles used by man. While
 the world is filled with complaints of privation and
 misery, mysterious and inevitable, it is forgotten
 how vast a proportion of these evils are not of
 God's appointment, but of man's making. Thus
 blotted out of view, altogether all the evils flowing
 from the use of tobacco. After it is reared and
 prepared, let us reflect on the not inconsiderable
 amount of human labour, and of the earth's sur-
 face employed, or properly to speak, misemployed,
 in its production. Millions of money are expended
 annually in Europe, Asia, and America, on a mode
 of indulgence unknown and undreamt of until
 a few centuries since. In Scotland alone, accord-
 ing to the computation of the late Rev. Dr. Chal-
 mers, the people lay out £6000. per year on snuff,
 and this is probably within the mark!—*London*
Medical Gazette.

TEA DUTIES.

(The Editor of the *National Temperance Chronicle*.)
Voluntary House, Walthamstow,
Sept. 17, 1847.

DEAR SIR,—I am very glad to see you are turn-
 ing the attention of the public to "the Duties on
 Tea" in connexion with the advocacy of temper-
 ance. It is high time we gave some practical illustra-
 tion, that the advocates of total abstinence from all
 exciting beverages do not wish to abridge, but
 to increase the comforts of the working classes.
 It has been difficult to convince them that this has
 been our object, but the course you recommended
 in your last journal will go far to disabuse their
 minds on this subject.
 I would suggest that at all future public meetings
 in our towns and villages, that petitions be prepared
 and signed to the House of Commons for a total
 abolition of the Duties on Tea (no half measures),
 setting forth the advantages to the health of the
 people, by the inducement to leave off alcoholic
 drinks, and the improvement of the morals of the
 people likely to result from the change.
 As to the substitute in the way of revenue, that
 will be left to the Chancellor of the Exche-
 quer; it will be a new thing in the annals of our
 country, if a Chancellor of the Exchequer should be
 at a loss to know how to raise money from the
 pockets of John Bull.
 Notice should be given at all meetings, that such
 petitions would be produced for signature, when,
 where, and all reasonable and legal means be
 adopted to obtain the largest possible number of
 signatures.
 As to it, the lovers of sobriety, economy, and
 health, will bless the originators of this move-
 ment, and the result will be attended with the
 most happy effects to our cause.
 I can the more consistently advocate this move-
 ment, as I am neither a dealer in, nor consumer of,
 any article of tea, I prefer the pure water from the
 spring; but I am anxious that those persons to
 whom the price is an object, and who like it, be-
 lieving also that it does them no harm but good,
 especially as I hope many may be induced by
 the abolition of the duties to leave off entirely
 all intoxicating beverages, that ere long your labours and
 suggestions on this subject will be crowned with
 success.—I am, my dear sir, yours faithfully,
 EBENEZER CLARK.

WINE-DRINKING ADVOCATES OF TEM-
 PERANCE.

We need no new evidence to prove, that our
 moderate wine-drinking citizens are the most for-
 midable enemies that retain the field against the
 progress of temperance. We know that they are
 strong, very strong; that they occupy the highest
 walks of life, and fill almost every station of honour,
 trust, and emolument. We know they number in
 their ranks the learned, the wise, and powerful.
 We cannot employ towards them any other lan-
 guage than that of respectable entreaty and expo-
 sition; nor would we do it if we could. No;
 we would say to our fashionable wine-drinking
 citizens, "Come, let us reason together." To you,
 gentlemen, we must address our appeal; for we
 recognise no other opponents in the field. The
 unreformed inebriate, the rum manufacturer, the
 rum-seller and importer, are mere supernumeraries
 in your camp; they wear no arms; they are under
 your protection, and subsist on your example and
 support. Gentlemen, we are your fellow-citizens.
 In many of the duties and avocations of life we
 walk side by side; in many of the interests of our
 community and country we take sweet counsel to-
 gether. We can testify to the integrity of your
 honour, to the respectability of your standing, the
 cordiality of your friendship, and the munificence
 of your philanthropy. And we appeal to these
 bright qualities of the heart when we say, that
 there are thousands of unfortunate beings who are
 trying in vain to reform on your principle. At the
 corners of the streets you may meet scores of poor
 inebriates who have tried to become temperate
 men by following your example; but it has plunged
 them deeper in the mire. These side-walks are
 daily thronged with those who are trying to arise
 from habitual intoxication to the moderate use of
 the intoxicating cup. Alas! is it your example
 that is hanging out this tantalizing phantom? Will
 you cheat their souls with the insidious delusion,
 that they may again be moderate drinkers? Will
 you bind, with wanton hands, another stone to the
 willing neck of a Sisyphus, to drag him back into
 the fiery abyss, at each successive attempt to rise
 from its torments? Will you torture a Tantalus
 with visions of the cooling waters of life, with which
 he may never slake his burning lips? Shall that
 father who has almost strength enough to face the
 tempter; shall that husband who has just recom-
 menced an existence of life and love; shall that
 son and brother who has just been rescued from the
 lee-shore of intemperance—shall these be
 dashed back into their original ruin by a glance at
 the wine that sparkles on your tables? When the
 shipwrecked mariner has clung to his frail plank
 through all the wilderness of the wintry waves, and
 when he is in sight of the haven of rest, will you
 hang out false beacon-lights, to lure him on to
 breakers, whence his mangled corpse shall be dashed
 on the shore? When, with a desperate effort, he
 has caught hold of the ark of safety, will you strike
 off his hand and leave him to sink in the waves?—
Sparks from the Anvil, by Elisha Burritt.

We read in a Berlin letter of the 31st ultimo,—
 "A singular scene took place yesterday. On an
 invitation of the Temperance Society, there was a
 meeting of 3,000 of from four to sixteen years of
 age. They are to complete 'the Band of Hope'
 for the complete abolition of the use of spirituous
 liquors and the propagation of gymnastic exercises.
 After singing some hymns, the band of hope separ-
 ated in the midst of huzzas."

National Temperance Society.

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NATIONAL TEMPERANCE SOCIETY.

Minute 482.—The following letter has been received from Thomas Beggs, resigning his position as Secretary to this Society, he having accepted an appointment with the Health of Towns Association, which resignation this Committee accepts, hoping that in his new position he will still be able effectually to promote the principles of temperance.

To the Committee of the National Temperance Society.

"GENTLEMEN,—Having accepted an appointment from the Committee of the Health of Towns Association, I have to resign my office as Secretary to the National Temperance Society.

"Although a sense of duty to myself and family calls upon me to take this step, I cannot but regret the separation. I shall always feel a lively interest in your success; and in entering upon a new sphere of duty, it is satisfactory to know that in its discharge, I shall be promoting the great cause, in the advancement of which we have laboured together for a brief but eventful period.

"I am gentlemen, with every feeling of affection and esteem,

"Yours very truly,

"THOMAS BEGGS."

The Statistical Committee of this Society have been engaged in preparing the following document, which they hope to get numerously signed by em-

ployers and others having the directiion of bodies of workmen. It is commenced with that it will lead to an effectual reform of the surd and tyrannical customs which have prevailed to the disgrace and injury of the w classes of this kingdom :—

OPINION ON THE SUBJECT OF ARTIFICIAL AND PULSORY DRINKING USAGES.

We subscribers, believing that the usages of the factories and workshoshs, compulsory drink-fines and footings, le, lead to sive evil.

That their imperious character is contrary true liberty.

That such an extensive system of of cruel injustice is not kept up, so far as we know, social customs of any other nation.

That by means of this compulsory or a system, young men are often, in a ma manner, to become drunkards.

That drunkards who would wish to to reform by these domineering and arbitrary custom vented from putting their good resolutiions in

That hereby a dangerous and mischischievous many millions a-year is imposed by workn one another, without consent of the pa parties

We consider the following penaltiities, ins to keep up the drinking and paying ag of fin footings, to be of the most revolting an and opp description, viz. : sending men to coveventry, p them out of the pale of good-will andand frien and kind assistance of brother workorkmen; manly refusing to teach apprentices ces work drink footings being unpaid; constrainraining st men, who from sickness or otherwise have out of work, or indeed any parties whawhatever journeyman's drink footings, by threatreats and means; secreting men's clothes, and ad dirtyring, cutting, and destroying themem; g notching, and otherwise injuring toolools, or s both to the pawnbroker's shop, and id in a fe manner pledging them for the regulgulation fines: forming conspiracies to force ce out of shops and factories, men who decline ine to pe ings; maltreating respectable individuals c account, by taunts, mockings, a varietriety of blows, and other injuries.

We further express our disapprobation pecuniary connexion between the for foremen tories and workshops and individuals wh public-houses, or foremen keeping ig public themselves; and all bribing of foremen and by drink, to bestow work.

We object to payment of wages in pn public-as of the most extensively ruinous ten tendenc also to linking or grouping men together with bank notes or gold, leaving them to pr procure where they can. And, in conclusion, on, we b timony from our constant and painfulful expe to the injurious consequences of the ce cease unmeaning connexion that has been on constit this country between business and strostrong di a variety of ways, far too multifarionious to b enumerated.

SUBSCRIPTIONS.

	£.	s.	d.	
Albright, Hannah	0	10	0	Ellis, J. Esq. Esq. (per
Brayton Society	1	0	0	Mr. Meredith)
Camberwell and Peck-				Gilpin, Mr. Cr. C.
ham Society	d	1	0	0 Miller, George
Compton, Mr. T.	1	1	0	Priestman, M., Mr. S.
				Spong, E.

SPECIAL FUND.

	£.	s.	d.
Atwood, G. W., Esq.	3	6	8
Barrett, R., Jun., Esq.	2	10	0
Cassell, J., Esq.	3	6	8
Gilpin, C., Esq.	1	13	4

SUBSCRIPTIONS.

Per Mr. Hudson.		£.	s.	d.	
	£ s. d.				
Gawthorp, Mr. W.	1 1 0	Grosjean, J., Esq.	1	1	0
Greenwich Society	d 0 10 6	Sutton, Mr. S.	0	5	0
Harris, Mrs.	1 1 0	Smith, B., Esq.	1	1	0
Harris, Miss L.	d 5 0 0	Baynes, Messrs.	2	2	0
Harris, Miss J.	d 5 0 0	Nuding, Captain	0	5	0
Benn, P.	qly. 0 1 3	Ellard, Mr., Quar-			
Pugett, J. H., Esq.	1 0 0	termaster	0	10	0
Collection, Newing-		Busbridge, G. F.	0	5	0
ton	0 10 8	Allchin, Mr. R.	0	5	0
Dunstable Society	d 0 10 0	Viner, Mr. J.	0	10	0
Thurrock Society	0 5 0	Edmit, Mr.	d 0 2 6		
Per Mr. Inwards.		Aylesbury Society	d 0 10 0		
Draper, J. P.	0 5 0	Brown, Miss	0 2 6		
Roper, Mr.	0 10 0	Pickering, Mr. J.	0 5 0		
Wilcocks, Mr. H.	0 5 0	Flower, Mr. J.	0 5 0		
Gibson, Mrs. Ann	5 0 0	Willis, W., Esq.	1 1 0		
Curry, Mrs.	0 5 0	Adams, W., Esq.	1 0 0		
Alexander, Mr.	0 5 0	Higgins, W. H., Esq.	1 1 0		
Johnston, Mr.	0 5 0	Waller, Jas., Esq.	1 0 0		
Gill, Mr.	0 5 0	Waring, R. Esq.	1 1 0		
Kimpton, Mr. Thos.	1 10 0	Drewitt, Mr. W.	0 5 0		
Davy, Mr. W. R.	0 5 0	Hirons, Rev. J.	0 5 0		
Bird, Mr. J.	0 5 0	Green, Mr. J.	0 10 0		
Beebles Society	d 1 0 0	Inwards, Mr. J.	0 5 0		
Knight, Mr.	0 10 0	Brown, Mr. C.	0 5 0		
Bird, Mr. H.	0 5 0	Balltrop, Mrs.	0 5 0		
Price, Mr. R.	0 5 0	Bird, Mr. H.	0 10 0		
Hawkins, Mr. W.	0 5 0	Per Mr. Culverwell.			
Gwennap, Miss	0 5 0	Barger, Mr.	d 0 1 0		
Per Mr. Whittaker.		Bradley, Mr.	d 0 5 0		
Gutteridge, R., Esq.	1 0 0	Homes, Mr.	d 1 0 0		
Gutteridge, J., Esq.	0 10 0	Welch, Mr.	0 5 0		
		Pearson, Mr.	1 1 0		

CONFERENCE OF MINISTERS.

An advertisement appears in this *Chronicle* respecting a Conference of Ministers of Religion. This Conference is convened by a resolution adopted at the Annual Conference of the British Association for the Promotion of Temperance. We call special attention to it, as we entertain a hope that it will lead to some practical step to enlist the powerful aid of a class of men, who having immense influence, have unfortunately used it against the temperance cause, or have maintained an indignant neutrality with respect to it. The time has come when they will be required by public opinion to take some decided course in a question, which is enlisting the attention and sympathy of all classes of the community. We urge the friends of temperance to take prompt measures to give effect to the meeting.

AGENCY.

In this department there has been great activity during the past month. Public meetings in London and in various parts of the country under the auspices of different local societies have been held, at which one or more of the agents has attended as a deputation from the National Society.

SHADWELL—August 21st.—Mr. Jabez Inwards lectured to a very crowded and attentive audience at Fox's Lane.

BROADWAY WESTMINSTER.—Mr. Inwards and Mr. Whittaker delivered addresses in the temperance Hall, Broadway, August 23rd. The meeting was one of a deeply interesting character. On the same day, Mr. Culverwell addressed a meeting at Hammersmith, and Mr. T. Hudson attended a festive meeting at Portland Town, when Dr. Oxley presided.

PECKHAM, 25TH.—A meeting attended by Messrs. Inwards and Culverwell. On the same evening, Messrs. Hudson and Whittaker delivered addresses to a large assembly in the Friends' Meeting-house, Deptford.

STANHOPE STREET.—A more than usually interesting meeting took place in the school-room, in connexion with the Wesleyan Chapel, addressed by Messrs. Spriggs, Hudson and Whittaker.

WOOLWICH.—On the 30th of August, Mr. Hudson addressed a meeting in the Temperance Hall, of this town. Addresses were also given by Messrs. Inwards and Culverwell on the 13th of September; and a lecture to a very crowded meeting, by Mr. Inwards on the 20th ultimo.

WEST MALLING.—Mr. T. Whittaker addressed a meeting, on September 1st. The attendance was not numerous, but there was a good impression.

ALBANY CHAPEL SCHOOL-ROOM.—A meeting took place in the above room, on September 4th; which was addressed by Messrs. Culverwell and Spriggs.

SOMERS TOWN, Sept. 6th.—Mr. Whittaker.

BROADWAY, WESTMINSTER.—Mr. Inwards to an overflowing house.

PRINCES' STREET, WESTMINSTER.—Festival and public meeting; addressed by R. Garde, Esq., Mr. Thomas Beggs, and Messrs. Balfour and Culverwell.

STOKE NEWINGTON.—Public meeting, addressed by Mr. J. Buckle and Mr. Thomas Hudson.

WHETSTONE, NEAR BARNET.—Sept. 7th, being Barnet Fair, J. H. Puget, Esq., well known for his benevolence and sympathy with the working classes, provided a sumptuous tea for about 60 of the navigators now at work on the London and York Line. The men assembled at 6 o'clock, and having regaled themselves, Mr. Puget addressed them in very affectionate terms, thanking them for the preference they had given him over Barnet Fair. Mr. T. Hudson then addressed them at considerable length. It is the intention of Mr. Puget to keep up fortnightly meetings of a similar description, and to throw open the excellent Infant-school for the purposes of reading and instructive conversation.

AYLESBURY.—Mr. T. Whittaker addressed a large number of youths in this town. The meeting was one of a very interesting character.

KENSINGTON—Sept. 8th.—Mr. Inwards and Mr. Culverwell.

DUNSTABLE.—Mr. Whittaker and Mr. Hudson attended a festival in this town, over which Mr. Harris of St. Albans presided with much ability.

LUTON—Sept. 9th.—Messrs. Hudson and Whittaker addressed a very numerous and highly respectable meeting, on the occasion of a festival being held in this place. The Rev. J. Hirons presided. A second meeting was held on the following night, addressed by Mr. Thomas Hudson.

SUFFOLK STREET, BOROUGH, Sep. 13th.—Messrs. Beggs, Whittaker, the Rev. James Sherman, and others attended a festive meeting at the above rooms. G. Atwood, Esq., occupied the chair.

DORKING—Sept. 17th.—Mr. Hudson delivered a lecture in the Friends' meeting-house.

UXBRIDGE—Aug. 30th and 31st.—Mr. Inwards

had crowded meetings in the Assembly Rooms ; a powerful impression was produced.

WALWORTH AND CAMBERWELL—A very large meeting was convened in the National School, Newington, Butts, on the 30th of August. W. Simms, Esq., presided, *pro tem*, until the arrival of John Cassell, Esq. The meeting was eloquently addressed by Messrs. Whittaker, Hudson, and T. A. Smith.

Such is only an outline of the numerous, highly interesting and effective meetings held during the past month, in connexion with the National Society.

Foreign Intelligence.

HOBART TOWN.

We have been favoured with the sight of a letter from Hobart Town, from which we are permitted to make the following extract :—

"I became the coadjutor of the truly great and excellent George Washington Walker, in the establishment of a Total Abstinence Society, of which he was the Treasurer and I the Secretary. Hundreds joined us. After which we saw fit to separate, and form a new society upon a christian basis. The reasons for this course, in a land where so much depravity exists, may at once present themselves to your mind. Possibly you have heard all from Mr. Backhouse, through his friend Mr. G. W. Walker. The christian friend, Mr. Tacey, who bears this, is a member of our Committee, and can explain all.

"In our Van Diemen's Land Total Abstinence Society, Mr. Walker is our President, a Wesleyan, an Independent, and a Baptist Minister, are our Vice-Presidents, the Secretary, myself. Though established but a few months, God is prospering us. We have four branch societies. One of these at the penal settlement of Port Arthur, numbers already above four hundred. At Launceston a most flourishing society exists. There are in the country altogether twelve societies, numbering nearly 5000. At Sydney, the work goes on well. At Melbourne are two good societies. At Adelaide a noble cause is rising. In no part of the world is teetotalism so needed as here. In olden times, it was customary to purchase a pail of rum, and a number of friends would sit round, drink and sleep, drink and sleep, till all was gone. Had I time I could tell of many a tale of woe, and could speak of scenes of returning joy, but a longer letter will reach you shortly. "JAMES BONWICK."

Home Intelligence.

LEEDS TEMPERANCE SOCIETY ANNIVERSARY.

(Abridged from the Leeds Times.)

Two meetings have taken place at the Music Hall, this week, in celebration of the sixteenth anniversary of this progressing association. The first was on Monday evening, and was very fully attended. The Indian chief, Maun-Gwu-Daus, and one of his red brethren were on the platform, to bear testimony by their presence to the dire evils of the "fire-water," which our countrymen must take blame to themselves for having introduced among the aborigines of the American continent and elsewhere.

Mr. G. W. HARRISON, of Wakefield, was called to the chair, and in opening the meeting, said, for a measure, and stated the probability that the

twelve years he had been a teetotaler. Adverting to his own conversion to teetotalism, Mr. Harrison stated, that he owed it to his lamented friend Mr. Andrew, who first urged him to try the system. With regard to their late and deeply lamented friend Mr. Andrew, he must say that every one who knew him, knew a man whose love for his fellow-creatures was very great—whose love for this cause was such as they seldom meet with—whose desire to do good as far as possible was entitled to veneration and respect.

Mr. THORNTON, the secretary, read the report. The report says that there has never been a year in the annals of [the Leeds Temperance Society, in which temperance principles have been more freely, fully and successfully disseminated in this populous and important town, than during the last. The various public meetings are then enumerated, and especial attention is directed to the recently established monthly meetings, and which out rival any thing which the Leeds Temperance Society ever attempted or achieved. Our periodical literature it observes, continues to improve, both in quality and quantity, so much so as to bear comparison with any serial publication of our times. The newspaper press, generally speaking, begins also to view and treat the question more favourably ; the three Leeds newspapers manifest, at all times, by their willingness to insert paragraphs or reports sent to them, their general approval and sympathy with our principles." The circumstance of two successful galas in one year, will make the balance in the hands of the treasurer somewhat larger than usual. The dependence of the society for support upon these annual galas, however lucrative they may have been, is, at best, but precarious. Special reference is made to the temperance medical certificate introduced by John Dunlop, Esq., and signed by fifty-two out of seventy-eight medical men, waited upon in Leeds, and by seven resident in the out-townships and villages adjacent. The death of Mr. Joshua Dyson and Mr. Joseph Andrew are adverted to, and deeply deplored. "At the sittings of the Bolton Conference last month, it was decided to convene a conference of ministers, to be held in Manchester next April, which it is hoped may tend to promote the cause amongst that influential class, and remove the reproach which somewhat attaches to them, as the opponents, or at all events the impediments to the spread of the cause." "Mr. Jervis Crane, late Town Missionary to this society, recently resigned his office, on removing from the town, and Mr. J. C. Winterbottom has been appointed his successor, with every prospect of usefulness. The Committee beg herewith to record their high respect for the character and labours of their late agent, whose services they much regretted to lose. It is stated—"most of the friends of temperance will be aware that an attempt will be made in the next Parliament to bring in and carry through a bill for prohibiting the sale of intoxicating liquors on Sundays. This step has originated with the British Association for the Promotion of Temperance. The prospects of success in the matter are highly encouraging, inasmuch as the Government last session admitted the principle by introducing a clause into their Model Police Bill, which closed public-houses half the Sunday, and beer-houses the whole day. This clause was afterwards withdrawn, but it is thought that it is sufficiently indicative that if strongly urged and pressed by the country at large, they are not averse to such a regulation. One of the bishops has also declared his willingness to promote such

right reverend bench would look with favour on such a bill." "At the recent sittings of the Evangelical Alliance at Edinburgh, a report was brought up from the Southern Division by that eminent and godly man, the Rev. E. Bickersteth, and among the topics suggested for investigation was 'the connexion between Infidelity and Teetotal Societies.' This allusion excited the most painful feelings in the minds of many teetotalers, members of the Alliance, and a conversation ensued, which resulted in a modification of the phraseology." "It may be remarked, that at one of the weekly meetings of the society, shortly after receiving the circular referred to, at which about 200 persons were present, it was proposed that a show of hands should be taken on the following points:—First, how many are there here who have adopted a course of infidelity since becoming teetotalers? Secondly, how many have united themselves to Christian churches since they have joined the temperance society? Thirdly, how many now at this meeting regularly attend a place of worship, who before becoming teetotalers never did go to such places! To the first proposition no hand was held up; to the second twenty hands; and to the third forty-four were raised. It is a great pity that such a respectable body of men as compose the Evangelical Alliance, or at all events the 'Southern Division,' should have so far gone out of their way as to make such a wanton and gratuitous insult on a society, which comprises many of the most excellent of the earth, and which has been the means of rescuing thousands not merely from temporal ruin, but from spiritual destruction. It would have a much more intelligent and instructive query to have propounded for investigation, Has any society been the means of adding more to the Christian Church than the Temperance Society? The committee respectfully suggest such a question to the serious consideration of the southern division of the Evangelical Alliance when next they meet. The committee have recently added a new rule, (or rather an addition to rule 3rd), to their code of laws, which they desire to be generally known, viz., 'That ministers of the gospel residing in Leeds, being members of the society, shall be *ex officio* members of the committee.' Two ministers have taken their seats at the weekly meetings of the committee since this rule was added."

Mr. NOTHAM, the treasurer, then read the statement of accounts, from which it appeared that the total receipts during the past year, including £148. 3s. 8d.—being the balance in hand last year—amounted to £661. 11s. 8½d., and the expenditure to £372, leaving a balance in hand of £289. 11s. 8½d.

The Rev. JOSHUA PRIESTLY, of Wath, and Mr. THOMPSON proposed and seconded the adoption of the report.

Dr. F. R. LEES proposed the adoption of a resolution expressive of thankfulness for the blessings and success which had attended the labours of the society during the past year, and pledging those present to renewed exertions in the temperance cause. He declined, on account of the lateness of the hour, making a speech, and said he should address the meeting of Tuesday at more length. He, however, expressed his conviction that their cause was the cause of morality and philanthropy.

Mr. BORNOND, of York, briefly seconded the resolution.

On Tuesday evening, the Music Hall was densely crowded, in consequence of the presence of several American Indians, attired in their native costume. Maun-gwu-daus, a chief, in very intelligible English, addressed the meeting, giving an account of their

travels with Mr. Catlin, the celebrated writer upon Indian manners and customs, and in reference to the main question of the evening, described the devastating effects of the "fire-waters" amongst the Indian tribes. To their introduction he ascribed nearly all the evils with which the race of red men have been visited since their first intercourse with Europeans; and regarded them as the greatest enemies to the progress of civilization. At the same time, while he viewed the evils of his race as springing from European intercourse, on the other hand he offered his most willing testimony to the great amount of good which had been accomplished by the labours of our Christian missionaries, who had done much by persuasion and example in stopping the progress of the "fire-water" curse. The Indian was followed by Dr. F. R. LEES, who entered into a physiological view of the injurious effects of intoxicating drinks upon the human frame, and in a speech abounding with powerful argument, proved that the practice of total abstinence was most conducive to a sound state of health. Several other speakers also addressed the meeting in favour of the total abstinence principle, adding their own personal testimony to its good effects.

On Wednesday evening, Mrs. CARLISLE delivered a lecture, especially addressed to females, in South Parade Chapel, on the advantages of total abstinence principles, and soliciting for it their influence and support.

BOLTON.

Annual Licensing Day.

Thursday last being the day appointed for granting innkeepers' licenses.

MR. TAYLOR appeared before the bench for the purpose of presenting a petition from some of the most respectable inhabitants of the borough, representing their feelings in reference to the subject now before the court. In what he had to say, he wished it to be understood, that it was not his wish to attack any one, or to say anything personally offensive either to the publicans or the beersellers. The principal ground upon which the applications for new licenses were made was, that such houses were necessary for public convenience, in addition to the interest of the parties who sought to enhance the value of their property. In one case it was said, that there were large works erected in the neighbourhood, and that a public-house would be a convenience to the workpeople. Now, so far from this being the case, he should say that it was quite the contrary. If there were a number of workpeople in the neighbourhood, the best thing that could be done would be to keep the public-house away from them. Let it be proved how much better works, with 700 hands, can prosper without this adjunct. Besides, additional public-houses were quite uncalled for. If the map of Bolton were laid down, and nothing but inns and beer-houses marked upon it, few people would perceive the difference. It would be like a map of the veins and arteries of the body, the whole space appearing to be occupied. There were 117 public-houses; 211 beer-houses selling on the premises; and 15 selling off the premises—making a total of 343. He would not say how many breweries, private stills, hush shops, and gin-palaces there were to be found, for it was impossible to tell. In the words of Mr. Roebuck, however, he might say, that their name was "legion;" yet, notwithstanding this, there were applications from fifteen persons for fresh licenses, on the ground of public convenience! It was known, however, that an increase of such places was always attended with demoralizing

consequences, and if the magistrates were to grant the applications now, the number next year would be increased four-fold. Three or four years ago, seven or eight were granted, and now they had fifteen applications. By putting a fictitious value upon property, by means of licenses, encouragement was given to building houses. But let it be understood that no more licenses will be granted, and they will soon see how many will build houses for the convenience of the public, when they are not likely to be profitable speculations. The Mayor had already stated that the beer-houses had been weighed in the balance and found wanting. They brought ruin, desolation, and degradation upon thousands. This was not an idea of the imagination, but a positive fact. Mr. Harris, in his statistical tables, stated that in 1846, there were 117 public-houses, and 200 beer-shops, making a total of 317, whereas, in 1847, they amount to 342, making an increase of 25 in twelve months. Let us see, then, how this increase has worked, and what are the effects it has had upon the population. The trade of the town had been worse—provisions dear—rates high—and labour scarce—which would have led to the supposition, that drinking would be less. Such, however, had not been the case. In 1846, there were taken up by the police for being drunk and disorderly or incapable, 637 males, and 164 females: whereas, in 1847 the number had increased to 715 males, and 176 females. Such being the state of things now, what might they expect if an addition of fifteen were made to the number of public-houses! Even in point of revenue, it would be a saving not to grant those licenses. Three out of every five prisoners brought before the bench might trace their causes to drunkenness, and the expense of their keep, prosecution, &c., was considerable. In the borough there were from 7000 to 8000 inhabited houses, so that they had one house for the sale of liquors to every 25; and, taking the population, they had one to every 200 persons. So far as his experience, as coroner, went, he could confirm this melancholy account of the results of intoxication. Of 70 inquests held during the year, the cause of death in 14 of them was drunkenness. He asked the magistrates, then, to stem this evil. The memorial was signed by ministers of every denomination, and he (Mr. Taylor) trusted that the magistrates would co-operate with them in putting the monster evil—drunkenness—which was now desolating the land.

The magistrates then retired, and, after consulting for about three-quarters of an hour, returned into court, when the Mayor stated that no new license would be granted.

MANCHESTER.

Lecture on drinking customs. On Monday evening a lecture on the evils arising from the present drinking customs of society, and the desirableness of establishing a "model parish," with a view to eradicate them, was delivered in the Mechanics' Institution Lecture Hall, by the Rev. W. Wight, B.A. There was a very numerous and highly-respectable audience; W. Beaumont, Esq., the mayor, presided. On the platform, we observed Mr. Ald. Hadfield, Mr. P. Rylands, Mr. E. Robinson, Mr. T. G. Rylands, the Rev. P. P. Carpenter, Mr. N. Cooke, Mr. Smith, of Penketh, and several other gentlemen resident in the town and advocates of the temperance movement. After a few introductory observations from the mayor, the Rev. W. Wight came forward, and was warmly received. In the course of his address, which lasted nearly three hours, he strongly condemned the drinking customs of this kingdom, and showed at considerable length the

evils and immoralities resulting from them. He was afraid that although our nation might be said to be pre-eminent in good works, it was also pre-eminent in whatever was degrading to our nature and dishonouring to God. We had unparalleled wealth, a multitude of churches, chapels, schools, and benevolent institutions; numerous clergymen, school-masters, Sunday school teachers, town missionaries, &c.; and yet, notwithstanding all these, the amount of pauperism, irreligion, ignorance, immorality and crime, was most appalling. They might talk of infidel France, but the amount of crime there, had no proportion to that of Protestant England. We had 114,193 children without education, although we boasted of our educational efforts; and it has been estimated, that upwards of a million and a half of our youthful fellow-creatures went forth into society every ten years entirely ignorant. In London alone there were 10,000 prostitutes, and it has been estimated that the total number of these unfortunate creatures in this country was 228,000. Medical testimony showed that their average life was five years, showing 228,000 of these wretched females were swept off every five years. There was no Sabbath observance among us; in one place he knew of, there were 70,000 inhabitants, and of these 30,000 attended no place of worship whatever; and in most places it was found on the average, that two-thirds of the people never attended church or chapel. On this point a comparison of the most enlightened of our parishes at home, with even the worst of our missionary settlements, was greatly in favour of the latter. The country was studded with huge workhouses, gaols, and penitentiaries, and on inquiry from their inmates, it would be found that with most of them intemperance had been the cause of their misfortunes.—After some further statistical information, drawn from lunatic hospitals and houses of correction, in illustration of his views, the lecturer called upon the meeting to discourage these pernicious customs by every means in their power, and to aid in whatever aimed at their entire annihilation. In conclusion, he explained a scheme he had devised for the purpose, which he called the "model parish," and which, if carried out, he was of opinion would effect not only local reformation, but ultimately national improvement. He proposed to obtain, as early as possible, a district in some central part of the kingdom if possible, where a new population was springing up. This district to be secured in perpetuity to five trustees; here a school would be erected in the first place, and the funds augmented, the trustees would proceed to the erection of a church, parsonage, schools, and a college. Of course the clergyman and teachers must set the example of total abstinence from all the drinking customs of society and all intoxicating drinks, and be prepared on suitable occasions to impress upon the children the importance of never acquiring a taste for such beverage.—The rev. gentleman was listened to with the most marked attention during his lecture; and after a vote of thanks to the mayor, the proceedings terminated shortly before eleven o'clock. The admission to the lecture was gratuitous, but donations were received at the door in aid of the funds for establishing the "model parish."

THE ROYAL HOUSEHOLD.—An account of the expenditure of the Royal Household has lately been published. Amongst the items are the following: Wine, £4850; Liquors, &c., £1843; Ale and Beer, £2811; upwards of £9,500, annually for intoxicating drinks. A good round sum.

LUTON.

The annual meeting of this Total Abstinence Society was held here on Thursday last, on which occasion the Rev. J. Hirons presided. The public meeting commenced at seven o'clock, it was highly respectable, and one of the most interesting meetings ever held in this town. Messrs. Whittaker and Hudson were present from the National Temperance Society, and gave very animated and spirited addresses, with which the audience seemed much delighted. The National Temperance Society in engaging such efficient agents, could not possibly have hit upon a more effectual plan of securing for the principles of total abstinence, a more favourable consideration from thinking and reflective minds. Mr. Hudson delivered a lecture in the same place on the following evening, which was very effective, and well attended.

W. INWARDS.

GREAT SUFFOLK STREET.

A tea-party and festival to celebrate the anniversary of the Temperance Society meeting in this place, was held on Monday the 13th of September: G. W. Atwood presided, who after a few introductory remarks, introduced Mr. Thomas Whittaker. The meeting was afterwards addressed by the Rev. James Sherman, Mr. Claridge, Mr. Thomas Beggs, and Mr. T. A. Smith. The audience seemed highly pleased with the addresses.

SHADWELL.

On Tuesday evening, Sept. 21st, a festival was held at Fox's Lane, Shadwell. Notwithstanding the unfavourable state of the weather, a numerous and respectable company sat down to tea.

Dr. OXLEY presided, and introduced the business of the evening, by alluding to the progress which their principles had made since they first held temperance meetings in that locality. After fifty years' experience of teetotalism, he was convinced that whether they looked at the subject physically, socially, or religiously, all persons would be greatly benefited by becoming teetotalers.

Mr. THOMAS BEGGS took a review of the past progress and present position of Teetotalism. He did not think that we were doing all that we ought to do, but, he believed, that our cause never stood better than it did at present. We had a broader platform on which to base our future operations than we ever had.

Mr. CULVERWELL regarded the progressive spirit everywhere witnessed as the most important feature of the present age. The various associations for promoting social, political, moral and intellectual improvement, were all manifestations of this spirit. Temperance societies occupied a high place amongst such institutions, and were calculated to do more to elevate the working-classes of society than the efforts of all others put together.

Mr. GREEN stated an important fact in reference to the question proposed in the Evangelical Alliance, as to the connexion between teetotalism and infidelity. He had written to Mr. Bickersteth, asking him if he had brought the subject forward from any circumstance having come to his knowledge leading him to entertain such an opinion. Mr. B. had sent him a very courteous reply stating, that he had merely introduced the subject *officially*, that he knew of no instance in which teetotalism had led to infidelity, while he was acquainted with many persons in his own parish, whom it had not only reclaimed from intemperate habits, but had been the means of introducing to spiritual benefits.

Rev. J. KENNEDY of Stepney, mentioned an interesting circumstance of an individual who had been an Infidel, but after he became a teetotaler, he joined a Christian Church, and had made himself exceedingly useful in connexion with various benevolent movements. Some schools in the town in which he resided being in debt, he, in conjunction with some working-men, formed a Committee, and by canvassing the town, in about ten days, they obtained between four and five hundred pounds, clearing away the debt and leaving a balance in hand towards their future support.

Mr. BUCKLE, Mr. BURT and Mr. APPEGATE, also delivered appropriate addresses.

Literary Notices.

Sparks from the Anvil, by ELIHU BURRITT, A.M., 12mo. C. GILPIN, Bishopsgate Street.

The name of Elihu Burritt is a sufficient introduction to this little work, which we have read with much pleasure. They are glowing thoughts, eloquently expressed—coming from a mind truly benevolent and enlightened, and imbued with a deep sense of christian obligation. The author's views on all the movements of the day are given, and we cordially recommend the temperance public to read it. One of these sparks, not the best, but one most appropriate to our columns, we have given in another place.

The People's Temperance Journal and Social Reformer. BRITAIN.

The last number of this Journal contains a well written article from the pen of Dr. Firth on "Crime not so much the effect of ignorance or want of education as of intemperance." We regret we have only room for the following extract:

"The recent report of the chaplain of Parkhurst Penitentiary shows that education has been rapidly extending among our criminal population. Of 900 boys in that penitentiary, only 38 had been in no school, while nearly 700, or 7 out of 9, had been upon an average three years and a half under instruction. Mr. Charles Pearson, the city solicitor, in a lecture recently delivered at the Crosby-hall Institution, on the Causes of the Increase of Crime, disclaiming any disposition to disparage the benefit of education, remarked, that 'the extensive diffusion of popular education was one of the glorious characteristics of the age, and had produced the greatest improvement in the moral and social condition of the people. But when the indiscreet advocates of education teach the public to look to it as the means, and the only means of checking the growth of crime, in a country enjoying a high state of civilization, they do great mischief to the interests they desire to promote, by placing the cause of education upon a false issue; for while the population has increased but 60 per cent., the education of the humbler classes has been augmented more than 600 per cent. The cause of the alarming increase of crime must, therefore, be looked for in some other circumstances; it was the result, in his opinion, of causes quite irrespective of education.' And in the county of Middlesex, from September 29th 1843 to April 1846, of 2,032 young thieves, 1,694 had been educated.

Advertisements.

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CONFERENCE

OF

MINISTERS OF RELIGION,

CONVENED BY THE BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

PRINCIPLE.—That the use of Intoxicating Liquors is entirely unnecessary to the healthy human system, and is productive of a frightful amount of social and moral evil.

At the Conference of the British Association for the Promotion of Temperance, held at Bolton in July last, it was unanimously resolved to invite all the Ministers of Religion, in the United Kingdom who abstain from intoxicating liquors, to meet in Manchester, during the month of April 1848, for which meeting extensive preparations are now being made.

The principle on which the Conference is convened is exceedingly broad, and one it is presumed in which all abstainers can heartily join.

The immediate objects of the Conference will be—1st, To devise means for aiding the effort to obtain the prohibition of the "Sunday Traffic," should that regulation not be previously attained; and, 2nd, To adopt measures for securing the co-operation of Christians generally on behalf of the Temperance Reformation.

The importance of this movement can hardly be too highly appreciated. It will doubtless exert an influence in our own country and the world, and be the means of securing respectful and prayerful attention to the Temperance Question, which it is to be regretted has hitherto to a lamentable extent been refused.

The following Ministers have kindly consented to act as the Preliminary Committee, and will meet in Manchester the day preceding the Conference to arrange the business for the general meeting. In the meantime all correspondence, &c., will be conducted by the Lay-Secretaries:—

Rev. P. Penson, Vicar of St. Oswalds.	Rev. Dr. Bates Glasgow.
" J. M. Holt, Vicar of Pulstow.	" John Ritchie, M.A., D.D., Edinbro'.
" W. R. Baker, London.	" T. M. Saul, Manchester.
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" Aquila Keene, York.	" T. G. Lee, Manchester.
" P. Carpenter, Warrington	" Enoch Griffiths, Necton.
" Thomas Savage, Bedale.	" Walter Scott, Airedale College.
" H. Hebron, North Shields.	" Newman Hall, B.A., Hull.
" W. Wight, B.A., Newcastle-on-Tyne.	" William Morgan, B.A., Bradford.
" B. Evans, Scarbro'	" William Roaf, Wigan.
" R. H. Hare, Brigg.	" John Peters, Manchester.
" J. Thompson, Bradford.	" William McKerrow, do.
" H. Solly, Cheltenham.	" Owen Jones, do.
" W. Patterson, Liverpool.	" T. A. Bayley, do.
" J. L. Poore, Manchester.	" J. Gutteridge, do.
" J. Handley, Stockport.	" William Johnson, Limekilns, Scotland.
" William Reid, Edinbro'.	" W. J. Stewart, Hull.
" F. Howarth, Bury.	" Edward Weeks, Dewsberry.
" Joshua Priestly, Wath.	" Theophilus Pugh, Dover.
" Hugh Bourne, Tunstall.	" J. Jenkinson, Kettering.
" R. Martin, Heckmondwike.	" Mr. John Candler, Chelmsford.

The Committee will feel obliged if such Ministers as practise the principle of abstinence, will transmit their names and address to the office of the Association, 3, Low Ousegate, York, stating also the denomination to which they belong. As, however, it is possible this address may not meet the eye of every Minister it will be esteemed a favour if the Secretaries of Temperance Societies throughout the United Kingdom, will forward the names of the Ministers in their respective localities who are known to abstain from Intoxicating Drinks.

SECRETARIES.

FREDERICK HOPWOOD and THOMAS MONKHOUSE, YORK,
ROBERT JONES, WILLIAM GRIMSHAW, and WILLIAM HOWARTH, MANCHESTER.

A special subscription for defraying the expense connected with the above meeting has been commenced, and the under-mentioned sums have been received or promised. Further assistance is urgently solicited, and will be thankfully received and duly acknowledged by the Secretaries at the office, 3, Low Ousegate, York.

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It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbeth, or is offended, or is made weak.—ROM. XIV. 21

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NOVEMBER, 1847.

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DRINKING USAGES.

About the time that this number is going through the press, a Conference of friends convened under the auspices of Mr. Kenrick and Mr. Dunlop will be held at Worcester, on the subject of the Drinking Usages. This department of temperance labour has been too long neglected, for it is quite clear, that so long as the workmen of England are slaves to customs, which in their operation are far more imperious than law, that the temperance cause can have no fair chance of progress among them. We regret to say, that in almost every inquiry made into the physical and moral condition of the large bulk of the people, this most important matter has been almost entirely overlooked. These customs are a subject of amazement to foreigners who visit our workshops; and explain at once, to those who examine closely into cause and effect, why our artisans, along with their skill and industry, possess the unenviable distinction of being the most intemperate among European nations. The connexion betwixt these and our gigantic drinking-system is obvious; yet it is not quite so well understood how the influence extends over the whole manners and habits of the people, corrupting the disposition, and vitiating both domestic and social life.

The writer of this article has passed through the several stages of apprentice, journeyman, overlooker and employer; and although the drinking usages of his trade have been in some degree changed, many of them remain in full force. A brief account of his own experience will show the gross cruelty, despotism, and absurdity, of those customs, which are clung to so tenaciously, by large bodies of workmen. He was apprenticed at the age of fourteen, about the same time with three others, all which three, became drunkards. On first going into the shop, the rule was for the boy to pay five shillings as a footing; the master paid an equal sum, the men one shilling each, and the apprentices sixpence each. This

was spent in a public-house entertainment of beef-steaks, and ale, and ended in the men getting drunk, and losing two or three days' employment. In two out of the cases, it was a gross hardship to exact the money from the necessities of a poor widow, and a sick father; but the love of drink must be gratified at whatever expense. If the sum had been refused, none of the men would have given any instruction to the lad, and his fellow apprentices would have been encouraged to ill-use and torment him. The trade to which the writer served his apprenticeship happened to be a complicated one, having many departments, to which a boy arrives as he acquires knowledge. It is every boy's ambition to get on as fast as he can, and in order to do this, he must obtain each step by drink. Sums varying from 6d. to 2s. 6d. are paid. Every time the boy makes his first attempt at any new part of the trade, the ale jug is sent to him to fill.

It must be understood that the departments of the business follow each other, and are each justified by previous attainments. The writer has known many instances, where, after the men have been engaged in a fuddle the night before, and money and credit exhausted, longing for a draught the next morning, a boy has been put to "a new job," that in the ordinary arrangements he would not be expected to perform for some time to come, merely to extort money. He falls a victim to the snare, his money is spent, and then his inability to execute what he has been prematurely set to is a sufficient reason for putting him back. Every trivial thing thus becomes an excuse for exaction. He is himself encouraged to drink, and many a boy who has never tasted drink at his father's table, makes the first step in the drunkard's career in a workshop. He must either make himself on a level with those by whom he is surrounded, or he will lead the life of a dog, and be prevented from acquiring a knowledge of his business. In addition to that, a shilling was demanded on every birth-day, and for every new coat two

shillings and sixpence, for a marriage, and the same sum when a child was born. Men who have refused to obey this despotism, have been branded as "black sheep," and their reputation damaged as workmen. In almost every trade, where men work together in bodies, similar customs prevail. It is not that these men are naturally more unfeeling or selfish than others, no such thing; for many of them are known to be generous even to a fault; but to uphold the customs of their trade, they do that in their collective capacity, of which individually they would be ashamed. There are many who loathe these pernicious regulations, but cannot break through them. It is now proposed that a special effort be made to break them down.

The practice also of holding trade societies, benefit societies, and other provident institutions, at public-houses is exceedingly opposed to the formation of temperate habits. These must be brought under revision.

The National Temperance Society have taken this subject in hand, and it is proposed that the declaration which was given in a late number of the *Chronicle* should be first signed by a body of influential employers, and then accompanied by a suitable address distributed extensively among large bodies of workmen; that local committees should be formed for the purpose of inviting attention to it, and an endeavour made to get them to abrogate these foolish, cruel, and tyrannical usages. This, in our humble judgment, would do much to improve the circumstances of the labouring population. Youth are made drunkards by them, and men made slaves by the habits thus formed; for no government, however barbarous, could forge fetters for the people so oppressive as those that they hug to their own breasts and tenaciously cherish. We hope that the systematic attack about to be made, will be sustained by the talent, intelligence, and influence of the Temperance Public, and many, we are assured, who will not sign a pledge, will assist us in the abolition of customs so injurious.

SPIRITUOUS LIQUORS.

The following article is of a most interesting description. It is originally published in an able work issued by a society in Paris—of which we have no counterpart in this country. It is a Philanthropic Association, having different committees, devoted to the promotion of several great national objects. It appears that the subject of Temperance Societies has lately come before them. The efforts making on the continent are against spirituous liquors only; and our readers will see that the sentiments of the writer are in favour of wine, but opposed to the use of distilled liquors. The article, however, will give a fair idea of what is felt by writers on this subject on the continent, and we may conclude this prefatory notice, by urging those who are leading the Temperance movement abroad, to examine the position they occupy. In this country the movement was felt to be inefficient and barren in results so long as it merely aimed at the abandonment of distilled liquors. The great principle involved is that of alcoholic liquors, under every form, being injurious to man's physical and moral well-being, and we can assure our friends in France and Germany, that no successful effort can be made, unless it aims at establishing this great fact upon the public

mind, and leading to the disuse of everything that can by possibility intoxicate.—[Ed. N. T. C.]

Extracted by M. BONQUIE LEFEBVRE, from a Dutch Work, by HUYDECOPER, and translated from the September Journal de la Société de la Morale Chrétienne, by Mr. SCOTT.

It will now appear to be fabulous that 200 years ago, spirituous liquors were only found in the apothecary's shop. It created surprise in 1550, when they were distributed to the Hungarians, who worked in the mines. The English gave them for the first time in 1585, to the soldiers encamped in Zealand. During the war of thirty years, at the commencement of the seventeenth century, alarm was created in consequence of the savage forces of Tilly and Walestein, composed of Croats, seizing flagons of spirituous liquors from the apothecaries. While the war lasted, this custom made progress, but it was considered as disgraceful. It was not until afterwards, in 1672, that they began to drink brandy from grain, which was then only known as a medicine, under the name of *spiritus frumenti*. The most ancient document in which mention is made of it, is 1688. On 22nd March, 1692, the authorities addressed the Dutch States, a memorial respecting distillation, and 26th April, it was decided that a tax of £1.10s. per ann, which contains 180 quarts, should be imposed on the importation of brandy. Two years afterwards, a small quantity of gin was given to the crew of the vessels of the State. The ship of war, the *Overyssel*, expended £3.10s. in the shipment of gin, while £64.10s. was expended in beer. In 1742, the East India Company, ordered gin to be given to the crews of ships sailing to the Indies. In 1760, the ration was augmented, but it was not until the end of the last century, and the commencement of this, that the sellers of spirituous liquors increased, and the evil attained such an alarming height, to which the revolutions and wars of that period no doubt contributed.

The repression of this abuse was attempted in various ways; among others by the laws of Sweden.

Drunkenness is there punished, the first time, with a fine of nine shillings, the second time double, the third time, the delinquent is exposed at the door of the cemetery with fetters to his legs, and the fourth time, he is condemned to confinement in the house of correction. No funeral honour is granted to the person who dies in a state of drunkenness.

The repression has also been tried by many sovereign decrees, the first of which we are acquainted with, is that of the Duke Ernest Augustus of Ralenberg, in 1691. "Having been informed," he said, "that spirituous liquors were no longer used by the people as a means of healing, which is their purpose, but that the people begin to take them as an intoxicating drink, and that those who abandon themselves to this destructive habit lose their health, their reason, and their means of subsistence, we have resolved to prohibit them." In 1718, an ordinance of the King of Prussia, Frederick William I., dictated in the same spirit decrees, "The duty of a prince is seriously to direct his subjects to preserve themselves from that scandalous and obnoxious enemy which degrades all mankind, but particularly Christians, in placing them in the rank of animals deprived of reason, and as we will no longer tolerate this disorderly habit, but on the contrary, abolish it, we ordain," &c.

The decrees of princes, and governors, prohibitory laws, and municipal regulations have not been able to prevent the free sale of strong drinks. In permitting more and more easily the establishment

of little taverns, their number has considerably increased from year to year.

At the commencement of the eighteenth century, the celebrated painter Hogarth, tried to express this truth, that in all families where strong drinks abounded, prosperity gradually disappeared. He has painted an admirable picture, representing the debaucheries and miseries of Gin Lane, London. Slovenliness, idleness, reckless squandering, afterwards quarrels, every disorder, and at last want, are the immediate and inevitable consequences of the use of strong drinks. The education of children is neglected, the drunkenness of the father causes the children not to respect him. If you give alms, you throw your money into a bottomless well, you encourage the evil, you maintain idleness and intemperance. I know mothers of families who prefer that their husbands should have no work, because he cannot drink, and who prefer privation than quarrels and bad treatment. The progress of misery among the working classes has proceeded in an equal pace with the increase of the consumption of strong drinks.

But God has been willing to reserve unto the nineteenth century, the exhibition of a glorious struggle against this enemy of the human race, and we are not sufficiently acquainted with what has been done in other countries.

We will cite at once what the princess of Lippe Detmold wrote in 1802, on the subject of spirituous liquors, invoking against them the genius of Germany, "Preserve Germany, my country, from the disgrace of protecting any longer the preparation of that deadly poison which the laws and the authorities permit, and often even encourage."

In the same year 1802, the celebrated Hufeland wrote that an imperative duty commanded to call attention to a plague to which no restraint had been given, and which spread its ravages without even being perceived, "It is my decided conviction," he added, "that mankind had never suffered an evil so dangerous, nor so general."

In North America, Dr. Humphries pronounced first, the word *abolition*, and proposed to banish the enemy from the bosom of families and society. Insult and mockery were his reward.

At length, a common husbandman determined in secret to follow this advice; he found the result satisfactory, which he disclosed to his fellow-workmen, and they all determined to abstain with him from the use of strong drinks. This trial had the best success. They found themselves more disposed to work, their health better, contentment reigned in their families, and they commenced saving. These experiments, repeated by others, determined a rich landlord to introduce the abolition of these drinks throughout his vast estates, and he made known the success of its adoption in a pamphlet, entitled *The Farm well Governed*. This gave birth to the first Temperance Society established at Boston, 13th February, 1826.

(To be continued.)

CONGREGATIONAL UNION.

An address has been presented to the ministers and delegates of the Congregational Union, assembled at their Autumnal Meeting in York. The address is ably and calmly written, and after setting forth the evils of Sabbath drinking sanctioned by good and christian men,—the waste of food in the manufacture of strong drink; the effect of the drinking system on crime, prostitution, Sunday schools, and missions. It gives the medical testimony, and concludes in the following terms—

"The Committee rejoice that the principles of total abstinence are spreading, and that wherever christian men have come forward to give them a right direction, they have already, under the blessing of God, led to the most happy results. During the past year, the success which has attended the operations of the society in this city has been encouraging in the extreme. At a meeting recently held, which was addressed by a large number of reclaimed ones, it was found on investigation that, with but one exception, they had all, since signing the pledge, become members of Christian churches.

"The Committee look forward, with interest, to the result of the proposed Conference of Temperance Ministers, at Manchester, and the contemplated movement amongst the young; and they trust that both these efforts will receive your united and individual support.

"The object the Committee seek to gain, is the total eradication of intemperance from our land, and the removal of one of the greatest barriers which Satan and men conjoined have raised against the spread of Christianity. In prosecuting this object, they are deeply convinced of the importance of securing ministers of the gospel to be pledged with them. For want of this, their hands have frequently hung down.

"The Committee respectfully and affectionately lay these matters before you, praying that a divine influence may attend your discussion of their claims; and that you may be led by the Divine Spirit to adopt the temperance pledge, a step which they believe would soon be followed by large accessions to the Christian Church.

"Signed on behalf of the Committee,

"EVAN LLOYD, *Chairman*,

"T. B. SMITHIES, *Secretary*.

York, October 12th, 1847."

The following resolution was passed by the Congregational Union.

"RESOLVED,—That this Union cordially acknowledges the respectful Address presented to them by the Committee of the York Temperance Society, and commends the very important subject to which it refers, to the attentive and prayerful consideration of their members."

Proposed by the Rev. A. BLACKBURN, Seconded by the Rev. Dr. CAMPBELL.

INTEMPERANCE.

From Hints to Workmen, being 170 of Chambers' Tracts.

Recommendations to save money will, we fear, be of little value where habits of intemperance require to be subdued. In alluding to the prevalent appetite for intoxicating liquors, we may be said to touch the grand sore which eats into the vitals of the manual labouring-classes. How sorrowful and humiliating the reflection, that be the times good, or be they bad, a large portion of all the earnings in the shape of weekly wages is consumed in purchasing intoxicating drinks! In the United Kingdom, annually, upwards of fifty millions of pounds sterling are spent in the purchase of wines, spirits, and malt liquors—the bulk of which is believed to be consumed by the humbler classes generally. The money so spent is in amount far beyond what is paid for supporting all the churches, chapels, and clergymen in the country.

The statistics of intemperance need not here be dwelt upon, for they have already engaged attention in the Tracts (No. 23); it will be sufficient to draw

attention to a few facts. We would in all friendliness invite the working-classes to consider whether, as a body, they can possibly rise to a more respected position so long as this monster vice is so extensively practised by them. Tavern drinking by the higher and middle classes, once so common, may now be said to be unknown, except in places where habits of a mean order still happen to linger. The practice of resorting to public-houses, or of getting tipsy, is now almost entirely confined to the humbler classes. A hundred years ago, it was nothing wonderful to see a lord reeling home drunk; and duchesses were occasionally seen going away tipsy from places of public entertainment. The increasing refinements of a century have banished these sights. The only persons now seen drunk in the streets are—how melancholy is the confession!—working-men, or at least individuals whose earnings are paid in small or weekly sums. Look at the number of gin-palaces, public-houses, and taverns in the commoner streets of London, Manchester, Liverpool, Glasgow, Edinburgh, and other large towns! In one street, about a mile in length, in Edinburgh, there are a hundred spirit-shops or taverns. In Glasgow, there was lately a public-house for every fourteen families. In reference to this latter city, Sheriff Alison observes, in the course of an examination before a committee of the House of Commons:—"I am sure there are eighty thousand people in Glasgow who are just as completely heathens, to all intents and purposes, as the Hotentots of Africa. Of course they have all heard there is a God; but as to any practical operation of the influence of religion upon their minds they never go to church, or to any place where moral or religious instruction is carried on. I should think there are ten thousand men in Glasgow who get drunk on Saturday night—who are drunk all Sunday, and are in a state of intoxication, or half-intoxication all Monday, and go to work on Tuesday."

Evidence of this nature is most appalling. It appears that in the parish of St. David's in Dundee, there were lately but eleven bakers' shops, and one hundred and eight for the sale of liquors. In the parish of Lochwinnoch in Renfrewshire, three or four times more money is spent in this way than is required for the support of religion and education. The value of ardent spirits consumed in the parish of Stevenston in Ayrshire, with a population of 3681, exceeds the landed rental by £3836. Warrington in Lancashire raises £3200. per annum for all its religious, benevolent, and literary institutions, including schools, missions, Bible and Tract Societies, and Ladies' Charity; and spends £68,000. on intoxicating drinks. It is also stated, that in this town there were lately fifteen hundred drunkards; and that in one street there were more than forty drunken women. Finally, that the sum of £1460. is spent in the detection and punishment of crime; while upon the education of the poor, no more is expended than £300. In the small town of Peebles in Scotland, there is a public-house for every fifteen families, or every twenty-two males. These, it is computed, spend each £10. 18s. yearly for strong drink, or £5602. in all—a sum four or five times the amount of what is paid for the religious and educational establishments.

It is unnecessary to multiply examples of the universal expenditure on this one hideous vice—intemperance as to liquor. In vain do prosperous times arrive, when men are well employed: prosperity brings with it no blessing: money, with increased recklessness, is squandered in the lowest

species of public-house debauchery. Every Saturday night, when wages are usually paid, becomes a saturnalia. Taverns and pot-houses are thronged; and men skilled in their profession, and animated with no deliberate wickedness, by a strange infatuation deliver themselves up to a practice to the last degree impoverishing and demoralizing. The loss of money, though enormous, is perhaps the least of the evils of intemperance. The mind is vitiated, the health ruined, and the family reduced to a state of misery. But far too appalling are the horrors, to be closely scanned. Every workman may see in his own neighbourhood, and perhaps in the persons and families of acquaintances, what dire disasters are wrought through an abandonment to the mean and despicable vice of dram or beer drinking.

Smoking is only a variety of intemperance. The fumes of tobacco act as an intoxicant on the nervous system; and for this cause, independently of the loss of money, smoking should be relinquished, or, more properly, never begun. It is ascertained by medical inquiry, that smoking, like the drinking of stimulants, is injurious to health. It produces disorders in the mucous membranes of the larynx and palate, seriously deranges the stomach, and affects the action of the heart and lungs. On the nervous system its effects are usually more fatal. Like all mean indulgences, smoking demoralises the feelings, and creates and confirms dirty and idle habits.

BANBURY.

(Extract from the Report of this Society.)

The accompanying statistics and calculations are added to the report by the committee; they prove the extraordinary expenditure of £60,840 per year, in Banbury and Neithrop, for alcoholic drinks, and however exaggerated it may appear, similar facts are discovered in other parts of the kingdom, fully corroborating them:—

Bakers	34
Butchers	26
Eating-houses and Sausage Makers	5
Fishmongers	2
Confectioners	4
Grocers and Tea Dealers	20
Milkmen	13
Millers and Mealmen for the Town and Neighbourhood	23
Poulterers	5
Tripe Sellers	3
Total	135
Brewers	5
British Wine Dealers	8
Maltsters	13
Spirit Merchants	8
Taverns, Inns, and Public Houses	45
Beer Houses	35
Total	117*

Suppose that each of these 117 dealers in wine, beer, &c. take £10 weekly, a very low average, it amounts to £1170 per week, or £60,840 per annum, for alcoholic drinks, the use of which is declared to be needless for sustenance, by eminent medical and scientific men in Great Britain and America; whilst judges, magistrates, and lawyers have discovered that they promote a very large portion of the poverty, diseases, and crimes of those countries.

* These statistics are taken from "Rusler's Banbury Directory."

TEETOTALISM AND INFIDELITY.

Dear Sir,—I attended the great *Alliance Meeting* at Manchester, in November last, when the British organization was formed, and was nominated one of the Committee of the "Northern Division of England."

With regard to an "Inquiry as to the connexion between Infidelity and Teetotalism," brought from the "Southern Division" of the Alliance, at the Edinburgh meeting lately, I was greatly astonished, and grieved! Had an inquiry been made, as to the connexion between the traffic in intoxicating drinks and infidelity; it would have been reasonable.

Low public houses, especially in all rural districts, were the chief nuisance, and the most awful dens of wickedness and wretchedness.

We have few policemen or constables in Wales, so the public houses are open all night during the week, and all Sundays—where all kind of gambling, robbery, adultery, and fighting, are practised, in connexion with the drinking habits!

Let the Rev. E. BICKERSTETH, and the "Southern Division" carefully ponder this connexion, and take up the subject.

I am truly happy that the Rev. J. A. JAMES is to write on *Desecration of the Sabbath*, as a given subject for the *third* division of the Alliance; and who can doubt, but that he will powerfully and faithfully show the connexion between the drinking habits of the country, and the profanation of the Lord's day.

There is another connexion which might be reasonably expected to be brought under the serious consideration of the Alliance; *viz.*: the connexion between the temperance movement and religious revivals.

We had a general and powerful revival in North Wales, between the year 1836 and 1839, in close connexion with the temperance reformation. And I am sure, that it was reported among us, that there were revivals in America, and in England, and Scotland, about the same time as in Wales.

Such was the powerful influences, both in connexion with the preacher and the congregation; the Spirit of the Lord was evidently moving all hearts, in a measure. I could enlarge would space permit, as follows:—

1. That the characters of ministers stand higher in the eyes of the public.
2. The churches are not troubled with so many disputes, and acts of discipline, excluding drunkards, they enjoy more peace.
3. *Many* who backslided through drunkenness are now returned, they have overcome their besetting sin.
4. The church members generally walk more consistently, since they left off drinking; family worship better observed; as they return from market in better time, they are more useful.
5. The congregations have increased much in connexion with the temperance cause. *Many* who used to spend their Sabbaths in public houses, are now not only regular hearers, but consistent members. They are now sitting, and clothed, and in their right mind. I had the pleasure and honour of receiving above 300 into church fellowship in twenty-one years. Several are reformed drunkards, and most of them are what you call in England, "TEETOTALERS."

It is to be apprehended, that we all are punished, for our inactivity and indifference with such a noble and necessary cause!

Yours ever most affectionately,

Mr. T. Beggs.

EVAN DAVIES.

CHOLERA AND STRONG DRINK.

Private letters from St. Petersburg of the 24th September, state that the Cholera continued to advance, and nearly by the same route by which it arrived in 1831. It had reached the environs of Toula (distant forty miles from Moscow). Its intensity differed according to the localities. As formerly, the greater number of victims belonged to the poorer classes—above all those addicted to the use of spirituous liquors.—*Record, October 7.*

Some alarm has been excited in this country as to the probability of a second visitation of this fearful pestilence. Preparations have already been made in France. We do not feel any strong apprehensions, as the winter will very likely arrest its progress. It is notorious, however, that it has singled out its victims from among the densely populated and wretched populations of our large towns and cities, and the habitually intemperate. Typhus fever, which is only a milder form of cholera, has made dreadful ravages in many of our towns, occasionally overstepping its usual bounds, and reveling among the middle and higher classes. It is stated by all medical men, that the best precaution against epidemics are habits of personal cleanliness and temperance.

The following Extract gives a faithful account of the moral effects following pestilence.

MORAL EFFECTS OF PESTILENCE.—"All witnesses, and a knowledge of our common nature, tell us that the continual recurrence of these scenes of sickness and death, instead of softening the heart, usually hardens it. Read the accounts of all great plagues—the plague at Athens—the plague at Milan, as described either in the historians of the day and the biographers of Cardinal Borromeo, or in the more popular pages of the best Italian novel, the *Promessi Sposi*—read the account of the plague in London—and you will see that in all these cases the bulk of the people become more reckless and profligate than ever."—*Lecture on the Unhealthiness of Towns, &c. By Viscount Ebrington, M.P.*

We hear of several parties who are interesting themselves in whitewashing the houses and cleansing the streets of our low neighbourhoods. Let us entreat that they will also enjoin Teetotalism. [Ed. N. T. C.]

NATIONAL INTEMPERANCE AND NATIONAL EDUCATION.

The Reports of the Education Inspectors recommend national education. The evils they describe can be met, they say, by no other remedies than a system of national education. Armies of schoolmasters, officered by inspectors, and led by a minister of public instruction, are the only assailants they recognise as worthy to do battle against ignorance, sedition, and crime. Journalists who wish to become inspectors, and inspectors who are journalists, are likely to take some pains to urge upon the Government the sort of remedy for the evils they expose, which will give the Government patronage, and the journalists and inspectors promotion.

We should put a more patriotic and generous interpretation upon their labours, if we saw them studying the evils, simply to discover their remedies. But instead of this, their accounts of the evils appear in support of a preconceived and predetermined remedy. They are used to prove a case. Our journalists and our inspectors are not seen, in the first instance, in the character of students of the evils which afflict the people. They are educationists, first, and observers afterwards.

However, their facts are instructive, if as much

cannot be said of their lucubrations. The Rev. H. Mosely, the inspector of schools in the midland counties, says :—

“The miners of Bilston are 5000 in number, and it is computed that £50,000 are spent by them annually in the purchase of ale and liquors. In the adjacent ecclesiastical district of Moxley, there are said to be 440 houses, and from thirty to forty beer-shops, being one beer-shop to every twelve houses.

“The improvidence of the people may be studied with advantage in the Bilston market. No other market is supplied with finer poultry, or comparatively to the population, in greater abundance, and this is chiefly, if not entirely for the consumption of the labouring classes; for the resident inhabitants not directly associated with these classes are few in number. *There sordid and ill favoured men may be seen buying, on Saturday, chickens, and ducks and geese, which they eat for supper; and in some instances, of which I was informed, drink bottled porter and wine. Yet, so little have they beforehand in the world, that, if the works were to stop, as I was informed by the intelligent proprietor of one of the largest, they would begin within a fortnight to pawn the little furniture of their cottages, and their clothes for subsistence and for drink.*”

Mr. Moseley found, in the mining districts of South Staffordshire, the *puddlers*—as they are called, who make wrought iron from cast iron—earning average wages of £2. 10s. per week. Yet “these men and their families nevertheless live in more squalid and miserably dirty, and worse furnished abodes, their children appear worse clad and more neglected, their wives more slatternly and poverty-stricken, and about each of them fewer appliances of comfort, and fewer sources of happiness have been collected, than I have observed in respect to any other labouring population.” Their wages are spent in eating and drinking—on meat, poultry, porter and wine.

Now, we submit there may be somewhat of exaggeration in this picture. The publishers of cheap literature in London say that their chief customers are in Scotland and the potteries. But the national schoolmaster is not the only assailant suited to these evils, even if he be suited at all. The evils are not evils of ignorance, they are evils of intemperance. But intemperance is a vice to which many most intelligent persons are addicted. Thousands of men have found their information a snare to them in reference to this vice. They find themselves sought, and courted, and flattered, and treated, because their information made their society profitable and agreeable, until the indulgences of the table became habitual and ruinous to them. Let us suppose that education is universal in the mining districts. The *puddlers* can discuss philosophy and enjoy art. Poets, painters, and philosophers, have been drunken and sensual. The schoolmaster might teach as much reading, writing, and arithmetic as he pleases, and every *puddler* in South Staffordshire might be a cyclopaedia of information, and nothing would be done to diminish the receipts of the public-houses. Really we beg ten thousand pardons for our rudeness; but we must express a wish that the educationists who are so very enlightened, would give themselves a smattering of education in logical science. This smattering would prevent them from inferring from the prevalence of intemperance the necessity for information. This smattering would teach them to deduce from the evils of intemperance the necessity for remedies of temperance. They want to prove a want of schoolmasters, but they prove a want of temperance lectures. They bring forward facts to prove that the Government ought to set up a national scheme of education, and they prove, if any thing, that the Government ought to establish a national scheme of teetotalism.

There is one beer shop for every dozen houses. This is a fact worth looking at. Every beer shop is a school in which drinking maxims and ideas are taught. It is a missionary station, of which Bacchus is the god, and intoxication the gospel. It is not a place where the instruction is merely dogmatical and perceptive, but it is a real education, a practical training in the habits of character desired by the proprietor of the school. The keeper of the beer shop would not be matched by the establishment of a schoolmaster for every twelve houses. Indeed, he and his family are agreeable teachers—powerful trainers. Gambling is one of the attractions to his school, in the shape of skittles or four-corners in his convenient back yard,—of shovel-board, cards, or dice, in his snug parlour,—or of cricket, quoits, or pigeon-shooting in his field. Song and music and dancing, help his purpose. Clubs and friendly societies organise his pupils. The end to him is wealth, from the sale of beer and spirits. To them the end is ruin, death, or crime.

The beer-shop keeper is the schoolmaster of the *puddlers*. We submit to the most zealous educationists whether there is any thing in any scheme of national education which could be devised, likely to prove, a match for a successfully established organisation of publicans of whom there is one for every twelve houses. Dr. Kay Shuttleworth might just as feebly try a boxing match with the champion of all England, whoever he may be.

Frightful, indeed, is the bad aspect of the condition of the working classes. Some can scarcely subsist upon seven shillings a-week—others get no comfort out of two pound ten shillings a-week, squandered on gluttony and drunkenness. Meanwhile, the cry raised by statesmen and journalists is not, devise and establish institutions, one for every dozen houses if need be, to train the people in habits of temperance; but combat intemperance with information. Of course, knowledge is preferable to ignorance; but the error is a great one of those who expect moral fruit from intellectual seed.—*North British Mail.*

TO MOTHERS, ON EARLY HABITS.

BY JOHN LOCKE.

“*Wine and strong drink have drowned more than the sea; and the teeth of intemperance have slain more than the sword.*”—*Family Book.*

The child not being permitted to drink without eating, will prevent the custom of having the cup often at his nose, a dangerous beginning and preparation to good fellowship. Men often bring habitual hunger on themselves by custom. And if you please to try, you may, though he be weaned from it, bring him by use to such a necessity again of drinking in the night, that he will not be able to sleep without it. It being the lullaby used by nurses to still the crying children. I believe mothers generally find some difficulty to wean their children from drinking in the night. Believe it, custom prevails as much by day as by night; and you may if you please, bring any one to be thirsty every hour. I once lived in a house where, to appease a froward child, they gave him drink as often as he cried, so that he was constantly bibbing. And though he could not speak, yet he drank more in twenty-four hours than I did. Try it when you please, you may with small as well as with strong beer drink yourself into a drought. The thing to be minded in education is, what habits you settle; and, therefore, in this as well as in all other things, do not begin to make any thing customary, the practice whereof you would not have to continue and increase. It is convenient for health and sobriety to drink no more than natural thirst requires; and he that eats not salt meat, nor drinks strong drink, will seldom

thirst between meals, unless he has been accustomed to such unseasonable drinking. Above all, take great care he seldom, if ever, taste any wine or strong drink. There is nothing so ordinarily given to children in England, and *nothing so destructive to them*. They ought never to drink any strong liquor but when the doctor prescribes it. Be careful, therefore, to have your eyes upon servants and injudicious but well-meaning friends, and restrain them with all the skill and industry you can, *there being nothing that lays a surer foundation of mischief, both to body and mind than children being used to strong drink.*

DRUNKENNESS.

An awful instance of drunkenness came under my own immediate cognizance. A few weeks ago, a respectable tradesman, well and religiously brought up, had a pious and an excellent wife, and fourteen children, ten of whom are now living.

He went as usual on Friday, to Holywell market, in perfect health and good spirits, transacted his business, and then went to a public-house and got drunk, as he frequently did of late years, to the great sorrow of his family and friends. A young man, seeing the tradesman so drunk, persuaded him to stop and lodge in a half-way public-house, and took his watch and pony, and went to see his sweetheart, leaving the drunken man in the public-house sleeping.

The drunken man soon awoke, went in search of his old pony, and in so doing, lost his path, and fell into a pool. A strict search was made, but the body was not found until Sunday morning at eleven o'clock, by a party who had gone out to look for it, with a determination not to return without having found it, for he was much beloved, notwithstanding his sin, and especially his large family was greatly pitied.

One of the men who were assisting in dragging the corpse from the water, took it so much to heart, and was so struck with horror at the sight, that he instantly took ill, went home to his bed, from whence he never arose, leaving his widow in a pregnant state and six children, in very destitute circumstances!

Thus the drunkenness of one man occasioned two excellent wives to be mournful widows, and seventeen children to be fatherless!

How inconsistent it is for ministers of the gospel to stand aloof, and not to be active with this cause.

E. DAVIES.

ADVANTAGES RESULTING TO WORKING MEN FROM THE TEMPERANCE MOVEMENT.

The first advantage arising from it was this:—*it broke through that cold indifference which had always been felt by the more respectable class to the lower.* It brought them into occasional communion; they stood upon the same platform, they mingled together, and by that interchange of feeling, understood each other better: hitherto they had looked at a distance, and their estimate of each other was necessarily inaccurate; but the poor labourer raised to-day by the adoption of the temperance principles, stood a fellow-workman with the rich talented man, and some even of the titled of the land; his voice was heard in the same chorus, and his appeal spoke to the same multitude. Would you break down the barriers that have always separated mankind, and made them think harshly of each other—would you destroy the spirit of caste which alienates our sympathies, and withers the affections,—bring men together, let them see each other, let them reciprocate the courtesies and kind-

nesses of life, and, brought together by the ties of a holy and good cause, whatever they were before, you will make them men. This softening of the feelings has been much promoted by the temperance cause. The man that was in rags yesterday, the victim of a debasing appetite, to-day with his heart swelling with high emotions, speaks of his deliverance to assembled thousands: you have by owning him, opened up a spring in his degraded nature that will wash away many of the impurities brought on by his excesses.

This mingling together men of different classes and various pursuits, has a kindly influence upon society. The development of various talents has done much towards creating a respect for the poor man, who has struggled to obtain knowledge and communicate it to others. Few movements have done more in this particular than the temperance movement. Some twenty or thirty years ago, it would have been a strange thing for a meeting to be addressed by working-men; now it is no uncommon thing to hear them speak with force and fervency, and even gracefulness of manner, with much knowledge and practical good sense.

It has assisted, with other causes, to familiarise working-men with public business, and has removed many obstacles out of the way: independent of these considerations, it has produced a desire for knowledge in the minds of many of our population, teaching them to make inquiries that never before occurred to them. Many a man who has been in the habit of attending temperance meetings, talks in his own rough way about digestion; nutrition, and the properties of food and stimulating drink, who scarcely knew before that he had a stomach. He may talk confusedly about them, but there is quite sufficient to let you know that he has paid attention to it—somewhere read or heard about it.

Temperance societies have encouraged a revision of men's habits. Nothing more natural. When a man finds that he has been trained up all his life in the error that stimulants are absolutely necessary, and has lately found out that he can do quite as well without them, he is more ready to listen to any other suggestion affecting his habits. A man says, "Well, for twenty years I have been drinking porter, believing it to be a good thing. I have found myself in error. How stand my other habits? May I not be under a delusion in something else?"

It has promoted the cause of peace, and done much to advance education. Of these things, as friends of the temperance principle, we have a right to be proud; but our efforts must not stop here. The trophies of our success surround us at every step, and they will inspire us with fresh hope for the future, and a determination to persevere. At this time, when every tongue is speaking about improvement, the advocates of temperance must be alive to the call made upon them. In the present demand for education, they will find their efforts much needed. The great mistake has always been made, that the working-classes can do nothing of themselves. A feeling of dependence has been inculcated and cherished, and they have fallen into the error, and sat down in apathy and listlessness. Their minds have often been soured, and they have consequently rejected any suggestions that may have been offered to elevate them. They must help themselves, or remain where they are. They have resources which they now misemploy, or waste in the indulgence of the pot-house; and they must become active agents in their own work.—From *Lectures on the Moral Elevation of the People*. By Thomas Beaggs

National Temperance Society.

OFFICE 11, TOKENHOUSE YARD.

VICE-PRESIDENTS.

The EARL of ARUNDEL and SURREY, M.P.
Sir Wilfrid Lawson, Bart.

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J. D. Bassett, Esq.	W. J. Morgan, A.M., M.D.
Thomas Beaumont, Esq.	Richard Peek, Esq.
C. Bowly, Esq.	Rev. P. Penson, M.A.
Samuel Bowly, Esq.	Rev. W. Reid.
J. S. Buckingham, Esq.	Rev. W. W. Robinson, M.A.
Robert Charleton, Esq.	Rev. J. Sherman.
Rev. R. Clowes, M.A.	Rev. C. Stovel.
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Ven. Archdeacon Jeffreys.	Edward Webb, Esq.
G. S. Kenrick, Esq.	Rev. J. Wilson.

TREASURER.

G. W. Alexander, Esq., 40, Lombard Street.

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William Cash, Esq., Peckham Rye.

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George W. Atwood.	Richard Hicks.
Richard Barrett.	C. H. Lovell, M.D.
Jabez Burns, D.D.	John Meredith.
William Cabell.	W. W. Robinson.
William Cash.	T. B. Scutt.
John Cassell.	

SUPERINTENDENT OF MISSION.

John Meredith.

SECRETARY.

Thomas Beggs.

COLLECTING AGENTS.

Mr. Thomas Whittaker.	Mr. Thomas Hudson.
Mr. Jabez Inwards.	Mr. William Culverwell.

NATIONAL TEMPERANCE SOCIETY.

The Committee, some months ago, issued an appeal on behalf of funds to support a series of efforts in contemplation. In consequence of the distress in Ireland, and other causes, this appeal was only attended with very partial success. The heavy visitation which has passed over us, is another argument, however, in favour of increased exertions in behalf of the temperance cause. Every consideration of sound policy calls upon them to oppose a system which is wasting the food of the people, and spreading abroad the seeds of crime, poverty, disease, and irreligion. In order to make efforts commensurate with the greatness of their object, the Committee must have placed at their disposal much larger funds. Applications are being continually made to them for assistance they are unable to render, and fields of usefulness are left uncultivated for want of means. They have resolved to resume their application, and to make an energetic attempt to raise up the fund of £5000, originally proposed, and which was stated as necessary to sustain the Society's operations for the years 1847-8-9. In order to do this effectually, they have engaged four agents, who, in addition to

public lecturing on the principles of the temperance reformation, will be employed in collecting funds.

The Committee trust that the friends of temperance will support their efforts to spread the principles of temperance, and place the Society in a position to make greater exertions than ever to destroy the drinking system.

COUNTY OF WILTS.

Two of the agents of this Society are about to visit, on a Special Mission, the county of Wilts, at the invitation of several societies in that county. From the letters received, it would appear that considerable expectations are created on the subject; and much good no doubt will result. The gentlemen about to undertake this mission are Mr. THOMAS WHITTAKER and Mr. THOMAS HUDSON, both well qualified for the work. Applications on this subject may be addressed as usual to the Secretary of the National Temperance Society, at the Society's Offices, 11, Tokenhouse Yard.

Minute 522.—R. D. Alexander, Esq., of Ipswich, having kindly sent 300 packets of his valuable Tracts for the use of the agents of this Society, it is resolved, "That the thanks of the Committee be presented to that gentleman for his kind and considerate present."

PROCEDURE IN ABROGATING DRINKING USAGES.

Several gentlemen having inquired as to the mode to be adopted, it is recommended, that after getting the employer's opinion signed as extensively as possible, the Temperance Committees divide themselves into sections of two persons each; giving each section the charge of several workshops or factories. These sections will apply to employers and masters in a prudent and respectful manner, explain the dangerous nature of the drinking usages, and obtain their leave to speak with, and address their men on the subject. They will then find out a few among the men of peculiar good sense and conduct. Explain to them the oppressive and deleterious character of the "usages;" suggest their abrogation; disseminate anti-usage tracts among them;* procure their promise to talk quietly and judiciously to the men, in private, on the subject; suggest that instead of spending in drink any fines that it may be expedient to keep up in workshops and elsewhere, it would be preferable to institute a fund for a library, benefit club, or other useful purpose.

After the matter has been quietly agitated for a certain time, a meeting of the men to be called, and abrogation of the drink footings and other usages to be proposed: the assistance of the master to this effect, being also in a judicious and prudent manner requested.

Many workshops and factories have abandoned their "Drinking Usages" under procedure of this kind: and though total abstinence was not at the time made any part of the proposal, a great barrier to it was thus removed: and many non-teetotalers would give assistance in this department of teetotalism, if requested to do so.

Care must be taken not to offend, and not to cause any undue dictation on the part of the master that might hurt the proceedings. Employers might be requested to avoid paying wages in public-houses; and friendly society committees to hold meetings there.

* A tract for the purpose is at present in hands, and will be ready in a few weeks; and copies of the "employers' opinion" may be obtained by application at the Office of the Society.

SUBSCRIPTIONS.

SPECIAL FUND.

£. s. d.		£. s. d.	
Cash, W., Esq.	16 13 4	Place, R., Esq.	5 0 0
<i>Received at the Office.</i>			
Anstie, G. W., Esq.	1 1 0	Marriage, Mr. J. G.	0 10 0
Cabell, W., Esq.	1 1 0	Chelmsford Society	d 0 10 0
Harvey, Rev. B.	1 1 0	Green, Mr. J.	0 5 0
Stratford Temperance Society	d 0 5 0	Hersnell, Mr. C.	0 5 0
<i>Per R. Gamble.</i>			
Squire, Mr.	0 10 0	Marriage, Mr. W.	0 5 0
Baldwin, Mr.	0 5 0	Copland, J., Esq.	1 0 0
Aylesbury Coll.	0 4 0	Copland, J.	d 1 0 0
Small Sums	0 10 0	Bott, Mr. W.	0 5 0
For Chronicle	0 5 0	Richardson, Mrs. d	1 0 0
<i>Per A. W. Heritage.</i>			
Collections, Broughton, Winchester, and Houghton	1 4 6	Marriage, Miss C. d	1 0 0
<i>Per Mr. Culverwell.</i>			
Purvis, Mr.	1 1 0	Marriage, Miss C. a	0 5 0
Allen, Stafford, Esq.	1 1 0	Marriage, Misses R. and L.	1 0 0
Barrett, H., Esq.	1 1 0	Marriage, Mrs. M.	0 5 0
Beech Street	1 1 0	Lester, Mr. J.	0 5 0
Hitchcock, Geo., Esq.	1 1 0	Haughton, Mr. J.	0 5 0
Sherman, Rev. J.	2 2 0	Marriage, Miss S.	0 5 0
Cox, Mr.	0 5 0	Marriage, Mrs. M., Pease Hall	0 5 0
Oxendon Chapel Collection	0 7 0	Potter, Mr. J.	d 0 10 0
Kay, Mr. H.	1 1 0	Bassett, Mrs. J. D.	1 0 0
Oatfield, Mr. C.	0 5 0	Harriss, Mr. A.	d 1 0 0
<i>Per Mr. Hudson.</i>			
Partridge, Mr. J.	0 5 0	Jeffries, Mr. R.	0 10 0
Willmore, Mr. B.	0 5 0	Norton, Mr.	0 5 0
Ridgway, Mr.	0 10 0	Place, R., Esq.,	1 1 0
Simmons, Mrs.	0 5 0	Boulton, G., Esq.,	1 1 0
Manley, Mr. W., Jun.	0 10 0	Hatfield, Mr.	0 5 0
Manley, Mr. W., Sen.	0 5 0	<i>Per Mr. Inwards.</i>	
Father of Teetotalism in Leighton Buzzard	d 0 10 0	Currie, Mr.	1 0 0
Poulter, Mr.	0 5 0	Whaley, Mr.	0 5 0
Waters, M. T.	0 5 0	Woodhouse, Mr. G.	0 5 0
Hemmings, Mr. J.	0 5 0	Wallis, Mr. G.	0 5 0
Miller, Mr. A.	0 5 0	Bottle, Mr.	0 10 0
Tyler, J. T., Esq.	1 1 0	Caie, Mr. J.	0 5 0
Miles, E. Esq., 2nd d	1 1 0	Sims, Mr. D.	0 5 0
Guest, Mr. J.	0 10 0	Wood, Mrs. E.	0 5 0
Turner, Mr. A.	0 5 0	Burgess, Mr. D.	0 5 0
High Wycombe So.	1 0 0	Farrow, Mr.	0 5 0
M. Y.	0 5 0	McKay, Mr. J.	0 10 0
Steven, Mr. E.	0 5 0	Woolston, Mr.	0 5 0
Smith, Mr. R.	0 5 0	Jones, Mr. J.	0 5 0
<i>Per Mr. Whittaker.</i>			
Turner, Mrs. J.	0 5 0	Harlock, Mr. W.	0 5 0
		Bearne, Mr. J. H.	0 10 0
		Blott, Mr. W.	0 5 0
		Beal, Mr.	0 5 0
		Woolwich Society	0 7 6
		Smith, Mr. Thos.	0 5 0
		Maw, Mr. S. A. a	0 10 0
		Sims, W. D. Esq d	1 0 0
		Limmer, Mr.	0 5 0
		Plaistow Society	0 10 0

THE NAVY.

IMPROVEMENT IN THE HABITS AND CONDITION OF OUR SEAMEN.

The following important circular—the most important that has been issued from any Board of Admiralty for many years—has just emanated from their lordships. We publish it *in extenso* on the present occasion, allowing it to speak for itself, which it will do with such force that we are sure there is not a flag officer, captain, or commanding officer, serving in her Majesty's ships and vessels, who will not lend his utmost to assist their lordships in "carrying into effect so desirable an arrangement." We have heard that to Rear Admiral Dundas may be ascribed the merit of introducing this regulation into the service. The improved efficiency of the navy will be the best, as it will be the sure reward, of this gallant and distinguished officer's most salutary measure:

"Admiralty, October, 1847.

"Applications having been made to their lordships, on the part of the crews of her Majesty's ships to be allowed the indulgence of taking up an additional quantity of tea and sugar, in lieu of the daily ration of spirits, their lordships, with the view of carrying into effect and encouraging so desirable an arrangement, are pleased to sanction the issue of the following quantities of tea and sugar, for the daily ration of spirits, to such of the crews of her Majesty's ships as may be desirous of making the substitution—viz., tea, half an ounce; sugar, two ounces.

"Any men that may be disposed to take up only one-half the allowance of spirits would then receive one-half of the above proportion—viz., tea, quarter of an ounce; sugar, one ounce. Or they may be paid the savings' money upon the tea and sugar in lieu thereof.

"The above circular is to be read to the different ships companies, and fully explained that the proposed change is to be entirely voluntary on their part.

"H. G. WARD.

"To all Flag Officers, Captains, and Commanding Officers of Her Majesty's Ships and Vessels."—*Morning Herald, October 12th.*

The common food of the Indians consists of meat, fish, Indian corn, (Zea Mays), and garden fruit. They eat almost all animals they take by hunting, but deer and bears are their favourite food. The sugar, which they manufacture in large quantities from the maple (acer sacharinum), is used by them, either to sweeten their victuals or in the place of bread.

Their drink is nothing but the broth of the meat they have boiled or spring water. But they likewise prepare a kind of liquor of dried bilberries, sugar, and water, the taste of which is very agreeable to them. Rum and whiskey, with which Europeans have made them acquainted, destroy more lives than all their wars."—*History of the Moravian Missions in North America.*

WHAT ENGLAND OUGHT TO DO.—The increasing progress of drunkenness in Norway, has induced the Swedish government to appoint one temperance missionary to each of the four provinces of that kingdom, whose business it shall be to travel through the country, and preach total abstinence from all intoxicating liquors.

HOWITT'S JOURNAL.

We would especially draw attention to an admirable article on the DEPENDENCE OF LIFE UPON LIQUIDS—EFFECTS OF ALCOHOL, by Dr. Carpenter, in the Number of *Howitt's Journal*, published on the 9th of October last. It richly deserves the greatest circulation that the friends of Temperance can give it. We also urge the diffusion of the excellent article from the *British and Foreign Medical Review*.

WISDOM.—There are villages in Scotland with 1500 inhabitants, by whom more is spent on snuff and tobacco than is paid by them to their minister and three teachers.

Home Intelligence.

NATIONAL TEMPERANCE SOCIETY.

A meeting of this Society was held at Oxendon Chapel, Haymarket (Rev. Dr. Archer's), on Monday evening last, October 4th, W. CABELL, Esq., T. B. SCUTT, Esq., and Messrs HUDSON and CULVERWELL attended as a deputation from the Society. The attendance was numerous and respectable.

W. CABELL, Esq., occupied the chair. He had been a teetotaler upwards of ten years. He was happy to state, from the reports of one of their Missionaries, that several ships were now in the habit of sailing out of London without any intoxicating liquors on board. He had been gratified to hear that day from a friend, that a wedding had recently taken place in his family, without any intoxicating drinks being used.

Mr. J. T. TYLER had conversed with various Missionaries on the subject, and they had invariably stated that intoxicating drinks were the great barrier to the success of their labours. The Rev. C. Barff had told him that much good had been undone in the islands of the Southern Ocean by the introduction of those drinks; and Tahiti especially, which had been taken possession of by the French, had suffered greatly by the liquors which they had introduced into that island.

T. B. SCUTT, Esq., remarked, that two hundred years ago alcoholic drinks were confined to the apothecary's shop; and proceeded to notice their gradual introduction as an article of general consumption, and the various edicts and laws which at different times were passed against them. It was, he observed, in connexion with evil systems that the practice of drinking intoxicating liquors first arose, and was carried to its highest pitch; and it was both a remarkable and interesting circumstance, that since the wars had ceased, so many nations had banded together to destroy this their worst foe.

Mr. WILLIAM CULVERWELL regretted, that in the discussions which had taken place on the subject of education, while so much had been said about the connexion between ignorance and crime, scarcely any allusion had been made to that which after all was a great cause of the crime:—intemperance. The evidence adduced before the parliamentary committee on drunkenness, as well as the testimony of judges, chaplains of gaols, and criminals themselves, had clearly proved that more than three-fourths of the crime was the result of the drinking habits of the people. The speaker then referred to the reports of the government inspectors of schools, and various other documents, to show that intemperance was the great barrier to the progress of education.

Mr. HUDSON was amazed that men professing to be guided by the self-denying principles of christianity, could witness, without an effort to lessen the evil, the mass of moral putridity by which society was affected. It was a great misfortune, and that perhaps was one powerful obstacle to the spread of their principles, that the people had grown too familiar with our national vice. It did not attach to one particular class of men, to one particular district of country, it met them at every point of the compass, and that was at least one reason why the sin of intoxication, which, though in certain quarters it was fashionable to denounce, had ceased to excite general disgust and loathing. There was a kind of semi-respectability about the evil they sought to extirpate, made so by almost general consent, which did not distinguish any other of our social or national vices. If a man were brought to answer any charge before a magistrate, he not unfrequently put in the plea of intoxication, but such a plea had never been allowed in extenuation; nor, unless, drunkenness had been a vice in which society in general had parti-

icipated, would such a defence have been offered in any civilized society. It was evident from such instances that intemperance, though devastating and ruinous enough as regarded the bodily constitutions of its victims, was still more cruel in its work of destruction on the mental and moral faculties. No man could look on the ruin strong drink had effected in the world of mind, without feeling desirous of staying the ravages of the destroyer. There was an admirable description given by Addison, of the notions entertained in his day, in relation to strong drinks, which, before the dawn of these better times, until within a few years, had almost universally obtained. Men had prided themselves on the amount of liquor they could swallow, and the honour fell, said Mr. Addison, on him who could knock down the rest of the company. The light they had diffused had certainly made an alteration in that respect; persons did not so much as formerly meet for the purpose of drinking; the door was not now locked until the guests had become drunken; and the host was allowed to exhibit his hospitality in other forms than by sending his company home in a state of helpless intoxication. Mr. HUDSON then touched upon a variety of points of great interest, and concluded by saying that, looking at all the favourable systems of the case, they were without doubt progressing in public estimation, and would continue so to do, if abstinence men would as a body act with vigilance, and boldly, and without compromise propound their principles. (cheers.)

WALTHAMSTOW.

A public meeting was held in the Infant School, Walthamstow, on Wednesday, October the 13th, to hear an address from Mr. BEGGS, on the importance of abolishing the tea duties, as a means of promoting the great cause of temperance.

R. L. PINCHING, Esq., surgeon, presided on the occasion.

Mr. BEGGS took the opportunity of contrasting the present state of the temperance reform with the aspect it presented a few years ago. One sign of progress was the issuing of the medical document to which so many eminent anatomists and physiologists had appended their names. But a more recent cause for gratulation was the appearance of an article in the forty-eighth number of the British and Foreign Quarterly Review, in which their principles were eloquently enunciated. These signs were preceded by others of an equally important nature; the press had given aid, royalty had in some measure favoured it, by the discontinuance of *ale*, to the recipient of the Queen's bounty. By a pension granted to the apostle of Ireland, another proof had been shown that our principle were rising. The expedition to the Arctic Regions on teetotal principles, and the new regulation appertaining to canteens, all, he affirmed, were to be taken as unmistakable indications for good. Such glorious results had not been effected without an effort on the part of the National Society. That body had directed attention to the Irish famine; they had also issued an address on the subject of popular elections, and they were now directing attention to the workshop usages. As another means to promote their great object, he (Mr. BEGGS) was anxious to place within the reach of the poorer classes the comforts of life, one of which was the article tea, amounting to the annual consumption of forty-five millions lbs. yearly. It was desirable to substitute social tea meetings, for clubs and other objectionable means of sensual gratification.

Mr. E. CLARKE then proposed, and Mr. CULVERWELL seconded, the following petition to the House of Commons:—

The humble petition of the Members of the Walthamstow and Leyton Temperance Society.

To the Honourable House of Commons of Great Britain and Ireland,—

SHOWETH,

That your petitioners believe the injurious custom of using intoxicating beverages, which prevails in this country, is productive of a large amount of the crime, sickness, and poverty which abounds.

That the heavy duty on tea prevents its more general use as a beverage, and as a substitute for intoxicating liquors, and thus tends to increase their consumption. Your petitioners, therefore, pray that it may be speedily abolished."

Mr. WHITTINGHAM here stated, that this would probably be the last time they should have the pleasure of meeting Mr. BEGGS on the temperance cause in his official capacity, they were desirous of embracing that opportunity to testify their esteem for the services of that gentleman by presenting him with the subsequent address.

To Mr. THOMAS BEGGS, Secretary of the National Temperance Society.

SIR,—The members and friends of the Walthamstow and Leyton Temperance Society, avail themselves of the present opportunity, to convey to you an expression of their sentiments of esteem, at the termination of your official connexion with the National Temperance Society.

It was with much satisfaction they heard of your appointment to the office of Secretary to that Institution, at a time, when it appeared most desirable to concentrate and combine the efforts of various friends of the temperance cause in the metropolis, anticipating much from your known urbanity and conciliatory disposition, as well as from the large amount of statistical and practical information you would bring to bear upon the subject.

They rejoice their anticipations, to so large an extent, have been realised in the brief period which has elapsed, and that you have been enabled to contribute so much to the advancement of total abstinence, by the manner in which you have discharged your official duties, and by your numerous contributions to temperance literature.

They regret your removal, while they rejoice in your appointment to another and perhaps more extensive sphere of usefulness; and as a small memorial of their esteem for your past services, and good wishes for your future welfare, beg your acceptance of this address, and the accompanying purse with its contents.

Signed on behalf of the Committee,

R. L. PINCHING, Surgeon, Treasurer.

W. E. WHITTINGHAM, Secretary.

Walthamstow, October 13th, 1847.

Mr. BEGGS in reply said, his new appointment would open to him an enlarged sphere of usefulness. He could truly say that the temperance cause never occupied so large a share of his regards as at the present time. He trusted still to be able to benefit the working population, whom he implored to take the proper course for personal elevation.

A vote of thanks was given to the chairman, and the meeting separated.

TOTTENHAM.

A very large and respectable meeting took place in the above hall, on Monday, the 11th inst. The hall has been raised mainly by the exertions of the teetotalers of Tottenham, and is available for moral

and scientific lectures, a desideratum much needed in this locality.

The meeting on the 11th, might be called the house-warming, or the opening for the season, and a most triumphant and successful affair it was. The place was fairly crowded by a delighted and attentive auditory. B. ROYCH, Esq., presided. He principally directed his remarks to the opposition the cause received from the clerical portion of the community. As a visiting magistrate to some of the principal metropolitan prisons, he gave invaluable testimony to the efficacy of temperance, and left but one impression on the meeting, as to the prolific source of ignorance and crime. He concluded a most able and interesting speech, by expressing that however much he might be disposed to excuse the doctors, the same reason would not apply to justify the unscriptural indifference of the clergy and ministers of religion.

The Rev. W. R. BAKER, regretted exceedingly that the clergy and ministers of religion should lay themselves, by their indifference to the temperance movement, under the censure of good men. He did not quite agree with his esteemed friend, in respect to the doctors: if the clergy who are the great teachers of morality are guilty, from the fact of the standing apart from the movement, surely the doctors, the great conservators of the health of the people, could not be excused, when they not only did not condemn the drink, but in most instances recommended its use. He concluded by regretting that there were not more of his brethren in the ministry connected with them.

Mr. THOMAS BEGGS, Secretary of the National Temperance Society, next addressed the meeting. He took a statistical view of the question. If what had been stated by the honourable chairman were true, then indeed an awful amount of responsibility attached to some one. He believed that both ministers and doctors were to blame. The movement was both moral and physical, and no single drunkard could be reclaimed without deepening his respect for morals, and improving his health. Mr. Beggs then went into matters of fact, and succeeded in leaving a deep impression on all present that disease and crime would recede in proportion as the spread of temperance advanced.

Mr. T. WHITTAKER, agent to the National Temperance Society, was next announced. He showed the fallacy of entertaining the hope that the rising generation could be made teetotalers so long as the adult population drank intoxicating liquors. Children come into the world perfectly ignorant; they know nothing about the poison alcohol till instructed. He looked upon the mother as being the most responsible person, as good and vicious principles are not so much the result of birth as education; and it was madness for preachers, teachers, and parents to expect children to give up that which they daily practised. A good deal had been said about gospel preaching, but little done by walk and conversation. He concluded a very able speech by remarking that faith and practice must be more united before teetotalism can triumph.

GREENWICH.

On Thursday evening, October 7th, a large and influential meeting was held in the Literary Institution of this town. Mr. T. HUDSON, of the National Society, whose former lecture was so highly approved, attended for the purpose of delivering a second lecture, which consisted of a series of well-timed arguments in favour of the temperance movement. The Rev. W. LUCY, formerly of Bristol, presided with much ability.

HACKNEY.

This society, under the auspices of Dr. Oxley, held a tea festival and public meeting in the Lecture-room, London-lane, Hackney, on Tuesday, 12th instant. The Doctor's zeal in teetotalism and hospitality to friends is proverbial. There was a goodly gathering of happy and healthy looking teetotalers from Newington and Kingsland. The doctor is looking exceedingly well, and his great activity speaks much in favour of temperance. Mr. C. Taylor, who was on the platform, seemed likely to be a strong man at ninety, these gentlemen have been water drinkers for nearly fifty years. The public meeting was addressed by Dr. OXLEY, (chairman,) Mr. C. TAYLOR, Mr. WOOD, Mr. WRIGLEY, Mr. WHITTAKER, and Mr. DONALDSON. The interest of the meeting was well sustained, and all present appeared highly delighted.

BATH.

On Monday evening a temperance festival was held at the Guildhall, when the banquetting-room was comfortably filled by a respectable company. The Rev. William Woolhouse Robinson, A.M., of Christ Church, Chelsea, having read a portion of Scripture, and offered up a prayer to Almighty God, Mr. Cotterell, the Chairman said, it gave him great pleasure to meet so many of his friends on this occasion. He had been given to understand that the temperance cause had been going down, yet he could not but conceive that it was otherwise; and he had, in a great measure, to thank youthful labour for it. They had the testimony of 1300 medical men, who all stated that intoxicating drinks were not beneficial to health. He read the testimony of Dr. Forbes, physician to the Queen, and extracts from other authorities; concluding with one from the *Times* newspaper, in which an auctioneer had advertised for sale, in Norfolk, 27 public-houses and inns. He stated, with regard to the sale of malt, that, in 1845, 23 millions and a-half bushels had been disposed of; in 1846, 26 millions; and, in the present year, 1847, only 18 millions. Taking into consideration the deficiency of food and the badness of trade, he considered that the temperance cause was yet working great things in England. He called upon Dr. Lovell of London, who said, he had been the president of the United Military Temperance Society, in London; and he was sorry to say that, on account of all societies being banished from the army, this one had been broken up; but the Duke of Wellington had given it his most sincere support, and expressed the hope that, although the Temperance Society had been dispensed with in the army, the men would still maintain sobriety. Dr. Forbes had, like many others, laughed at teetotalism. He (the speaker) had now been a teetotaler 11 years, and had travelled as far as 3000 miles on nothing but water to drink, and at the same time never took cold; and he begged his hearers to understand that it was solid, not liquid, food, that strengthened.

The Rev. WILLIAM WOOLHOUSE ROBINSON now took the chair, he wound up a lengthened speech by urging his friends to support the cause of temperance, not only in a moral point of view, but as necessary to the extension of the word of God throughout the whole of the world. The miracle of Jesus Christ—turning the water into wine—was beautifully explained by the reverend speaker.

Mr. AYLAN, a working man of Glasgow, also bore testimony to the good effects of the temperance cause in many parts of Scotland; illustrating his evidence by a heart-rending account of a poor fellow-workman, who had been allured into the

paths of intemperance, but was now a partner with him in the blessings of total abstinence.

S. BOWLY, Esq., of Gloucester, said, he had been a total abstainer ten years, and had listened with satisfaction to the previous speakers; but there had been one part of the question not referred to so strongly as he could wish. It was a national question, and men ought to live for one another as well as for themselves. He was convinced that the drinking-system did a great amount of evil; and he would ask their opponents to point out any village or hamlet that had been benefited by the use of intoxicating liquors. He would ask clergymen if their examples as teetotalers were not necessary to prevent those around them from taking the poisoning draught; and would advise the gentry of this country to set the example of temperance before their servants, and those whom they might have in control. If every individual had done his duty, instead of the two or three, what an impetus would, by this time, have been given to teetotalism.

HIGH WYCOMBE.

On Tuesday, October the 12th, 1847, a Temperance Tea Festival, in the Town Hall. About 100 sat down to tea; the greatest conviviality and good humour prevailed. The Wycombe Teetotal Band being in attendance, played a variety of favourite airs, which greatly added to the enlivenment of the scene. The evening meeting was well attended, the spacious Town Hall being completely filled, by a respectable and attentive audience. The Chair was taken by the Rev. Isaac Doxey, of Thame, who addressed the company in his usual pleasing style, and with much effect. He then introduced Mr. T. Hudson, one of the National Temperance Society's agents, who addressed the audience in an able speech. The Rev. D. Mossap, Primitive Methodist preacher, then came forward, and in a neat, solid, and convincing speech, gave us an instructive history of his conversion to teetotalism, clearly shewing that he took up the principle "for conscience' sake." After a few further remarks from the chairman, the company separated, being evidently much gratified with the proceedings of the day.

A. TURNER, *Secretary.*

TEMPERANCE HALL, *Carlisle Street, Paddington.*—The first of a series of addresses was given in the above place, on Wednesday evening, October 13, by Mr. W. Claridge, on the importance of the total abstinence principle, especially as regards the rising generation. A large company were present, and very marked attention given to the address.

TEMPERANCE HALL, *Silver Street, Kensington.*—On Friday evening, the 15th, a similar address was given by Mr. Claridge, in the above place, to a large number of juveniles, under very pleasing circumstances. The friends here are exerting themselves nobly.

MR. T. WHITTAKER.

The undermentioned places have been visited by the Agent of this Society as follow:—

Aylesbury, Leighton Buzzard, Whetstone, Tottenham, Kingsland, Hackney, Peckham, Chelmsford, West Drayton, Chelsea, Chatham, and Brompton. The whole of the meetings have been of a highly encouraging and respectable character, reminding us of the palmy days of the cause. A general sympathy has been manifested with the objects contemplated by the National Society.

MR. THOMAS HUDSON.

Mr. Hudson has attended many interesting and important meetings since the last report of his labours.

September 21st.—At WHETSTONE, Mr. Hudson gave a second address to the railway labourers at work on the London and York line. J. H. Puget, Esq., is still actively engaged in promoting the interests of this much neglected class of men. Signs of improvement are already visible.

September 22nd, a small meeting was held at Thurrock (Essex); and on the 24th, Mr. Hudson, formed part of a deputation to Leighton Buzzard, and took part in the annual meeting of the Leighton Society, over which J. D. Bassett, Esq., presided.

September 29th.—A special public meeting was held at Enon Chapel (Rev. Dr. Burns'), which was addressed by Mr. Hudson and others; on which occasion R. Hicks, Esq., Surgeon, presided.

October 4th.—Another special meeting was held, at Oxendon Chapel (Rev. Dr. Archer's), a report of which appears in another part of our *Chronicle*.

October 7th.—A very important meeting was held, in the Greenwich Literary Institution, to hear a second lecture from Mr. Hudson. The Rev. William Lucy, formerly of Bristol, occupied the chair.

High Wycombe, October 11th and 12th.—Meetings were held in this town, on the above mentioned days; on the latter day a festival was celebrated in the commodious Town Hall. The meeting was large and enthusiastic, and severally addressed by the Rev. Isaac Doxsey, of Thame, (Chairman), a resident minister, and Mr. Hudson, who attended as a deputation on behalf of the Society.

Maldon, (Essex).—The Cromwell Hall of this town is a fine spacious room devoted to public purposes. Numerous meetings to enforce the claims of temperance have at different times been held, under the presidency of the town clerk, G. W. Digby, Esq. Mr. Hudson addressed a respectable, but not very numerous attended meeting, on the 15th ultimo.

October 18th, FAIR STREET, HORSLEYDOWN.—A festival and public meeting of a very interesting character were held, over which BENJAMIN ROTCH, Esq., B. L., presided. The speeches of the chairman, Mr. M'BAIN, Mr. CULVERWELL, Mr. T. A. SMITH, and Mr. T. HUDSON, each distinguished by their peculiar excellence, were most cordially received.

MR. JABEZ INWARDS.

This Agent during the last month has held very satisfactory meetings in the towns of Ipswich, Harwich, Wellingborough, Trisden, Dover, and Sibston, besides attending several meetings in London. He says, "I never found a more general disposition to attend temperance meetings than at the present time."

Extracts from the Journal of A. W. HERITAGE. From July 12th, to September 30th.

Visited nineteen families in Tytherley, distributed tracts, and gave an address.

Paid a third visit to Winterslow, waited on thirty-one families, and obtained three signatures.

Visited a number of families in the New Forest, gave two addresses, obtained seven signatures.

Visited thirty-four families at Houghton, obtained one signature.

Visited a number of families at Whiteparish, entered into conversation with a pauper, who I found had been a minister of the gospel, but had fallen through drink. He signed the pledge, and appeared to feel bitterly, commended him in prayer to God, and gave him 5s.

Visited the Village of Dean, and distributed tracts.

Visited twenty-seven families in Wallop, and obtained one signature, drinking, smoking, and snuffing, prevail here to a lamentable extent.

Visited seventy-one families at Sutton Scotney and Bocombe gave an address, and obtained five signatures.

Visited nineteen families at Bulford, on Salisbury Plain, gave an address, obtained two signatures.

Visited the new line of railway, between Basingstoke and Salisbury, preached once, gave two addresses, obtained nine signatures.

Visited twenty-one families at Mottisfort, distributed tracts, gave an address, obtained two signatures.

Visited several families at Clatford, distributed tracts, obtained three signatures, gave an address at Pitton, obtained one signature.

Visited Titchfield, and Fareham, and obtained nine signatures.

Visited twenty-two families at Bishopstoke, gave an address, obtained two signatures.

Visited the Southampton Dock Yard, and Railway Terminus, distributed tracts, obtained five signatures.

Visited fifty-one families at Beaulieu, and Blockfield, gave an address, obtained three signatures.

Visited thirty-four families at Stockbridge, distributed tracts, gave an address, obtained five signatures.

Re-visited the Basingstoke and Salisbury line of Railway, preached once, gave two lectures, obtained seven signatures.

Visited several families at Sockerley, gave a lecture in the Baptist Chapel.

Visited several families at Broughton, obtained 17s. 4d. as subscriptions to the National Society.

Re-visited forty-three families at Tytherley, and Waterslowe, gave an address at the latter place in the Baptist Chapel, obtained five signatures.

Visited nineteen families at Abbotson, obtained two signatures.

Visited 113 families in the New Forest, held three meetings, distributed 127 tracts, obtained nineteen signatures.

Collected 7s. 2d. in small sums for the National Society.

Visited thirteen families at Houghton, distributed tracts, obtained three signatures.

Visited sixty-one families at Shrewton, and Bulford, distributed tracts, obtained nine signatures.

Re-visited Winterslowe, called on twenty-seven families, and distributed tracts.

STATISTICS—CONSUMPTION OF INTOXICATING DRINKS.

Quantities of malt and spirits retained for home consumption in the six months ending 5th July, in the years 1845, 1846, and 1847, according to the official excise accounts; also, of foreign spirits and wine entered for home consumption in the same periods, according to the official accounts of the Board of Trade:

		Six Months ending 5th July.		
		1845.	1846.	1847.
Bushels Malt.	England, . . .	20,165,831	22,682,823	15,960,639
	Scotland, . . .	2,328,814	2,337,584	1,895,905
	Ireland, . . .	1,050,120	928,059	146,078
	United Kingdom, . . .	23,544,765	25,948,466	18,002,622
Gallons British Spirits.	England, . . .	4,360,709	4,295,402	4,179,270
	Scotland, . . .	3,023,385	3,308,270	2,849,323
	Ireland, . . .	3,471,453	3,673,625	2,500,259
	United Kingdom, . . .	10,865,547	11,277,297	9,528,852
Foreign Spirits, . . .	1,708,259	1,784,471	2,282,072	
Total British and Foreign Spirits, . . .	12,573,806	13,061,768	11,810,924	
Gallons Wine, . . .	3,431,646	3,369,854	3,264,521	

DRINKING HABITS AND INFIDELITY.

Most of the publicans are considered *practical infidels*—their shops are opened *all* Sundays, and *all* nights, ensnaring and poisoning the rising generation. They hardly ever attend a place of worship, especially if the minister preach the whole truth as it is in Jesus. As for my public labour for the last six weeks, I had *four* lectures and *three* sermons delivered in the neighbourhood. I have my own *three* chapels always ready for temperance; and the Calvinistic Methodists, also, are most faithful, but I am sorry to say very few of the Wesleyan Methodists and Churchmen.—*Evan Davies.*

INTEMPERANCE IN EDINBURGH.

On the last Sabbath of June, after hearing two of our abstinence ministers, the Rev. William Reid, and Rev. W. G. Moneriff, we paid a quiet, yet painful visit to the almost neglected thousands of *home heathen* residing in Cannongate, High Street, Grass Market, and Cowgate. In Cannongate we counted more than two dozen of whisky shops open, most of which seemed crowded with victims; and we felt somewhat surprised to see a number of *military gentlemen* leaving these sinks of pollution, accompanied with servant girls, several of whom were not only tipsy, but had bibles in their hands as if they had been at church! It was also very distressing to witness a girl of some eight years of age, who appeared to have lately returned from school, enter a spirit shop with a tin jug for a gill of whisky, at the request of the parents. This is one way in which the efforts of Sabbath school teachers are frustrated. Every moderate drinking teacher ought to ponder the appalling fact recently published by the governor of Edinburgh prison, viz., that of one hundred and seventy juvenile prisoners who were examined on admission, it was ascertained that *one hundred and twenty-one* of the number had been connected with Sabbath schools. In the same street with these public houses, there is one Night Asylum for the Houseless, a Refuge for the Destitute, the Magdalene Asylum, a dispensary, &c. Now, we find no fault whatever with parties who support such important benevolent institutions; but it appears passing strange to find intelligent people so ready to aid such associations, almost every inmate of which has been driven thither by intemperance, and at the same time countenance, by precept and example, not only the very system which produces the evil, but actually treat with indifference or contempt the remedy which is certain to prevent such a fearful state of things. At the Night Asylum for example, an official informed us, that last month they had above 2300 inmates, and not a single evening passed but what a considerable number of drunk applicants had to be refused admission; and it was quite common for a *mother* to stagger up to the door with three, four, or even five children, in such a state of intoxication that she was unable to give her name; and in order that the poor innocent children might not be further punished, in such cases the directors gave the whole of them shelter for the night. In the Refuge, there are above 400 inmates, a goodly number of whom are drunken women, who have been sent there repeatedly by moderation husbands. In this house, too, are many juvenile orphans, whose fathers and mothers have been killed by strong drink.

We visited the Magdalene Asylum, and found 46 unfortunate females; and when conversing with the worthy chaplain, Mr. Simon Kemp, he observed that in many cases drink had been the chief cause of seduction, and in every instance it had something to do with it. The more we examine into this infamous system of prostitution, the more thoroughly are we

convinced that it could not exist for a single week in its present state apart from the drinking system. The two monster evils will rise or fall together. We implore every moderate drinker to remember that, in countenancing the drinking customs, he is upholding the corner stone of prostitution;—mistresses, procuresses, supporters, and thousands of the poor girls have acknowledged that they would never countenance such an abominable system without intoxicating liquors. W. L.

Literary Notices.

TEMPERANCE AND TEETOTALISM.

An Inquiry into the Effects of Alcoholic Drinks on the Human System in Health and Disease.

Reprinted from No. XLVIII. of the British and Foreign Medical Review. Edited by JOHN FORBES, M. D., F. R. S., F. G. S. Physician to her Majesty's Household. CHURCHILL, Soho. 8vo. pp. 36.

"This is one of the most important documents that have been issued from the temperance press. It has been reprinted from the Review in which it first appeared, by the permission of the Proprietor; and we hope that it will obtain by this means almost universal circulation. The article is from the pen of a distinguished physician and physiologist, who has practised total abstinence for many years. It is ably and powerfully written, and will be a highly useful addition to our Temperance Literature."

An Address to the People on G. Cruikshank's "Bottle."

By J. PASSMORE EDWARDS. Britain. 12pp. 12mo.

This is a very creditable attempt to improve the "Bottle," recently published by George Cruikshank.

Journal of Public Health. 8vo. 32 pp. RENSHAW, Strand.

We have received the proof copy of a new publication devoted to the discussion of subjects appertaining to the Public Health. It has fulfilled every promise made in the announcement, and will be a most important addition to the periodical literature of the day. We notice it from a wish that the advocates of temperance would turn their attention to some of the causes of intemperance, and by helping to remove them, remove their effects also. The friends of sanitary improvements would do well also to enter into a strict examination of the drinking system, as that would help them to a better understanding of the sanitary condition. The day is fast approaching when the leaders of our popular movements will see, that there is an intimate connexion betwixt their several objects, that they all assist each other, and all aspire to secure the same end—the elevation of the people in morals and happiness. We rejoice to find in the following extract from a Review of the valuable pamphlet, reprinted from the British and Foreign Medical Review, a recognition of the sentiment here given. As we know it is the expression of an earnest sentiment on the part of the conductors of the Health of Towns Journal, we have the more pleasure in calling the attention of our readers to the valuable work in which it appears.

"The reprint of this very able review, and its issue in a separate form, challenges a notice at our hands. We should not be doing justice to our own cause, if we lost any favourable opportunity of testifying the interest we feel in that older public movement which has so many points in common with our own, and which forms, indeed, a consti-

tuent part of it. The two movements are bound together by this strong tie, that both have very remarkable physical, economical, and moral bearings, both re-act upon each other, and both must be brought to a triumphant issue before we can hope for any marked improvement in the physical or moral condition of our race. The Review, besides containing a history of the temperance and teetotal movements, establishes in succession, and on the firm foundation of fact, the intimate union which exists between intemperance and crime; the absence of any wholesome effect on the human constitution of alcoholic liquors, taken even in moderation; and by the ample testimony of the soldier, the sailor, the mechanic, and the farmer, the possi-

bility of sustaining the most laborious exertions without the aid of this treacherous ally. We recommend the review to the notice of all our readers, and we trust that the reprint will have the extensive circulation it deserves."

The Tenets of Teetotalism Examined, and their accordancy with the Gospel demonstrated. By the Venerable ARCHDEACON JEFFREYS.

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25th October, 1847.

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THE
NATIONAL TEMPERANCE CHRONICLE
 AND
TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

No. 24, JOINT SERIES.]

DECEMBER, 1847.

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OUR ENCOURAGEMENT.

"A BRIGHT time is coming." This remark, intended as a stimulus to increased exertion, often proves illusive, in consequence of the assertion being ventured without sufficient foundation to support it. Not so, however, on the present occasion, and in reference to the principle to which we apply it, that of total abstinence from all intoxicating drinks. We contend, not only is a bright time coming, but we assert it has already dawned. We hail with heartfelt joy the bright streaks of hallowed truth darting their life-giving, health-inspiring beams across the moral hemisphere, chasing away the vapours which have long hung as a black funeral pall over the best interests of our beloved country, dimming and mystifying the vision of some of the best and wisest of our species, inducing them to call darkness light and light darkness, to put bitter for sweet, and sweet for bitter. We again say, we hail with joy the dawning of this better day; our principles are beginning to be more known and appreciated, and this, not by any one particular class, but by all sections of society; they are now recognised and acted upon in high places, where but a few years back they were purely a matter of ridicule and contempt. And this salutary change has not only taken place in our own country, but in nearly every state in Europe. It is especially with lively emotions of delight that we contemplate the growing attachment springing up in favour of our principles, amongst that important portion of society, Sabbath-school Teachers, occupying a most important position in connection with the future prosperity of our country, having long

thought and openly declared it to be our decided and growing conviction, that the chief hope of the ultimate triumph of Total Abstinence principles rested upon the rising generation. We trust we have now satisfactorily determined the point to their own consciences and feelings, that however important the inculcation of religious principles upon the attention of the young may be, and we fully and heartily admit them to be of paramount importance, yet, if unaccompanied by precept and example on the part of the teacher against the most powerful temptation which the adversary of souls uses to decoy and ensnare the youthful mind, the thorns will choke the word, and it will become unfruitful. This has been most painfully demonstrated again and again. We have also encouragement in the fact, that those strongholds of intemperance, where the chains that bind the slave of strong drinks are both forged and rivetted, viz. the factories and workshops, are now being looked into—the philanthropic feelings of employers are appealed to, so that their influence may be used for the abrogation of these cruel usages. In another place in this *Chronicle* will be seen the resolutions adopted at a meeting held in Worcester, noticed in our November Number, and we trust that, as there recommended, a systematic and vigorous attack will be made by every Society, to root up these pernicious regulations. Another feature of encouragement, is the countenance and support given by the Medical profession. But there is yet a great work to be done in this department of our labours. Our friends will, we trust, continue to prosecute this enterprise with redoubled zeal.

A GOOD EXAMPLE FOR MAGISTRATES.

On application being made at the last annual day for granting 15 new Licenses for Beer Shops, &c., the Magistrates of Bolton, in Lancashire, refused to grant them, on receiving a memorial signed by the most respectable inhabitants of the town, and presented by Mr. Taylor, the coroner, with the following address:—"In what he had to say he wished it to be understood that it was not his wish to say anything personally offensive to the publicans and beer-sellers. The principal ground upon which the applications were made, was, that such houses were necessary for *public convenience*, in addition to the interest of the parties who sought to enhance the value of their property. In one case it was said, there were large works erected in the neighbourhood, and a public-house would be a convenience to the people. He should say it was quite the contrary. If there were a number of people in the neighbourhood, the best thing would be to keep the public-house away from them. Let it be proved how much better works with 700 hands could prosper without this adjunct—Besides, additional public-houses are quite uncalled for. In Bolton there were 117 public-houses, 211 beer-houses, selling on the premises, making a total of 343. He would not say how many breweries, private stills, hush-shops, and gin-palaces were to be found, for it was impossible to tell, "their name is Legion." It was known that an increase of such places was always attended with demoralizing consequences, and if the magistrates were to grant the applications now, the number next year would be increased fourfold. Three or four years ago, 7 or 8 were granted and now they had 15 applications. By putting a fictitious value upon property by means of licenses, encouragement was given to build ale-houses. But let it be understood that no more licenses would be granted, and they would soon see how many would build houses for the convenience of the public, when they are not likely to be profitable speculations. The Mayor had already stated that the beer-shops had been weighed in the balance and found wanting. They brought ruin, desolation, and degradation upon thousands. This was not an idea of the imagination, but a positive fact. Mr. Harris, in his statistical tables, stated that in 1846, there were 117 public-houses and 200 beer-shops, making a total of 317; whereas in 1847, they amounted to 342; making an increase of 25 in twelve months. Let them see how this increase had worked. The times had been worse, provisions dear, rates high, and labour scarce, which would have led to the supposition that drinking would be less. Such was not the case. In 1846, the police took up for being drunk and disorderly, or incapable of taking care of themselves, 637 males, and 164 females. Whereas in 1847, the number had increased to 715 males, and 176 females. Such being the state of things now, what might they expect if 15 more were added to the number of public-houses. Three out of every five prisoners brought before the bench might trace their crimes to drunkenness. In the borough there were from 7 to 8 thousand inhabited houses, so that they had one house for the sale of intoxicating liquors to every 25, and taking the population they had one to every 200 persons. Of 70 inquests held during the year, the cause of death in 14 of these cases was drunkenness; and in every case the drink had been obtained at ale-houses. He asked the magistrates then to stem this evil. The memorial was signed by ministers of every denomination, and he, Mr. Taylor, trusted that the

magistrates would co-operate with them in putting down the monster evil—drunkenness—which was now desolating the land."

CIRCULAR OF "DEATH AND CO.," TO THEIR PATRONS AND THE PUBLIC.

DEATH & CO., wholesale and retail dealers in spirits, wines, and malt liquors, take this opportunity of informing their friends, that they continue the trade of making *Drunkards, Bankrupts, Beggars, and Maniacs*, on the most reasonable terms, at the shortest notice.

The advertisers return their sincere thanks to numerous customers, and to all the tipping part of the community, for the extensive patronage they now receive; and they hope that the many proofs that are now to be found of their success in the above line of business, will secure to them the increased support of all drunkards and little drop drinkers, as well as forever silence the advocates of *total abstinence societies*, those bitter enemies of their long established and popular trade.

DEATH & Co. beg leave to assure the public, that the articles in which they deal are the *best* and most *pleasant* poisons in the world; and they will warrant them *certain death*, in every case where the individual perseveres in the use of them.

DEATH & Co. bring themselves under obligations to send more persons to the poor-house, the prison, the gallows, and the grave-yard, than any other firm; and they will also do it with the greatest possible dispatch. To accomplish these desirable ends, it is only necessary for the individual to take a glass occasionally, till he feels that quantity insufficient to gratify the craving appetite which it will soon create; and when this rum, whiskey, gin, brandy, wine, cider, ale, or porter appetite is formed, the person is then prepared to brave temporal and eternal misery for the sake of another glass. In short, DEATH & Co. will spare no pains or expense, to bring the wives and children of their customers to misery, temporal and eternal, and drive to delirium and death as many as the public good may require. They are constantly receiving new supplies of the poisonous liquids, which they will sell by the glass, the bottle, the barrel, or the hoghead.

For the accommodation of their numerous customers, and for the dispatch of their increasing business, DEATH & Co. have appointed a sufficient number of active agents, who are stationed at convenient distances, in splendid palaces, beer-shops, and public-houses. These palaces, beer-shops, and public houses may be known by the squalor, filth, obscenity, or misery of the customers who congregate around them, as well as by the odours of the poisons continually polluting the air around.

Satisfactory references can be given to county jails, houses of correction, lunatic asylums, hospitals, work-houses, insolvent debtors' court, the court of bankruptcy, or the wives and families of those whom DEATH & Co. have had the happiness to make drunkards.

N. B.—DEATH & Co. beg leave to caution all tipplers and dram-drinkers, from giving any heed to their wives, children, or friends, or to any advocates of total abstinence societies, as these parties are enemies to this soul and body-destroying business. Gentlemen, by calling on our agents, may see specimens of drunkards, and subjects for the *charnel-house*, at all hours, by day and by night, Sundays not excepted.

DEATH & CO.

SPIRITUOUS LIQUORS.

Extracted by M. BONQUIE LEFEVRE, from a Dutch Work, by HUYDECOPER, and translated from the September Journal of la Société de la Morale Chrétienne, by Mr. SCUTT.

(Continued from p. 171.)

Temperance Societies are spread throughout the whole world, at first throughout the whole of North America, then through the South. They exist in the North as far as Lapland, and in the South to the Cape of Good Hope and to Botany Bay. In the Old World, in 1839, a priest of Belfast in Ireland, having assembled his brethren, the first society was established at New Ross. We know the prodigious success which Father Mathew obtained, not only in Ireland, but also in Scotland and England.

Already in 1831, the Prince John of Saxony, brother of the King, endeavoured that the Continent should enjoy the blessings of this society. In 1833, the King of Prussia wrote to the Boston Society, they sent to Germany, in 1835, Robert Baird, author of the History of the Temperance Societies; the King of Prussia caused his work to be translated and published, dedicated to the Prince Royal, who is now king; and aided as much as possible so desirable a reform.

The physicians especially applied themselves to show the pernicious effects of strong drinks, Dr. Van Schokke, in a work, entitled *The Plague of Brandy*, Dr. Van Landen, also in a work named, *The Reign of Gin*; Dr. Heerenrath of Amsterdam, in a dissertation under the sanction of the Society of Utrecht, and Dr. Kranichfeld of Berlin, who regularly published with his periodical medical journal, a statistical account of poisoning by alcohol. We know by official reports, to what extent spirituous liquors have been consumed in different countries. In Holland, where there are only three millions of inhabitants, the consumption was 700,000 ankers, or more than thirty millions of quarts, more than ten quarts per head. In Hanover, only peopled by 1,700 thousand inhabitants, they consumed 660,000 ankers, near thirty millions of quarts, nearly eighteen quarts per head. In Sweden, they consumed with a population of three millions of men, 2,700,000 ankers, more than 130 millions of quarts, or forty quarts per head.

But since the establishment of Temperance Societies, the evil has greatly diminished. In the United States of North America, the consumption was 6,760 thousand ankers, or 325 millions of quarts, it has been actually reduced one-third; that is to say, to 2,250 thousand ankers, or 100 millions of quarts; but the reduction has now reached more than 200 millions of quarts. Holland attracts equally our attention—Boucher, the great advocate for abolition in Germany, wrote in his report upon the reform produced by temperance as far as the year 1840. "The inhabitants of the Netherlands, in those low and marshy countries surrounded by the North Sea, are persuaded that behind their sands and dikes, in a damp climate, strong drinks are necessary to prevent fatal results." He adds, "it is necessary to maintain the principles of temperance there, where the consumption has lately made the most frightful progress." It is true, that from the ports of Holland, have issued during many years, ships which have distributed spirituous liquors throughout the whole world; but the exportation has considerably diminished. This year 1847, the annual budget of the States of Holland, contains these words, "The accounts concerning the distilleries of Weesp, for-

merly so flourishing, show they are now decaying; all with the exception of one, have ceased their work. These distilleries, worked exclusively for North America, where the last two years, the importation has been subject to taxes so exorbitant, that it is equivalent to a total prohibition; the ruin of these distilleries has been the inevitable consequence." We have also seen that the braziers of Hamburg who make distilling utensils, complain that their trade has been crippled.

But many Temperance Societies are established in Holland, the Utrecht Society published in 1842, an address to the citizens, in which they have defied the contrary side to bring forward a single defender. At the same time, they challenge this opponent, if one can be found to show a single advantage from the use of strong drinks.

The cause of the abolition has made rapid progress upon the continent of Europe. According to the last accounts, there are actually 585 societies in the north of Germany, who reckon their members considerably to exceed 100,000. The first Association was formed in Sweden, at Stockholm, in 1836. The principal chaplain to the Court, Nordenson, Secretary to the Society, has fixed the number of the members according to a report in 1843, at 85,000.

The late king ordered the suppression of the distilleries found within his estates, and many members of the nobility imitated his example. The present king presided over a Temperance Society, when he was hereditary prince. Now its president is his minister Trautmann, and the king is able to contemplate the salutary effects; for it has been proved that in 1837, the number of dissolved marriages had reached 1,600, and in 1842, no more than 900. In 1837, the post masters were the principal sellers of strong drinks, and they made at their houses, but especially on Sundays, a considerable sale. They then became the theatre of serious disorders, and all kinds of quarrels; now they are nearly deserted in many places, and the sellers have been reduced 2,000 at least.

The societies have spread in Germany, and the Regency of Dusseldorf made, in 1837, an appeal to the inhabitants of that city, to induce them to establish one, declaring they considered intemperance as the source of all crimes. All the judges and governors of prisons of all countries have been unanimous in attributing, after a very moderate estimate of numbers, that three-fourths of the outrages against the person, and one-fourth of those against property, and four-fifths of crimes, and seven-eighths of contentions, directly or indirectly, may be traced to drink. We tremble with fear, when reading the last words pronounced upon the scaffold by a young incendiary, beheaded at Berden, in Hanover, 5th September, 1843: "Let my example serve as a severe warning; strong drink has ruined me, thrust it away, it is the blood of a demon."

(To be continued.)

OUR RESPONSIBILITIES.

Extracted from the *Friend*.

Among the important subjects which have of late engaged the serious attention of the public, is that of the Punishment of Death. The taking of human life by legal process, if no sufficient authority for the practice can be produced, is a dreadful assumption of power; and constitutes an evil, which loudly calls for investigation on the part of all who connect with our present state of being the realities of a world to come.

One is ushered into eternity by the relentless arm of the law ; another is cut off in the midst of his days by a course of guilty pleasure ; both perchance unprepared ; both overtaken in sins, into which, very possibly, they have been gradually betrayed by education and circumstances ;—circumstances which might, to a great extent, have been removed or prevented, had the efforts of good men been properly united to counteract them. The question is one which is more and more loudly demanding examination. The responsibilities of professing christians must be more and more exhibited. The possibility of prevention as applied to crime, executions, and other and far more extensive sacrifices of human life, must be yet more forcibly illustrated, more clearly and directly connected with some of our every day duties and movements. We mourn over fifteen or twenty annual deaths on the scaffold. We think of hurrying a fellow-creature, unprepared, before the final judgment. Our sympathies are awakened, and our exertions are roused, on his behalf. *Forty or Fifty thousand* miserable beings are prematurely cut off in one short year, by another not less potent and certain agency. Are we, in proportion to the magnitude of such an evil, and the possibility of its prevention, in these cases also, moved to sympathy and effective action ? O that we more fully exemplified our belief in the oft-admitted declaration, that we should do all in our power to alleviate and diminish human suffering ; that the great principle of prevention, susceptible as it is of application to some of our most gigantic social evils, were more thoroughly and practically appreciated. Not the less should we feel and act on behalf of the condemned criminal, but the more would our concern and our exertions extend to the causes and incentives, as well as to the consummation, of a life of crime. The more we should feel, that while the saving of individuals well engages our thoughts, labours, or self-denial ; much more anxiously and earnestly we ought to be stimulated, when the question turns on the saving of thousands.

To whatever source we direct our inquiries respecting the formation of depraved habits, and the growth of criminal propensities, we find one un-failing agency everywhere inscribed. The time surely cannot be far distant, when such statements as the following, confirmed as they are by universal observation, will receive such attention as will lead to more combined and decisive action ;—

“ If the murders, burglaries, robberies, riots, tumults, adulteries, rapes, and other enormities that have been committed during a period of twenty years, were divided into five parts, four of them have been the product of excessive drinking.”—JUDGE HALE.

“ Ninety-nine cases out of every hundred brought before him, originate in hard drinking.”—JUDGE ERSKINE.

“ Scarcely a crime comes before him, which is not, directly or indirectly, caused by strong drink.”—JUDGE COLERIDGE.

“ Every crime has its origin more or less in drunkenness.”—JUDGE GURNEY.

“ They could not but be sensible of the fact, that the facilities thus afforded to the indulgence of intemperate habits, were the principal cause of the crime that prevailed.”—JUDGE GILLIES.

“ He could not help adverting to the numerous cases of assault. These evidently originated in the excitement arising from the immoderate use of spirituous liquors.”—JUSTICE CLERK.

“ If it were not for this drinking, you (the jury) and I would have nothing to do.”—JUSTICE PAT-TISON.

“ Drunkenness is the most fertile source of crime ; and if it could be removed, the assizes of the country would be rendered mere nullities.”—JUSTICE ALDERSON.

“ He found from a perusal of the depositions at Liverpool, one un-failing cause of four-fifths of these crimes, was, as it was in every other calendar, the be-setting sin of drunkenness.”—JUSTICE WIGHTMAN.

Here then, beyond all controversy, is the path which leads to the scaffold ; and far more than this, which leads every year to tens of thousands of deaths, which, by the application of one practicable, lawful preventive, might all be saved. It is not needful now to examine the question, whether moderation in the use of strong drink may not be safely allowed and encouraged. The question is one which, during the last half century, has been abundantly discussed, and as abundantly answered. Good men have long been engaged in promoting moderation. It may be difficult to say what has been, we know with much more certainty what has not been, the result ; and it may be predicted with confidence, that if good men sanction, for ten years to come, the common use of intoxicating drinks, a quarter of a million of human beings will be sacrificed in the experiment.

The question must be viewed practically. The consideration of philosophical theories, of ancient wines, of Jewish customs, of abstract rights, is foreign to the subject. The use of strong drink, in the face of all the efforts which have been made to regulate it, has actually been attended by the evils which have been enumerated. We know at least one great result that would follow from universal abstinence ; and we know equally well what must be expected from the continued sanction of moderation. If, therefore, a hundred theories were propounded, and if every abstract liberty were discussed, so long as abstinence is lawful, the question would still return.—*would it not be infinitely better for the general welfare, if abstinence were universally adopted ?* Against its adoption, 'only one conceivable reason can therefore be urged ;—that intoxicating beverages are necessary, and cannot with safety be discarded. But this has been negatived by the testimony of more than 1300 medical men, comprising the most talented of the profession in Europe. The last link in the chain being thus completed, there would appear to be but one remaining obstacle in the way of the temperance reformation ;—that is, the unpleasantness of self-denial. With respect to the larger portion of the community, not only must even this be comparatively small, and every day diminishing, but in numerous instances, after a short period, it would be exchanged for an actual benefit. Whether this unpleasantness constitutes a good and sufficient reason for declining to aid a great moral revolution, it is not needful to decide. They who will fairly examine the question, with an honest desire to learn what line of conduct would, on the whole, most conduce to the happiness of the human family, will not be in danger of any great mistake.

To return to our original consideration. The drinking habits of the community are connected, directly or indirectly, with a greater sacrifice of life, than probably all other agencies combined. The ramifications of their influence are innumerable. To what extent even war, with all its horrors, is fed or sustained by them, has never been fully ascertained. In our own country, the very first step in the soldier's career is generally drink ; and one thing is certain, that without its brutalizing influence, the difficulty of inducing men to sell themselves for machines or slaves would be immeasurably increased. The lives that are destroyed

by what are called *accidents*, by sea and land, furnish numberless mournful illustrations of the fatal tendency of drinking habits among men, to whose care is entrusted the safety, sometimes of hundreds of their fellow-creatures. Then in how many instances is it *drink* that finally nerves the murderer's arm; that murderer, whose life, after the dark deed is committed, we are so anxious to save. And finally, how many *thousands* are annually slain by drink itself, it is impossible accurately to number.

Let us then by all means endeavour to save. Let us contemplate the appalling extent to which human life is now sacrificed through *avoidable* agencies. Let us endeavour after some adequate conception, both of the magnitude of the evil, and our own solemn responsibilities; and if, in throwing our influence into the right scale, even some sacrifice be involved, it is just what, as Christians, we are required cheerfully to encounter. We are continually called upon to deny ourselves of something for the good of others: why not strong drink? If we are willing to contribute liberally of our substance for the benefit of our neighbour, on what principle do we hesitate, for the same great and good object, to surrender one small indulgence? If all professing Christians would put the question in all sincerity, not, what is it abstractedly lawful to retain,—but *what good can we effect by careful self-denial*,—there cannot be any reasonable doubt, that one of the greatest social reformations would speedily follow, that the world ever witnessed.—ZETA.

Home Intelligence.

METROPOLITAN MISSION.

STREET LABOURS.

Meeting two men who had been drinking the whole of the day, and were quite intoxicated. The missionary spoke to them, they said, "It is high time we changed—we cannot stand this game much longer. We are now what is called, *regularly stumpt*. We have not a *mag* left. Can you tell us where there is a temperance meeting? When asked what they meant to do at the temperance meeting? they replied, "sign the pledge to be sure." The missionary, producing his pledge-book, said, they could put their good resolve into practice now. They both signed the pledge.

SURREY.

BROCKHAM NEAR DORKING.

A lecture upon Animal Physiology, shewing the influence of alcohol upon the health of body and mind, was recently delivered in Mr. Tinckner's large room, by Mr. J. H. Donaldson. The lecture was illustrated with large coloured drawings and diagrams. The Brockham Temperance Society is the fruit of the Metropolitan Temperance Mission.

NORWICH.

I thank you for your letter respecting a City Temperance Missionary, I am happy to say that we are now about to employ one, we have engaged Mr. McCre, who has for some time been employed at Nottingham, we need much such an effort: almost every week some one or other is putting an end to his own life through strong drink. In Norwich, there is a great desecration of the Sabbath, I should like to be in communication with the Sabbath Observance Society, if there is such a Society in London; I enclose you one of our Circulars. SAMUEL JARROLD.

To the Superintendent
Of the Metropolitan Mission.

ROBERT-STREET CHAPEL, GROSVENOR SQUARE.

A numerous and highly respectable meeting was held in the school-room of the above chapel, under the auspices of the National Temperance Society, on Monday evening, November 1st. T. B. SCURT, Esq., one of the Executive Committee, in the chair. The chairman opened the meeting with some very appropriate remarks, refuting the objections urged against the society, especially that of putting teetotalism in the place of the gospel. He then alluded to the great good effecting through the agency of Temperance Societies in various parts of Europe, particularly in France, Sweden, and the Hanoverian dominions, which told well upon the audience.

MR. W. CLARIDGE was then called on, who spoke at some length on the fearful effects resulting from the drinking habits and customs of society, upon the great philanthropic and Religious Societies of the day, to a very lamentable extent, cramping their energies, thwarting their efforts, and in many cases, entirely destroying the good impressions produced. He then pressed upon the attention of the audience the great importance of teetotalism, as an indispensable auxiliary to all those great and good movements, appealing especially to christians.

MR. THOMAS WHITTAKER followed, presenting a most vivid picture of the state of Great Britain as stranded in Drunken Bay; the materials taken from the fact of the Great Britain steam ship having been stranded in Dundrum Bay. He alluded to the previous efforts that had been made by the Moderation, the one, two, and three pint societies, to get the vessel off the rocks, but which had all failed; showing most clearly, that nothing short of teetotalism could effect this desirable object.

MR. JABEZ INWARDS forcibly described the evils of intemperance, calling upon all (but especially Christians) to come forth to the rescue of their fellow-men, by setting an example of entire abstinence from all intoxicating drinks.

Each of the speeches, as well as the chairman's address, were heartily responded to. After a vote of thanks to the friends who kindly lent the spacious room for the meeting, and to the Chairman, the meeting broke up.

HOXTON LADIES' ASSOCIATION.

On Monday evening last, in the school-room of Dr. Campbell's Chapel, Mr. John Donaldson delivered a most valuable and important lecture on physiology. The subject was illustrated by large and beautifully executed diagrams, exhibiting the baneful effects of alcohol on the constitution. The room was respectably and densely crowded; the most marked attention was given throughout the evening. The lecture was one of Mr. Donaldson's best, and we never heard him to better advantage. We hear that this long tried advocate is disengaged. Societies will do well to call him to their assistance.

CATHOLIC INSTITUTE, NEW STREET, BISHOPSGATE

An interesting meeting was held in the above place, on Tuesday evening, Nov. 23rd, G. W. Atwood, Esq. in the chair. The audience was addressed by Mr. W. Culverwell and Mr. W. Claridge, of the National Society, Mr. J. W. Green and Mr. R. N. Hickman; after which, our old and much valued friend, Mr. James Teare, spoke at considerable length. Three of our friends have done nobly in taking upon them the responsibility of opening this place for teetotal meetings, in a locality which has felt, perhaps more than any other in London, the blighting influence of strong drink. We sincerely hope they may be sustained.

BATH.

Dear Sir.—It affords me much pleasure to inform you, that the deputation from the National Temperance Society to the county of Wilts have hitherto met with a very hearty reception. We commenced our labours by holding a meeting in the Town Hall in Devizes, (Nov. 5th), kindly granted by the Mayor, G. W. Anstie, Esq., in the chair. Went to Marlborough on the 10th, Market Lavington on the 11th, and Trowbridge on the 12th. The whole of the meetings were largely and respectably attended. The sympathy manifested has been very general, and the pecuniary support encouraging. We feel particularly indebted to Mr. D. Sinclair, the active secretary of the Devizes Society; to G. W. Anstie, junior, and William Burrows, Esq., editor of the *Wilts Independent* newspaper for their valuable assistance, as well as to the friends of temperance generally.

Our second week's engagements were as follow:—Frome, Monday the 15th; Coesham, Tuesday and Wednesday; Wootton Bassett, Thursday; and Purton, Friday. In every case we met with kind friends, and had full meetings. We have met with two valuable supporters in our second week's campaign, in the persons of B. Horsell, junior, Esq., Wootton Bassett, and Sam. W. Sadler, Esq. (Mayestoll), Purton. These two gentlemen presided over the meetings in their respective places, and kindly entertained the deputation.

Next week we hold meetings in Bath, Chippenham, Calne, and Wootton Bassett. Yours faithfully,

T. WHITTAKER.

LEIGHTON BUZZARD.

Leighton, November 19th, 1847.

Dear Sir.—There are few small towns so favourably distinguished as Leighton Buzzard for the advantages it supplies to teetotalers, and the facilities which it possesses for the promotion of the temperance cause; such as, a spacious and elegant temperance hall, erected at the joint expense of two members of the Society of Friends; the cordial and active co-operation of a benevolent banker, an evangelical clergyman, and a Baptist minister; a gratuitous circulating library connected with the hall, and also with the Friends' meeting-house; a convenient news room, amply supplied with daily papers and periodicals, at a small cost, in the occupation of an enterprising bookseller; a Juvenile Temperance Society, composed of the children of tradespeople, with many of the pupils of the British and Infant Schools; and what is equally worthy of record and commendation, there are two respectable boarding schools conducted on temperance principles.

E. L. ADEY.

[We heartily rejoice in hearing of the many openings for usefulness in Leighton Buzzard, and trust that our friends in that locality (of which we have no doubt) will make the most of these facilities for usefulness.—
ED. N. T. C.]

WORCESTER.

TO THE NATIONAL TEMPERANCE SOCIETY.

At a meeting convened by John Dunlop, of the members of the Total Abstinence Society of this city, the 25th of last month, with a deputation from Malvern and Pershore, for the purpose of introducing two subjects in which he feels deep interest, after entering into them at considerable length, the following resolutions were moved and passed, viz:—

"I. The meeting having considered and discussed the subject of artificial and compulsory drinkings in workshops, factories and elsewhere, in various departments of business and domestic life declare their opinion, that a special movement is necessary to lead to the abrogation and removal of

a system so tyrannical and dangerous to our country; so hostile to the spread of teetotalism, and so perfectly subversive of what amount of National Temperance the society may have been the means of establishing in the land."

"II. The meeting having heard various statements as to the Medical Temperance movement, declare it as their opinion, that it ought to be earnestly encouraged and assisted by all individual teetotalers, throughout the kingdom, especially in procuring additional signatures to the Medical Certificate."

"III. The meeting conceiving that the Anti-usage and Medical Temperance Movements are not local, but of a general nature; and are of opinion, that their prosecution and encouragement, would appear to be, peculiarly the office and duty of the more general teetotal unions throughout the kingdom. They, therefore, respectfully suggest immediate and careful attention to these subjects—to the Executive Committee of the British Temperance Association—the National Temperance Society—the Central Temperance Association, and the Scottish Temperance League, with a view to a Special Fund being laid aside for the movements in question; and that agents be employed for the particular purpose of conducting these movements.

SAMUEL DARKE, Secretary.

PRESTON.

On Friday evening, October 29th, the Thirty-first Half-yearly festival of this society commenced with a meeting held in the Theatre. Mr. Lowe, silversmith, presided, and briefly addressed the meeting; after which, the Honourable Judge Marshall of Nova Scotia, delivered a most interesting and instructive address, which will not be soon forgotten. On the motion of Mr. Swindlehurst, seconded by the Rev. J. Jenkins, a vote of thanks to the learned gentleman was carried by acclamation. The theatre was well filled. On the Sunday evening following, a Temperance Sermon was preached in the Independent Chapel, Grimshaw Street, by the Rev. R. Slate, from the 1st verse of the 28th chapter of Isaiah. The Rev. gentleman in the course of his sermon described some of the national, moral and physical evils resulting from the use of intoxicating liquors; the divisions of the subject upon which he treated, were "The divine testimony against the sin of drunkenness," the testimony thus borne, illustrated and confirmed by matters of fact, and "The duty of christians in reference to drunkenness." From these premises, he fully proved abstinence from intoxicating drinks to be a christian duty. The attendance was good, including many of the leading advocates of the cause in Preston. On Tuesday, Wednesday, Thursday, Friday and Saturday evenings, Nov. 2nd, 3rd, 4th, 5th, and 6th, Washingtonian Meetings were held in the Temperance Hall, which was crowded each evening, and hundreds of persons were unable to gain admission. The following gentlemen presided, the Rev. Thomas Weston, on Tuesday; Mr. Livesey, on Wednesday; Mr. Swindlehurst, on Thursday; Captain Finley, on Friday, and Mr. John Teare on Saturday evening; and the meetings were addressed principally by reformed characters, and 117 signatures to the pledge were obtained. On Sunday evening, November 7th, a Temperance Sermon was preached in Lady Huntingdon's chapel, by the Rev. J. Jenkins, and on the following evening, a Total Abstinence Society in connexion with that place of worship was formed

J. S. PTE.

SIPSON, NEAR WEST DRAYTON.

On the 27th of October, a meeting and festival was held at Sipson, when about 170 sat down to tea, and 400 met in the evening to hear an address from Mr. Inwards, who spoke in a very interesting and instructive manner, convincing, if not converting, many on the temperance question.

To enliven the meeting, the West Drayton brass band was in attendance, and played a number of lively airs to the amusement of the company.

The meeting was held in a barn belonging to Mr. Wild, farmer, residing at Sipson, a firm and tried friend to the cause.

Much praise is due to all parties, and great good will, no doubt, result amongst the young and the rural population of the neighbourhood.

HASTINGS.

On Wednesday, October 20th, a public tea-meeting was held in connexion with the Temperance Society, and was attended by a goodly number of friends to the glorious cause. The meeting was presided over by Mr. W. Rock, sen., coach-builder, and addressed by the Rev. W. Evans; Messrs. F. Streeter, F. Beck, Secretary; and that old and tried friend of the cause, Mr. H. N. Rickman, in a powerful speech of an hour's length, displaying most clearly the benefits of total abstinence in a variety of views—not forgetting the physical—which he illustrated and enforced by a reference to Dr. Sewall's Colossal Stomach Plates, which were exhibited on the occasion. At the close of the meeting three signatures were taken.

TURNER'S HILL, SUSSEX.

A public meeting was held in the chapel of this little village, on Tuesday evening the 2nd inst.; the chair was taken by the Rev. H. Rogers; addresses on the various bearings of the great question were delivered by the chairman—who officiates at the chapel—Rev. G. Veales of Forest Row, Mr. Mills (who has lately left the army), and Mr. Cramp, Secretary to the East Grinstead Temperance Society. There was a good attendance, and a most respectful attention given to the several speakers. The testimony of Mills, who is a native of East Grinstead, secured special attention. He enlisted at the age of seventeen, accompanied his regiment to Ireland, to the West Indies and to Canada, and after nine years' service obtained his discharge, with a temporary pension, in consequence of broken health,—the result of his drinking and irregular habits. His strict sobriety and steady conduct have reinstated him in the possession of sound health,—and having added to his temperance, godliness, he has just been appointed an agent in the London City Mission.

November 3rd, 1847.

T. C.

TOTTENHAM.

On Tuesday evening, the 2nd of November, a lecture was delivered in the New Hall, Tottenham, by Mr. Thomas Beggs, late Secretary of the National Temperance Society. Samuel Fox, Esq., in the chair. It was the first of a series of monthly lectures which the Committee of that town are arranging for the winter. The hall was filled with an attentive auditory. The lecture, which abounded in facts, was intended to show that the drinking-system had a most powerful influence upon youthful depravity—by debasing parents—destroying the domestic affections, and wasting the means which ought properly to be

employed in providing home comforts and education for youth. It was shewn too, how many attempts at education were rendered abortive by the love of drink. The object of the address was to shew that, besides building schools and appointing schoolmasters, it was necessary that efforts should be made to destroy the barriers which opposed the spread of education. Mr. Beggs concluded by an appeal to parents on the importance of making total abstinence a branch of home discipline.

DOVER.

The cause of true temperance is still moving onwards in this town. On Tuesday, October 26th, 1847, we were favoured for the thirty-seventh time, with a visit from our old, tried, and much valued friend, Mr. Jabez Inwards. At 5 o'clock a few of the friends, about seventy in number, took tea together at the Royal Oak Assembly Rooms. At half-past seven the doors were opened to the public. Mr. W. Horsnail having taken the chair, introduced Mr. J. Inwards to the meeting, who delivered a most interesting lecture on "*The Bottle*," to an attentive and crowded audience, at the close of which twenty signatures were obtained to the pledge. The labours of this truly eloquent advocate in his frequent visits to this town, have been the means of doing a vast amount of good.

In conclusion, we entreat all our friends who have the welfare, happiness, and improvement of themselves and fellow-creatures at heart, to give up the use of every thing connected with the drinking customs, and to endeavour, both by precept and example, to assist the onward progress of teetotalism. Yours truly,
HENRY HARRIS.

PLEASING FACTS.

In the town of Crewkerne, a Baptist church has been established about thirty years; but during the last five or six years, since teetotalism was introduced into the town, the church has received more additions to its communicants, than during the whole period of its history. More than one-half of the whole number of members, which now amounts to upwards of one hundred, have been added in consequence of teetotalism. The two ministers previous to the present pastor, one of whom had laboured twelve, and the other six years, amongst them, declared in their farewell addresses that nine out of every ten of the expulsions from that church had taken place through the use of intoxicating drink, and, with tears in their eyes, exhorted the people to keep away from the public-house. (Why not advise them to abstain from intoxicating drinks which did the mischief?) In Mr. Dummett's sail-cloth manufactory, before teetotalism prevailed among the workpeople, there were very few who were members of any Christian church, but now there are more than thirty, most of whom, if not all of them, had first become connected with the temperance society. In other families in the neighbourhood, where teetotalism had not entered, conversions were very rare, though much Christian labour had been bestowed upon them. Is it not astonishing, with facts like these before him, that a man can become the pastor of such a church and still stand aloof from the temperance movement? Yet so it is. The above particulars were given to me on my visit to Crewkerne in April, by a respectable man who is a member of the church referred to, and also an overlooker or manager in the manufactory mentioned in this communication.

J. SWANN.

National Temperance Society.

OFFICE 11, TOKENHOUSE YARD.

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 Samuel Bowly, Esq.
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G. W. Alexander, Esq., 40, Lombard Street.

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William Cash, Esq., Peckham Rye.

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Charles Gilpin.
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 John Meredith.
 W. W. Robinson.
 T. B. Scutt.

SUPERINTENDENT OF MISSION.

John Meredith.

SECRETARY.

COLLECTING AGENTS.

Mr. Thomas Whittaker.
 Mr. Jabez Inwards.

Mr. Thomas Hudson.
 Mr. William Culverwell.

NATIONAL TEMPERANCE SOCIETY.

The Committee, some months ago, issued an appeal on behalf of funds to support a series of efforts in contemplation. In consequence of the distress in Ireland, and other causes, this appeal was only attended with very partial success. The heavy visitation which has passed over us, is another argument, however, in favour of increased exertions in behalf of the temperance cause. Every consideration of sound policy calls upon them to oppose a system which is wasting the food of the people, and spreading abroad the seeds of crime, poverty, disease, and irreligion. In order to make efforts commensurate with the greatness of their object, the Committee must have placed at their disposal much larger funds. Applications are being continually made to them for assistance they are unable to render, and fields of usefulness are left uncultivated for want of means. They have resolved to resume their application, and to make an energetic attempt to raise up the fund of £5000, originally proposed, and which was stated as necessary to sustain the Society's operations for the years 1847-8-9. In order to do this effectually, they have engaged four agents, who, in addition to public lecturing on the principles of the tempe-

rance reformation, will be employed in collecting funds.

The Committee trust that the friends of temperance will support their efforts to spread the principles of temperance, and place the Society in a position to make greater exertions than ever to destroy the drinking-system.

PROCEDURE IN ABROGATING DRINKING-USAGES.

Several gentlemen having inquired as to the mode to be adopted, it is recommended, that after getting the employer's opinion signed as extensively as possible, the Temperance Committees divide themselves into sections of two persons each; giving each section the charge of several workshops or factories. These sections will apply to employers and masters in a prudent and respectful manner, explain the dangerous nature of the drinking-usages, and obtain their leave to speak with, and address their men on the subject. They will then find out a few among the men of peculiar good sense and conduct. Explain to them the oppressive and deleterious character of the "usages;" suggest their abrogation; disseminate anti-usage tracts among them;" procure their promise to talk quietly and judiciously to the men, in private, on the subject; suggest that instead of spending in drink any fines that it may be expedient to keep up in workshops and elsewhere, it would be preferable to institute a fund for a library, benefit club, or other useful purpose.

After the matter has been quietly agitated for a certain time, a meeting of the men to be called, and abrogation of the drink footings and other usages to be proposed: the assistance of the master to this effect, being also in a judicious and prudent manner requested.

Many workshops and factories have abandoned their "Drinking Usages" under procedure of this kind: and though total abstinence was not at the time made any part of the proposal, a great barrier to it was thus removed: and many non-teetotalers would give assistance in this department of teetotalism, if requested to do so.

Care must be taken not to offend, and not to cause any undue dictation on the part of the master that might hurt the proceedings. Employers might be requested to avoid paying wages in public-houses; and friendly society committees to hold meetings there.

THE MODEL PARISH.

Sermons were preached in the Parish Church of Yardley on Sunday, November 22nd, 1847, by the Rev. W. Wright, M.A. of Corpus Christi College, Cambridge, in behalf of the Model Parish, with its Church, Parsonage and Schools. Collections £6. 1s. 8½d.

* A tract for the purpose is at present in hands, and will be ready in a few weeks; and copies of the "employers' opinion" may be obtained by application at the Office of the Society.

SUBSCRIPTIONS.

	£.	s.	d.	
<i>Special Fund.</i>				
Executors of the late J. Charleton, Esq. of Bristol	90	0	0	
Alexander, G. W., Esq.	35	0	0	
<i>Received at Office.</i>				
Venning, Mr.	1	1	0	
<i>Per Mr. Culverwell,</i>				
Anonymous	0	10	0	
Bateman, Mr.	1	1	0	
Deans, Messrs.	1	1	0	
Fauntleroy, Mr. T.	0	10	6	
Mead and Powell	1	1	0	
Merry and Nutter	1	1	0	
Rotch, E. Esq.	1	1	0	
Sterry, J., jun., Esq.	1	1	0	
Sterry, H., Esq.	1	1	0	
Sterry, R. Esq.	1	1	0	
Harriss, J. H.	0	10	6	
Harriss, George	0	10	6	
Teede, Mr. John	0	5	0	
Saunders, Mr. G.	0	10	6	
<i>Per J. Meredith, Esq.</i>				
Atkinson, Mrs.	0	10	6	
Bicknell, E., Esq.	1	0	0	
Brookes, R. Esq.	1	0	0	
Carter, Mr. S.	0	5	0	
Capper, J. H. Esq.	0	10	6	
Clare, Mr. C.	0	5	0	
Corderoy, J., Esq.	0	10	0	
Doulton and Watts	1	0	0	
Doulton, Mr. F.	0	10	0	
Field, Mr. W.	0	5	0	
Field, Joseph, Esq.	1	1	0	
Fillmer, Mr. W.	0	10	0	
Grange, Miss	0	10	0	
Grissell, T. Esq.	1	1	0	
Nash, Mr. B.	0	5	0	
Nash, Mr. J.	0	10	0	
Olney and Son	0	10	6	
Pilcher, G. Esq.	0	10	0	
Sharpe, Mr.	0	5	0	
Slade, W., Esq.	1	0	0	
Two Friends	2	0	0	
<i>Per Mr. Hudson.</i>				
Binney, Rev. Thos.	0	10	0	
Crispin, Mr. John	0	5	0	
Hannar, Mrs.	0	5	0	
Knight, Mr. Wm.	0	5	0	
Stevenson, Rev. J.	0	5	0	
Stone, Pelham, Esq.	1	1	0	
Stone, John, Esq.	1	1	0	
Smith, Mr. Wm.	0	5	0	
Smith, Mr. John	0	5	0	
<i>Per Mr. Whittaker.</i>				
Chatham Temperance Society	1	10	0	
Cranbrook Society	0	10	0	
Draper, Mr. W.	0	5	0	
Jackson, Mr. W.	0	5	0	
Pugett, J. H., Esq.	3rd donation	1	0	0

	£.	s.	d.
Pugett, J. H., Esq., 4th donation	0	10	0
Robinson, Mr.	0	5	0
Sexton, Mr.	0	5	0
Snelling, Mrs.	0	5	0
Snelling, Mr. L.	0	5	0
Sturgeon, Mr. A.	0	5	0
Tottenham Temperance Society	0	10	0
Wood, Mr. George	0	5	0
<i>Per Mr. Inwards.</i>			
Griffin, Mr. W.	0	5	0
Knight, W., Esq.	1	1	0
Lee, Dr.	1	0	0
Mathew, Rev. T.	1	0	0
Palmer, Mr. John	0	5	0
Wild Mr.	0	10	0
Yorrick, Mr.	1	0	0
<i>Per Messrs. Hudson and Whittaker.</i>			
Abrahams, Mr Jos.	0	5	0
Ashley, Mr. Joseph	0	5	0
Bayley, Mrs G.	0	10	0
Blandy, Mr. E.	0	5	0
Carter, Mr. Thomas	0	5	0
Coward, Miss	d	0	2
Cozens, Mr. George	0	5	0
Dowling, Mr. Edw.	0	6	0
Drover, Mr. John	0	5	0
Duck, Mr. James	0	5	0
Elliot, Rev. Richard	0	10	0
Fell, Mr. Joseph	0	5	0
Fox, Mr. J. S.	0	5	0
Gantlett, Mr. S.	0	5	0
Green, Mr. W. G.	0	5	0
Guy, Mr. John	0	5	0
Harper, Mr. Robert	0	5	0
Horsell, Bartholomew, jun., Esq.	1	1	0
Ind, Mr. William	0	5	0
Keel, Mr. F.	0	5	0
Knott, Mr.	d	0	2
Lenthal, Mr. Jos.	0	5	0
Lilliphant, Rev. J.	d	0	2
Little, William, Esq.	0	10	0
Moore, Mr.	0	5	0
Neat, Mr. William	0	5	0
Page, Mr. Henry	d	0	2
Perkins, Mr. C.	0	5	0
Pulling, Rev. G.	0	5	0
Randell, Mr. James	0	10	0
Randell, Mr. S. A.	0	5	0
Randell, Mr. James	0	5	0
Reeve, Mr. Samuel	0	5	0
Saunders, Mr. S.	1	1	0
Slade, Rev. G.	d	0	2
Spackman, H. Esq.	1	1	0
Standford, Rev. C.	0	5	0
Stivell, Mrs.	0	10	0
Stratton, Mr. James	0	5	0
The Mayor of Marlborough	d	0	10
Tovey, Rev. E.	0	5	0
Watts, Mr. George	0	5	0
Winterson, Mr. J.	0	5	0

WINTER RECREATIONS.

WINTER is coming, with its long, wet, cold, and stormy nights, when fireside attractions are increased a thousand-fold, and the people must seek entertainments under shelter of roof and walls. Even stern winter, with all its terrors, has its charms: men come together in closer association, and rely upon each other for sources of entertainment, that the dull hours may pass pleasantly away. Our institutions have already filled up their programmes for the first winter quarter. Busy philanthropic minds have been preparing for the coming season, that the people may suffer no lack of enjoyment: the institutions have all been catering for the public wants, and taking steps to secure a rich fund of amusement and instruction, to be dispersed through the otherwise dull months of winter. But we have a care for those who reside in places where the alehouse is almost the only place of neighbourly association, and where mind and morals wither from the lack of opportunities for improvement, and we recommend to the people of every town and village where the want of these privileges is felt, the formation of Mutual Instruction Classes. There may be difficulties in the way, but none which may not be overcome. Let the first steps be earnest in their character and humble in their aims, and much good may be accomplished. There are great moral and intellectual wants to be supplied; and those may become truly the benefactors of their race, who, having the power, may originate the will to contribute to the need of those who suffer from privation. Let those who seek to curtail the influence of the tap-room, think how much that influence rests upon the opportunities for purer modes of association. Where there is one man with an intelligent mind in the midst of such circumstances, let him at once call together a few whom he thinks he may interest in such a movement, and propose the formation of a mutual instruction class. But half-a-dozen earnest men, having in themselves moderate abilities, may form a nucleus in each locality where hitherto such wants have been unheeded, and may, by their united aid, do much to benefit their fellows. They may expect to meet with much apathy and some distrust; but let them press on, regardless of impediments, and if they only give light and joy to a few noble minds they will do a great work.—*People's Journal.*

A WELCOME

TO JAMES SILK BUCKINGHAM, Esq.,

THE ADVOCATE OF TEMPERANCE, EDUCATION, BENEVOLENCE, AND PEACE,

Delivered at the Tea Festival held at the Waterloo Rooms, Edinburgh, November 3rd, 1847.

BY ALEXANDER MACLAGAN.

We welcome Thee, brave Buckingham !
 We hail thy laurels won
 With honour. 'Tis the heartfelt prayer
 Of every honest son—
 Of that proud land that well may boast
 A Bruce—a gallant Park :
 May the Dove of Peace and Olive Branch
 Still cheer thy wandering Ark.

Lo! when Shipwreck,—Plague—and Battle,
 Assail'd thy manly form,
 Like Britain's brave Old Oak, you bore
 The brunt of every storm ;

The Rev. James Cox of Antigua, West Indies, thus writes:—

Dear Sir.—The cause of teetotalism is increasingly dear to us. We are advocating it in every possible way. We witness its onward progress with abounding thanksgivings.

And that the glorious Fountain Head
Of Knowledge might be fed,
Thou hast hunger'd—thou hast thirsted—
Thou hast suffer'd—sighed and bled.

And thou hast led our Spirits forth,
As a spell o'er Sea and Land;
'Mid Tempests—on the Camel's track—
Through Seas of burning Sand :—
To Arab Camp,—through Orange Groves—
And made our Hearts the while
Glow with the Power and Beauty
Of the Glad Old Glorious Nile.

Thou hast said unto the Pilgrim's Soul,
Arise ! with Joy Arise !
Like Egypt's mighty Pyramids,
Up to the cloudless Skies ;
And look upon the Holy Land,
Where Abrah'm's foot hath trod ;
Where Man first breathed a prayer, and bow'd
The knee to the True God.

With a Voice like mighty Waters
Thou has cheered the Temperance cause ;
And for this noble work alone
Thou hast earn'd the world's applause ;
And manly breasts with friendship warm,
And Beauty's eyes of light,
Are here to honour, Love and Hail !
The Hero of the Night.

We welcome thee ! brave Buckingham !
And where'er your wanderings be,
They live who love, and honour blend,
With every thought of thee !
Up ! Brothers, up ! three hearty cheers,
As ever Freemen gave,
Let us give to gallant Buckingham ;
The Honest—Good—and Brave !

LETTER FROM A GENTLEMAN IN LONDON TO THE CORRESPONDING SECRETARY OF THE AMERICAN TEMPERANCE UNION.

London, Oct. 2nd, 1847.

MY DEAR SIR,—The temperance cause is certainly gaining ground here, although in a very quiet way. The National Society employs four most intelligent and active agents now, who are doing good and efficient service, in and about the Metropolis. The movement seems now to be a popular one, and I hope may be continued for some time to come ; and as the evenings are now getting longer I look for some excellent meetings, that may be productive of good fruits during the coming winter. Dr. Campbell in this month's *Christian Witness*, in speaking of some of the Cornwall Wesleyans who have seceded from the main body on account of teetotal principles, "acknowledging none as members, unless they pledge themselves to abstain from all that can intoxicate," says : "Here is a new condition of fellowship—a condition wholly unknown to the apostles, and a condition which would shut out nineteen twentieths of the most intelligent, devout, and spiritually minded Christians in England. This is not the way to advance the cause of sobriety." Now the worthy doctor scolds you northern christians, for holding fellowship with southern slave-holders, as those who hold fellowship with the workers of darkness ; without expressing my own opinion as to whether he or you northern christians, who do thus hold fellowship, are right, I cannot but think the principle is the same. If it is right to drink intoxicating drinks, it is right to make them, and if right

to make them, it is right to sell them. Now every one who has watched the progress of moral and political reform in this country—knows that the district of Cornwall has far outstripped all others in this respect, and this is clearly attributable to the fruits of the temperance reformation. It is now several years since the teetotalers elected there their own member for Parliament. There revivals of religion have prevailed to an unequalled extent—Sunday-schools have increased in number of scholars beyond all precedent and reformed drunkards have joined christian churches in great numbers.

Foreign Intelligence.

TURKEY.

Bebek on the Bosphorus, July 27, 1847.

To HENRY HILL, Esq.,
Treas. of the A. B. C. F. M.

DEAR SIR,—I have recently become much interested in setting on foot a temperance movement among the English residents in the vicinity of Constantinople, and I address you this hasty line to beg you to furnish me, if you find it practicable, with a good assortment of temperance publications, comprising as great a variety as possible. There are now seventy or eighty Englishmen connected with the manufacturing establishment now in process of building in this vicinity, under the auspices of the Sultan. Many of them have their families with them, and their number is constantly increasing. The chief engineer of all these enterprises remarked to me the other day, that in one year the residents connected with these works, counting the families, will not be less than 300, and that not less than 5000 men and boys, Turks, Greeks, and Armenians, but principally the latter, will be connected with these works as operatives and builders. Intemperance I have found to be on the increase most decidedly and visibly among them, and in danger of making shipwreck of the entire colony. When I first proposed to hold temperance meetings among them, the chief engineer readily fell in with it. Much apparent good has already been done. Sewell's plates have already done material service. It is important to push forward the work, not simply for the success of the great experiment of introducing the European arts into Turkey, that these should be temperate, moral, and religious men, but highly important in view of the general influence in favour of evangelical religion. Now, would not some friend of temperance, to whom, perhaps, you can hand this line, send us a liberal supply of sermons, addresses, temperance tales, reports, &c., &c. ? Let us if possible have a good supply. Begging you to take this trouble upon you for the good of a common cause, I am, dear Sir, yours affectionately,
C. HAMLIN.

COURT OF INSOLVENCY.

Friday, 28th May.

BENJAMIN LEWIS appeared to-day upon his final examination, and being unopposed, passed, after incoherently answering the usual questions.

The insolvent attributed his misfortunes to drink, having been, according to his own confession, in a state of obliviousness for six years, from the effects of inebriation. His recollection, with regard to his affairs, was consequently at fault upon almost every particular ; so much so that he forgot that

he possessed two acres of land at Portland Bay, and insisted upon it that his expenses while in gaol were £3 a-day. He expressed to the Official Assignee his determination to go the next day to sawing, and that nothing should induce him to return to his old habits of dissipation.—*From the Adelaide Observer.*

TEMPERANCE MEETING IN WESTMINSTER.

MR. EDITOR.—The quarterly meeting of the North-easterly Division of the friends of temperance in the County of Worcester, was held at Westminster on Wednesday, October 13th. Though the weather was unfavourable, there was a large and respectable assembly convened; and the exercises and business of the day were not only conducted decently and in order, but the intellectual entertainment by the Rev. Mr. Trask, Rev. Mr. Peckham, and others, was of the most pleasing and gratifying character. The following Resolutions were reported by a committee appointed for that purpose, and after several interesting speeches, were adopted unanimously, viz. :—

1. That the success of the temperance reformation has been such as to inspire its friends with confidence, and that the opposition is such as to demand of us unwearied efforts.

2. That intemperance threatens the peace of the State, and the prosperity of the Church, and therefore the patriot who loves his country, and the Christian who loves his God, should unite their efforts to banish this evil from the community.

3. That while we sincerely believe in the utility and importance of acting in a faithful and vigorous manner through organised bodies and associations, for the purpose of carrying forward the interest of temperance, we also believe that a vast amount of good may be accomplished by *individual effort and action*; that it is the duty of every friend of temperance to use his influence, and to apply his energies as an *individual*, in behalf of this great moral enterprise.

4. That we need no stronger evidence of the importance and necessity of the pledge, in promoting the cause of temperance, than the fact, that it meets with the most bitter and violent opposition from the friends of rum and their apologists.

5. That no individual can consistently claim to be a true and consistent friend of the cause of temperance, whatever may be his professions, while he remains in a cold inactive state—while he habitually patronizes rum stores and taverns, or is unwilling to take an open and decided position among the ranks of temperance men.

Whereas, intoxicating liquors as a beverage are detrimental to the community, producing poverty and pauperism, thereby imposing a heavy pecuniary burden upon the people :—and *whereas* these liquors harden the heart, sear the conscience, and impair the moral sense on the one hand, and inflame the corrupt passions on the other, thereby fitting the intemperate for the perpetration of the worst of crimes :—and *whereas* these evil effects are frequently seen in the midst of us, in families reduced to beggary, children abandoned and abused by their fathers, and wives deserted and sometimes murdered by their husbands: *therefore*—

6. That he must be regarded as an unworthy citizen and a dishonest man, an enemy to humanity, and a pest to society, who, for the sake of gain, will violate the laws of the land by furnishing the lover of strong drink with an article thus prolific of woe, misery, and crime.

7. That the late outrages which have been committed in this town and vicinity, in the night time, upon the property of temperance men, call for the strongest expression of disapprobation from every friend of law and good order.

Whereas, no law of an immoral tendency should ever be enacted, and in our opinion, the Statute book of Massachusetts is not disgraced with such a law, *therefore*,

8. That the laws of this Commonwealth relative to the sale of intoxicating drinks and common drunkards, are directly calculated to promote sound morality and the best interests of society.

9. That the enforcing of these laws upon those who violate them, with a view to promote their and the public good, is the highest kind of moral suasion which can be used for their reformation, and in most cases, the only suasion of which they are susceptible.

10. That we recommend to the friends of temperance to make a persevering trial of this suasion upon all who need reforming.—*Massachusetts Cataract,*

Letter from the Rev. WILLIAM DARBY to ARCHDEACON JEFFRIES, Bombay, September 13th, 1847.

MY DEAR MR. ARCHDEACON.—The object of my present letter is to request that you will put down my name as a member of the Bombay Teetotal Society. I am led to make this request in consequence of a very melancholy and distressing event which has taken place at this station. You are aware that I was for a long time a practical Teetotaler without having taken the pledge, but latterly at the earnest representation of my friends, who suggested to me that it was necessary to my health, I returned to a very moderate use of wine and beer. A circumstance, however, has just occurred at this station of so dreadful a nature, as to convince me, that it is my duty to adopt the principles of total abstinence, and to support them by personal example, and by all other means in my power. I am determined, therefore, by the grace of God, from this time to continue the practice of Teetotalism, even though it should cost me my life, as I am persuaded that it is my duty to support the principle, even though I knew it was at the risk of life itself.

The circumstance to which I allude, and which has brought me to this decision, is the case of a sub-conductor of this station.

He had been a long time a member of your Bombay Teetotal Society, and under its influence had become a good husband and a good father, and was happy in his family. But a few months ago, he was unfortunately persuaded to depart from his pledge on the occasion of a christening (or marriage), when he relapsed into his former habits, and continued in a state of almost constant intoxication till he destroyed himself by cutting his throat. This dreadful event has made such an impression upon my mind and so convinced me of the sin and misery resulting from the use of intoxicating drinks, that I am determined by the grace of God (whatever may be the consequences to my own health or even to my life), never to taste them any more.

May I request that you will also associate with my name, the name of Mr. —, the Staff Surgeon of this station; and that you will kindly favour me with the publications of your Society, and such other tracts and publications as may be useful to promote the good cause.

Believe me, dear Sir,

Very sincerely yours,

WILLIAM DARBY.

DRUNKENNESS IN THE ARMY.

"*Regimental After Orders, Fort St. George, 11th August, 1847.*—On looking over the list of crimes and defaulters for the last six months, the Commanding Officer observes that *drunkenness* appears to be the chief and almost only cause of complaint and consequent punishment. The Lieut.-Colonel, therefore, entreats the men to look at this most pernicious habit in a more serious manner than they have hitherto done, and refrain from it as a vice which sooner or later will bring ruin and destruction with it, and leads men into the commission of crimes from which, in their sober moments, they would shrink with abhorrence and disgust—it destroys health, exposes them to the infliction of disgraceful punishment, to the loss of reason—produces mutiny and violence, and if they have a wife and children, it brings destitution and misery on them.

Lieut.-Colonel Brown would most earnestly recommend the men to employ their spare money in contributing to the relief and support of their distant parents and relatives; many of whom at this very moment, may be suffering severely from the distress and famine in our native land, and to whom such money can be easily remitted through the Pay-master.

The soldier who has no friend or relatives absent, for whom he is interested, should place all his savings in the Regimental Bank, and he will find when the time arrives for his discharge from the service that he will derive the greatest benefit in having a considerable sum of money to contribute, in addition to his pension, towards his comfort and maintenance in old age."

Such a Colonel is the true friend of the men under his command. The amount of good that may be done in a regiment by such an influence is incalculable. There are few British soldiers who would not in their sober moments regard the entreaties of their Commanding Officer, when made with so much feeling and enforced by such powerful motives and such earnest importunity. And how can a magnanimous officer better employ his unbounded influence over his men than by endeavouring to turn them away from a vice which is the *chief and almost only cause of complaint and consequent punishment—and which sooner or later must bring ruin and destruction with it*—to cultivate in them those sympathies and that charity which would tend so much to their real improvement and happiness, and that prudence and foresight which would secure their comfort in after life? Let the example of Lieut.-Colonel Brown be followed, and there can be no question that "complaints and consequent punishments" will be very greatly diminished in number, a better spirit of subordination prevail, and a higher standard of morality be soon established among our soldiery.

OLD MAN'S STORY.

From the *Bombay Temperance Advocate*.

The sheriff took out his watch and said, "If you have anything to say, speak now, for you have only five minutes to live." The young man burst into tears and said,—"I have to die. I had only one little brother, he had beautiful blue eyes and flaxen hair, and I loved him; but one day I got drunk, for the first time in my life, and coming home I found my little brother gathering berries in the garden, and I became angry without a cause, and killed him with one blow with a rake. I did

not know anything about it until the next morning when I awoke from sleep, and found myself tied and guarded, and was told that when my little brother was found his hair was clotted with blood and brains, and he was dead. Whiskey has done it. It has ruined me. I never was drunk but once. I have only one word more to say, and then I am going to my final Judge. I say it to young people—never! never! NEVER! touch any thing that can intoxicate!" As he pronounced these words he sprang from the box and was launched into an endless eternity.

I was melted to tears at the recital, and the awful spectacle. My heart seemed as if it would burst and break away from my aching bosom, so intolerable were my feelings of grief. And there in that carriage, while on that cushioned seat, looking with streaming eyes on the body of that unfortunate young man, as it hung dangling and writhing between heaven and earth, as unfit for either place, then it was that I took the *pledge* never to touch the hurtful poison.

Long years have passed away. White hairs have thickened around these temples then so ruddy and young, but I have never forgotten the last words of that young man. And I have never violated the pledge. When the tempter has offered me the sparkling goblet, the words of that young man have seemed to sound in my ears again.

A SMART MAN.

Mr. Wilhelmus Simmons, of Taghkanic, New York, found a large hornet's nest under the eaves of his barn on Tuesday, and determined to destroy it. So he took some matches, tied them to a pole, and with them set fire to the nest, and totally destroyed it.—Unfortunately, however, the barn was also burned, together with a thousand bushels of oats, and a large quantity of rye, hay, &c. Loss from 1200 to 1500 dollars; no insurance.—*New York Paper*.

Well, well, said my uncle, as he read the foregoing scrap after I had clipped it from the paper, Mr. Simmons was a fool! It's nothing new, however, for I've known the same thing done hundreds of times.

What! burn down a house to get rid of a hornet's nest?

To be sure, my boy. What is a man doing when he drinks rum to cure disease?

Why, uncle, it may save his life.

It may save it for a while, but it is apt to destroy it *after* a while. Look at your neighbour Mr. Gruntly, he has been for a year trying to burn out a pain in the breast by firing his stomach with brandy, and the eaves of his house are on fire now (My uncle put his finger on his nose as he said this.)

That's true, uncle, but then Mr. Gruntly has a weakness for which he drinks brandy.

Exactly, and so has every man that drinks, a *weakness*. The WEAKNESS is sometimes very great.—There's Mr Caruncle who has been dosing for dyspepsia—burning out the hornet's nest with rum, till the front of the house is in a blaze. Mr. Caruncle's whole concern will soon be in ashes. I tell you my lad, many a fellow that stands high in life, is as big a fool as Mr. Simmons. It's all dead loss, too—no insurance—not a farthing. Mind what I say Peter—never do you make such a fool of yourself, as to set fire to your house for the sake of burning out a hornet's nest.—*Philadelphia Pledge and Standard*.

THE LITTLE DROP, OR MODERATE DRINKING.

Dr. Alcott in some admirable pieces he is sending to the *Massachusetts Patriot*, says:—

When an individual drinks a quart or more of spirits a day, the stomach recognizes that a foe is present,—nay, the whole system recognizes it. Hence a re-action takes place, and the foe is speedily expelled. Sometimes vomiting or catharsis follows; sometimes the alcohol passes off speedily through the lungs, skin, &c. But divide a quart of rum into twenty or thirty doses, and take one of them each day; and what follows? Why the quantity is so small that it seems to steal its way into every part of the system, poisoning wherever it goes. The consequence is that though the individual may not appear to suffer at the time, but may, in fact appear to be benefited, he is, in the "long run," a greater sufferer than he who gets drunk by drinking his quart or two once in two months.

Do you ask for proof? It is found first, in analogy. Alcohol is, in every form—whether that of rum, brandy, wine, cider, ale, porter, or small beer, a medicine, too. Now it is law with most active medicines, that in order to poison the system with them, most certainly and effectually, they must be given in very small doses: and these small doses must be continued for some time. Give them in larger doses, and they will be partly or wholly thrown off. Take *calomel* for example. Give a man twenty or even fifty grains of it at once, and it will produce a local effect; but probably nothing more. On the contrary, divide the mass into portions of one grain each, and give him one or two of these small doses daily, and his gums and teeth and salivary glands will soon testify that he is poisoned. Somewhat so with alcohol.

But we have proof, secondly, in facts which exist. These occasional drinkers—foreigners, for example,—will outlive, by far, the small drinkers. Of one hundred of them you will find twice the number who reach seventy years of age. This statement might be verified by going no farther than the Green Mountain range in New England. They who sip a little cider from day to day, and from year to year, and who become, as the saying is, *pursy*, are no sooner seized with epidemic or other severe disease than they wither at once,—while the occasional drinker will often recover. The children of the former too will have scrofula, while those of the latter may escape.

I might illustrate the position I have taken by a thousand examples; but the above are sufficient. The doctrine I wish to inculcate and establish is simply this, that however injurious occasional larger doses of alcoholic drinks are, small dosing is still worse. To take a common case. The habitual use of small beer is worse than the occasional use of rum. Not so much because the small drinking leads to the larger sort but because it poisons the system more certainly and effectually. Observe, however, that when I say this I mean *other things being equal*. I do not mean that a teaspoonful will poison a man more than half a gill; or half a gill more than a quart; but only that the small dose will do more harm than the large dose in proportion to its quantity.

ILLINOIS.

We have received the pleasing intelligence through a reverend friend, that Bishop Chase is about establishing a Village on teetotal principles in the above state, in his diocese. This, we doubt not, (in the words of our reverend friend) will have a favourable influence in behalf of our cause.

JAMAICA.

The cause of temperance is also one that claims and will have our warmest advocacy and support. We earnestly deprecate the use of ardent spirits, and every kind of intoxicating beverage, as fraught with imminent danger in every respect. It not unfrequently induces physical debility, and itself an evil habit, prepares the way for a thousand more. It unfits for business, and numbers to it may trace commercial ruin. It produces incapacity for the discharge of duty, and hardens the finest feelings of our nature. It makes friendship a name, and reputation a wreck, and brings a withering blight over the sweetest domestic enjoyments. It prepares for crimes of every character, and paves the way for remorse and shame. Let it not be said that we have placed it in a light too strong. We do not exaggerate, such are amongst its legitimate results. Intemperance must be exposed in all its loathsome deformity with whatever tends to produce or encourage it. The habit is too easily formed, and moderate drinking—that undefinable and latitudinarian thing, contracting or enlarging to suit men's tastes or desires, is more frequently than any other the agent in its formation. Indulgence in this vice has an influence altogether evil on the whole being of man, whether considered in relation to the pursuits, joys, duties, and prospects of the present, or with peculiar reference to another world. The question is invested with a solemn interest. Its bearing on time is sufficiently obvious—its connection with eternity should be deeply pondered.—*Messenger, Falmouth, Jamaica.*

[We are glad to see that the editor of the above paper, just commencing its career as a religious publication, appreciates our principle, as the foregoing extract proves.—Ed. N. T. C.]

A STRONG SENTIMENT.

Exodus, 21st Chapter, 20th verse.

God solemnly ordained, that "If an 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 a woman; the ox shall be stoned, and his owner be put to death." Here is a fundamental and a first principle, which we are to apply to the seller of intoxicating liquors. He knows the evil which has been produced by this agent of human misery. He has been solemnly notified of the deaths and sufferings which have flowed directly from his traffic. If he will still persist in this trade, notwithstanding all the ruin which it has produced on the earth, God will hold him responsible, and the community ought to hold him responsible for all the evils which come upon man through the influence of his sinful trade.

STEPHEN H. TYNG.

Rector of St. George's Church, Beekman Street. *New York, March 23rd, 1847.*

THE BAND OF HOPE.

We read in a Berlin letter of the 31st ultimo,—“A singular scene took place yesterday. On an invitation of the Temperance Society, there was a meeting of 3,000 children from four to sixteen years of age. They are to complete 'The Band of Hope' for the abolition of the use of spirituous liquors and the propagation of gymnastic exercises. After singing some hymns, the band of hope separated in the midst of huzzas.”

MORAL COURAGE.—Mr Quincy, Mayor of Boston, at the dinner given to James K. Polk, while in that city, says the *Religious Herald*, refused to take the chair at the head of the table until the brandy and wine bottles which had been set upon the tables were removed. They were ordered off, and then the Mayor presided and did the honours of the occasion.—*Evangelist.*

THE WEDNESBURY RIOT.

"The circumstances that follow, I thought, were particularly remarkable. 1. That many endeavoured to throw me down while we were going down-hill on a slippery path to the town; as well, judging that if I was once on the ground I should hardly rise any more. But I made no stumble at all, nor the least slip, till I was entirely out of their hands. 2. That although many strove to lay hold on my collar or clothes to pull me down, they could not fasten at all; only one got fast hold of the flap of my waistcoat, which was soon left in his hand; the other flap, in the pocket of which was a bank note, was torn but half off. 3. That a lusty man just behind struck at me several times with a large oaken stick; with which, if he had struck me once on the back part of my head, it would have saved him all further trouble. But every time, the blow was turned aside, I know not how, for I could not move to the right hand or left. 4. That another came rushing through the press, and raising his arm to strike, on a sudden let it drop, and only stroked my head, saying, 'What soft hair he has!' 5. That I stopped exactly at the Mayor's door, as if I had known it, (which the mob doubtless thought I did), and found him standing in the shop, which gave the first check to the madness of the people. 6. That the very first men whose hearts were turned, were the heroes of the town, the captains of the rabble on all occasions, one of them having been a prize fighter at the bear-garden. 7. That from first to last, I heard none give a reviling word, or call me by any opprobrious name whatever; but the cry of one and all was The Preacher! The Preacher! The Parson! The Minister! 8. That no creature, at least within my hearing, laid anything to my charge, either true or false; having, in the hurry, quite forgot to provide themselves with an accusation of any kind. And, lastly, that they were as utterly at a loss what they should do with me, none proposing any determinate thing, only, 'away with him, kill him at once.'"—*Wesley's Journal*, October, 1743.

Thus did this servant of God sow in tears. Our readers will be wishful of some explanation. We are elsewhere informed, that the mob had been regaled with an *ad libitum* supply of intoxicating liquor by the magistrates and clergy. What cause have we for thanksgiving?

"Saturday, 12th, March, 1847.—I concluded my second course of visiting. The number of those who were expelled the society was—

Two for cursing and swearing.

Two for habitual Sabbath breaking.

Seventeen for drunkenness.

Two for retailing spirituous liquors, &c."—*Wesley's Journal*.

WINE AT DINNER PARTIES.

A stranger, on a recent visit to our city, informed us, that at several dinners to which he had been invited, among our most wealthy citizens, there had been either no wine on the table or but very little, often none, drank. It was not so in former days, and is a most encouraging mark of progress.

"I have had no wine on the table," said a lady to a friend, "for more than four months. Husband does not drink it when it is there, because of his gout, and when the boys ask me about it, I tell them pleasantly it does not pay for putting it on, and they have ceased saying anything on the subject, and I don't think I shall put it on again." So much for the influence of woman.

HINTS TO WORKMEN.

I once numbered among my acquaintance, says the writer, a young man whose studious habits had procured for him, at an early age, the respect of his wealthy neighbours, and through whose influence he was admitted to public lectures and private literary conversations, in the society of those parties who looked over his juvenile years and humble condition in life from a benevolent motive.

A gentleman of great literary acquirements took this young student by the hand, and led him to the mechanic's institution of his native town, made him welcome to his own select library, and, being a member of parliament, promised that great things should be done through his endeavours to obtain a lucrative berth for one whom he considered a rising genius. The young man continued to work at the vocation to which he had been apprenticed; he was a steady and exemplary character to all around him, and was making, at the same time, considerable progress in mathematics, architectural drawing, &c., and bade fair to be, at no distant day, removed from the necessity of factory labour.

Light progressed with the aspiring youth without its shadow, and he developed a strong and vigorous intellect, which did not pass unnoticed among the few who had formed his acquaintance. At length he arrived at manhood, and was on the eve of looking further into the depths of science, when, as a working man, and a talented one, he was called to take an active part in the "union" of that branch of the woollen trade to which he belonged. From that hour he fell. Intemperance waited upon every step he took as "grand leader" of the district, in conducting extensive strikes; and in the short space of two years, he was a wretched blight, whom not even his fellow-men would dare to trust. He was now also a drunken father, and a neglectful husband; and, after lingering through the various gradations that reduce such a mind from its once lofty privileges to wallow in the mire of wretchedness, he died of *delirium tremens*, one of the most abandoned outcasts, and universally despised and shunned by those who at one time were cowed into obeisance by the might of his superior mind.

A COLD WATER BALLAD.

BY E. J. EAMES.

[From the *New York Tribune*.]

We have flung by the goblet, we've broken the bowl;
We touch not—we taste not—the blood of the vine;
While our senses are kept under Reason's control,
We cannot be tempted to take the red wine.

We know the glass sparkles with ruby-like glow—
That the grape's purple wealth gems the festival-hall—
The harp of the minstrel sounds forth with its flow,
And garlands encrown it—but this is not *all*.

There is danger within it! O sorrow and shame!
It bringeth delusion, and misery, and care!
'Tis a blight on the fortune—a stain on the fame
Its beginning is madness—its ending despair!

But we in the haunts of all beautiful things,
Where the cool mosses gleam, and the wild lilies blow,
There find we the clearest and loveliest springs,
Whence gush the sweet waters of silvery flow.

From Nature's great fountain then quench we our thirst,
Her diamond wave yields the healthiest draught—
Pure thoughts by its generous nectar are nursed.
While we touch not, we taste not the wine when 'tis quaff'd.

Poetry.

LOOK NOT ON WINE.

"Look not upon the wine when it is red, when it giveth its colour in the cup."—*Prov.* xxii. 31.

Look not on wine ; although the cup
 Be crimsoned with its ruby stain ;
 Look not—'tis filled with wormwood up,
 And blood, and burning tears of pain.
 Its flash is as the red bolt's glow,
 Lighting the paths of death and woe.
 Look not on wine ; Circean spell
 Is breathed upon the purple grape,
 Changing to phantoms horrible
 The God-like mind, the God-like shape,
 And dooming with its poisonous breath
 The soul to everlasting death.

Look not on wine ; its rainbow glow
 Reflected is from falling tears ;
 But ah ! it is no peaceful bow
 Of promise, in life's storm and fears—
 But is a messenger of wrath,
 A fiery meteor on life's path.

Look not on wine ; Oh, who can tell
 The victim of its Moloch shrine ;
 Or speak the soul-destroying spell
 That mantles o'er the clustered vine—
 The withered hearts—the glories fled—
 The tears—the blood, that it has shed.

Look not on wine ! Your ruddy youth,
 Oh ! barter not, and spotless fame,
 And conscious dignity and truth,
 For premature old age and shame—
 And heaven, and hope, and all that's thine,
 For short-lived joys. Look not on wine !

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25th October, 1847.

THE MODEL PARISH,

or, the Present State of Parishes in Great Britain consequent upon the Drinking Usages of Society; and Proposals for the Erection of a Church, Parsonage, Schools, and College, to assist in the Eradication of these Drinking Customs. By a Clergyman of the Church of England. Price *Two-pence*. Third Thousand.

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BOROUGH OF GREENWICH TEMPERANCE ASSOCIATION.

The first Festival and Anniversary will be held in the GREENWICH LECTURE HALL, on Thursday Evening, December 9th. BENJAMIN ROTCH, Esq., B.C.L., to preside. Tea on table at 4 o'clock. Tickets, 1s. each. Public Meeting at 7; admission free.

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* * The NATIONAL TEMPERANCE CHRONICLE and TEMPERANCE RECORDER is published on the first day of each month, at HOULSTON & STONEMAN, the Depot of the National Temperance Society, 65, Paternoster-row, and will be sent post-free for one year on receipt of 2s. postage labels. Annual Subscriptions received at the Society's office, 11, Tokenhouse Yard, London, and subscriptions and donations for the general purposes of the Society, by the Treasurer, G. W. ALEXANDER, 40, Lombard Street; by any Member of the Committee, and at the office as above.

THE
NATIONAL TEMPERANCE CHRONICLE
 AND
TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

No. 25, JOINT SERIES.]

JANUARY, 1848.

[PRICE 1d., STAMPED 2d.]

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THE NEW YEAR.

Rapid and incessant is the flight of time. It neither slumbers nor sleeps, and knows no rest. It has brought us to the end of one of those chronic landmarks adapted for the convenient direction of human affairs, which we call YEARS; and now we are on the verge of another, just beginning, and we know not how it will end. Truly, we have spent our years as a tale that is told, and shall soon pass away to render an account to the Judge of all, of the manner in which we have spent them. May God grant that we may find mercy in that day!

As temperance reformers, who have to do battle with numerous enemies, whose mission is one of protracted labour and complicated difficulties, it is not unnatural that we should be inclined to review our past work, and to survey our future operations at suitable times and seasons. The commencement of a New Year affords us an opportunity, of addressing a few words to our companions in labour, which we are unwilling to neglect.

We may congratulate ourselves that much has been done for the promotion of our principles. The converts to our views have been a great multitude which no man can number; the influence we have exercised is untold, and the advantages we have gained are many and important. Our

object has been long before the public; what was once considered a matter of opinion, is now conceded as a well-established fact,—the great experiment has been fairly tried, and the result has amply proved the wisdom of the promoters of the movement. Our sanity is not now seriously questioned, and upon the whole, our orthodoxy is in no great danger of being disputed. A sound and healthy public opinion is being formed; and the elements necessary for the creation of that power, which is destined to demolish the Bacchanalian temples of England are now in process of formation. The efficiency of our remedy is no longer doubted, and the adaptation of our system for the wants of the world is too plain to be denied. Memory has its luminous moments. At a glance one may see his whole life distinctly passing before him, and in an instant he again lives over his own existence. Perception is sometimes similarly favoured. We can comprehend occasionally the bearings of a great question at a glance, and enjoy a prospective view of the land before us which is absolutely delightful. We wish for the encouragement of our friends, they may be able to do the same in regard to the temperance cause. Let them lay down these remarks, and call to mind the ravages of strong drink—imagine its effects on the stomach, the blood, and the brain—see it in its thousand forms, producing

internal disease, and bodily misery in the human frame,—watch its attacks on all that is virtuous and lovely in the human mind—witness the conversion to vice by its instrumentality, of all that was noble and god-like in man,—think how its deadly missions are ever issuing from its court to supply hell with victims—think of these things, we say, and imagine before you the vast multitude saved and delivered from these miseries by the temperance reformation. Has it not achieved wonders? Do we not find our reward. We have said that much has been done, yet we are only on the threshold of wonders, very much remains undone. Many formidable hills have been ascended, but there is yet many a “great mountain” before us. It is not time to put off our armour, as we have only just learned how to wield our weapons. In both hemispheres, on continents, and in distant isles of the sea, the temperance movement, like an angel of light, has rescued millions from destruction. Yet we must not conceal from ourselves the lamentable truth, that millions more are on the way to perdition; are being destroyed in every respect, and who “die daily,” a protracted but inevitable and miserable death by reason of the slow poison, they quaff from the maddening cup. There are stupendous heights before us. We are only on the verge of a waste howling wilderness. There is before us a moral desert of a boundless and appalling extent. Our ranks, therefore, are no fit places for the faint-hearted and inactive. We want men of unfaltering step and steady nerve. We must have calmness, deliberation and faith of no ordinary nature. The mental eye must rest on the vast tracts of ground employed in growing barley—on the numerous malt-houses, where God’s holy sabbath is desecrated—on the breweries where the streams of death are being prepared—on the distilleries where the waters of damnation are being decocted—on the splendid gin-palaces, the gorgeous hotels, and the public-houses and beer-shops, whence they flow like an infernal deluge over the whole world—on the armies of maltsters, brewers, distillers, vendors and other hosts of dependents, surrounded by almost impregnable fortresses of prejudices, customs, usages, and to which has been lately added a strong tower of pretended scriptural authority—on nations labouring under a “strong delusion” as the nutritive qualities of these death-draughts—and on a christian church not yet awake to the enormous evils of the system we oppose! Brother teetotalers, there is your work before you! and here is the New Year, extended to us by a long-suffering God before you! Here is time for the work, and here is work for the times! Set about it boldly, manfully, and reso-

lutely. It requires deep, lasting, and christian faith to accomplish it. Recollect that the only true foundation of every moral reform is of God, and that all benevolence and morality not flowing from that source, are absolutely worthless, and even pernicious. No other foundation is capable of sustaining any superstructure destined to minister to human happiness. Proclaim with confidence, that the temperance movement is but one of the many forms in which the eternal and immutable principles of christianity are applied for the redemption of man. Take your stand on “the two great commandments, on which hang all the law and prophets;” unfurl your standards on these impregnable rocks, and there you can do battle with a vicious and ungodly world! Be not ashamed to honour God and he will honour you. Science in its various forms, social, industrial and political considerations may give us valuable aid; but our chief dependence must be on christianity; on the pure, uncorrupted and living christianity of the Scriptures, as “the word of our God standeth for ever.” Every cause involving moral bearings in which God is not acknowledged, will ultimately perish, and perish deservedly.

This then is our New Year’s offering to our friends. We bid them baptize their movements in the spirit of christianity, and promise them a glorious reward. For ourselves we will only promise that the movement will have our best attention, and that our energies shall be devoted to its promotion. Whilst our chief concern will be to carry on our operations on the principle we have just avowed, in order to enlist the advocacy and win the sympathy of the Christian people of these lands, we will not willingly neglect any source of auxiliary argument and ancillary illustration. We have seen intemperance amongst the masses, we have witnessed its baneful results among young and old, we have seen it in the domestic circle, and have traced its bloody footsteps in our Sunday Schools, and in our churches, and shall endeavour to give each department the attention it deserves. For the Committee of the National Temperance Society, we can say that their hearts are in the movement, and that they will pursue their labours with indefatigable perseverance. All they can do, individually and collectively, shall be done. To individuals and societies they will be prepared to render every assistance in their power, and they trust, that they shall be liberally and cheerfully supported in their arduous undertaking. Numerous agencies have to be employed—knowledge must be scattered abroad—the press must be kept in active operation—and no means of enlightening and converting men must be neglected. Let the Com-

mittee meet with the support it deserves, and the great work will be carried on with unwearied activity. Action is indispensably necessary; mere good wishes are no suitable weapons in this warfare. To be felt we must be doing, and to be useful we must employ well adapted means. God will give us the blessing, if our allotted work is done.

Let the New Year be commenced in this spirit of reliance on God. Let our aid be mutually given, and the year 1848 will be a memorable one in the history of our movement. Let us never think of retreating. Onward! Onward! must be ever our motto. Let our triumphs be laid at the foot of the cross, and we shall have the high honour of being co-workers with God in one of the holiest enterprises ever attempted in our world. Let us not despise a work and refuse a mission that would confer honour on the hosts of heaven. "Let us not be weary in well-doing, for in due time, we shall reap if we faint not."

THE SOCIAL EVILS OF GREAT BRITAIN AND THEIR REMEDIES.

What was called a lecture on the above, but was in reality directed altogether against the pernicious use of alcohol, was delivered in the Guildhall, Bristol, on Thursday, by the Rev. Dr. Marsh, of Leamington.

The chair was taken at one o'clock, by the Right Worshipful the Mayor, who explained the object of the meeting.

The Rev. Dr. MARSH then rose and said, though the high and important office held by their Mayor called upon him to prevent, as much as in him lay, the social evils of the kingdom, he felt personally indebted to him for the kindness and readiness which he evinced in taking the chair on the present occasion. His worship had been kind enough to make some useful allusions to which he must advert for a few moments. It was true, that he was out of his parish—out of his diocese—but the cause of charity, the cause of morality, the cause of religion, the cause of the present and future happiness of the human race, had no diocese, except, indeed, it were the diocese of the world (cheers.) Notwithstanding, he deemed it his duty to make an apology, first, if they pleased to his clerical brethren. He could attach no blame to those who differed from him, because he was sixty years at least in this world, without knowing the nature of the subject, which he proposed bringing before that assembly; but since he had known something of its nature, and the evils connected with it, he had felt it to be his duty to impart that knowledge to others (cheers.) He perceived some of his clerical brethren, whom he greatly loved, present, and he would tell them before hand—to adopt a term used with reference to a part of the subject—that though he tee-totally differed from them, they had undoubtedly a right after he had made his statement, totally to differ from him (hear.) This was one of the effects of our blessed religion that we agreed to differ—that we might differ and yet not differ—meaning that we might differ in sentiment on certain subjects, and yet not differ in heart. Allow him to say that the same liberty belonged to that assembly. George III. *magnum et venerabile nomen*, said on one occasion "I glory in the name of Briton;" he echoed

the sentiment because he understood by that, that a Briton had liberty of thought, liberty of word, and liberty of action, as long as he was not an injurious member of civil society, that liberty he claimed, but at the same time he allowed it to others too. The placards announcing the lecture stated that it was on "the social evils of Great Britain and their remedies." His object was to fix on one of them in particular, but its name was "legion," and as he considered the subject involved the physical and moral welfare, and the eternal happiness of millions of his fellow-creatures, he trusted that he was not going out of his path, as a professed minister of Christ; in pointing out the evils that arose from an abuse of the creatures of God (hear.) The subject, then, which he should take was the nature and effects of alcoholic beverage. It was said to be cheering to the animal spirits, and, when sluggish, to quicken the circulation and improve the tone of the digestive powers and to be an agreeable accompaniment of the social circle. He was far from denying any one of these assertions, still less its beneficial effects when used medicinally, but as we were physical, moral, responsible, and influential beings, it became a serious question whether the constant use of alcohol was at all necessary to health or necessarily conducive to the social good of man (cheers). On the contrary it was still more important to inquire if great injury did not arise to individuals, to families, and the community at large, from other than its medicinal use. Alcohol increased the action of the parts with which it came in contact. It was not identified with and furnished no increase of the powers of life; it was unlike nature's restoratives, such as proper food, air, exercise, and sleep; instead of strength, there was a proportionable exhaustion; alcohol wasted the stock of vital power.—"Alcohol," said Dr. Fothergill, "overheated, not giving strength, and could not be converted into good flesh, blood, and bones." Testimony to the same effect was borne by Dr. Brodie and Dr. Gordon, the latter authority stating that obstructions, liver complaints, lassitude, depression, melancholy, and even insanity itself, cholera, gout, pains in the stomach, in the head, &c., were the body-guards that attended the drinking of alcohol. Intoxication, indeed, was derived from the latin *toxicum*, which literally signified "poison." In a most admirable pamphlet, written by the Queen's physician, the writer said, that poison in some of the alcoholic liquors was less than others. It was so, no doubt, but still the thing remained; they were poisonous in their quality, and intoxication, it was well known, was in itself a poisonous thing. The root of the word was *tozum*, a bow for shooting; the ancients used to dip their arrows in poisonous matter, and hence the application of the word to the effect of intoxicating liquors. He had the poet's words on his side—

"The leperous distilment; whose effect,
Holds such an enmity with blood of man,
That, swift as quicksilver, it courses through
The natural gates and alleys of the body;
And, with a sudden vigour, it doth posset,
And curd like eager droppings into milk,
The thin and wholesome blood."

So might it be described in the words of Shakspeare. The presence of alcohol in the blood was as repugnant to the vital blood as sand or pepper to the eye, or noxious gas to the lungs. While a man was in a state of temporary debility, the temporary use of alcohol, the same as any other medicine, might be required; but when he was restored to his natural health, the continuance of it, even in the most moderate quantities, could be of no use—nay, sooner or later, must produce some injury to the human constitution. But as the word of one who was not of the medical profession, might be considered rather bold, in his defence he got behind a

thousand medical practitioners who had signed the following declarations:—

"1st, That a very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcohol or fermented liquor as a beverage.

"2ndly, That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or wine, porter, ale, or cider.

"3rdly, Persons accustomed to such drinks, may with perfect safety discontinue them entirely, either at once or gradually after a short time.

"4thly, That total and universal abstinence from alcoholic liquors and intoxicating beverages of all sorts would gradually contribute to the health, the prosperity, the morality, and the happiness of the community at large."

Such was the testimony of some of the first medical practitioners of our land, including the names of Abercrombie, Brodie, Clarke, Sir H. Marsh, Farquarson, &c. &c. Drunkenness had triumphed over conscience, charity, over talent, over office, over domestic peace: two-thirds of our unhappy fellow-creatures in lunatic asylums; two-thirds of those immured in dungeons, two-thirds of the murderers, of whom alas! they heard so frequently in the present day, were led on to their doom by intoxicating drinks. He found that five of their judges had not long since delivered their opinion from the bench, that full two-thirds of those who were brought before them for crime were there from this cause. One of them indeed went so far as to say that if drunkenness could be put down, they should have nothing to do, he sincerely wished that that was the happy case (cheers). Might he not say in the language of inspiration that "strong drink was raging." It was when Alexander was drunk with wine that he took his spear and ran it into the heart of Clytus his friend, who had saved his life. It was when Herod was flushed with wine that he gave the order for the murder of John the Baptist. It was when William of Malmesbury was attending a drunken bout that he was murdered; but where should he begin, and where end if he went through sacred and profane history, with reference to the effects of this crime. Once more might he be allowed to quote from the invaluable volume, the saying of a wise man, and inspired also with respect to that saying—"Who hath woe—who hath sorrow—who hath contention—who hath babbling without cause—who hath redness of eyes? they that tarry long at the wine; they that drink their mixed wine." It was made stronger by what they put into it—"Look not at the wine; it is the red wine that gives it the colour in the cup; afterwards it bites like the adder, and stingeth like the serpent." The Rev. Dr. then after alluding to the tragedy of the Rothsays, which was caused by the drunkenness of the captain, entered into statistics to show the immense quantity of alcohol consumed in Great Britain. The grain consumed in the manufacture of which would cause a good sized loaf to be bought for 4d., and make the murmurings of the half-starved to be hushed. He concluded by calling in earnest terms upon the clergy, the medical profession, and the heads of families, to assist in putting a stop to the evil.

A vote of thanks was then passed to the Mayor, which his Worship responded to, and the meeting broke up.

NOTICE.

DR. BURNS will deliver his ANNUAL SERMON on TEMPERANCE, on Lord's Day next, January 2nd. At three o'clock in the Afternoon. He will give certain statements on the subject of Temperance in the United States of America.

Home Intelligence.

GREENWICH.

On Thursday evening, December 9th, the first public festival and anniversary meeting of the Borough of Greenwich Temperance Association, was held at the lecture-hall of the Literary and Scientific Institution. A large and respectable company took tea in one of the lower rooms of the institution, and at seven o'clock a public meeting was held in the large hall, which was well filled. BENJAMIN ROTCH, Esq., one of the magistrates for the county of Middlesex, presided.

Mr. COLE, one of the secretaries, read a report of the proceedings of the association during the first year of its operations. Public meetings had been held in that hall once in each month, the attendance at which had been good, and the attention paid to the speakers marked. It was evident, from that and other circumstances, that there was a growing interest in the temperance movement. The association was intended to interest, chiefly, the middling and upper classes, and the advocates had been selected accordingly from those whom the committee considered the most intelligent and eloquent. The greater portion of the report consisted of a development of the general principles of the teetotal movement, and an appeal to professing Christians to assist in that movement. It concluded with a brief view of the aspect of the times as encouraging to persevering exertion.

Mr. HURST, from Bolton, observed that all ages had had their peculiar theories for the cure of particular evils. As to the evil of drunkenness, moralists had written, preachers had warned, and orators had declaimed; still the vice had grown, striking its roots deeper and stretching its branches wider. It had threatened to sap the basement of society, and to fling the whole fabric into ruins. Total abstinence had been introduced as a remedy, and had become a public theory. It rested itself upon physical truth, and called upon all to judge of its merits. The laws of nature were the evidence, and human beings were to form the decision. If the system rested on the laws of nature, it rested on the laws of God, for both were identical. That it was possible for men to exist without strong drink, was evident; because millions had existed before the art of making it was discovered; and there always had been, in this country as well as in others, persons who had lived without using it in any portion. That the use of it had led to evil was evident. There were two classes who proposed to destroy intemperance—abstainers and moderate drinkers. Moderate drinking promised much, but it was delusive; it tempted but to destroy. As the fabled Syrens were said to have dealt with the unwary mariners, it either starved its victims to death, or drew them into the vortex of ruin. When it was found that so much mischief was spread in consequence of the use of strong drink, it was not enough to proclaim dislike to the evil,—every probable means must be employed to abolish it. Every energy must be concentrated, and then a lever could be employed which would lift from society the mountain which pressed upon it to its injury. If we succeeded to make a man sober, there was hope that we might lead him to serious thought—to his chamber—and to a preparation for a future and eternal state. The practice of the teetotal system required some self-denial, but the Christian system was a system of self-denial; and if the self-denial of professing Christians did not exceed that of heathens, how could they be said to excel? Examples were on record of heathens who had sacrificed their lives to benefit their country—would not their conduct put those Christians to the blush who stood hesitating before they would give up a glass of liquor—a small portion of that which was

destroying thousands? Where was the self-denial of that man who would not sacrifice his glass, that his brother might be free? Mr. Hurst sat down at the conclusion of a very eloquent address, amidst the cheerings of the audience.

The Rev. JOHN KENNEDY, A.M., of Stepney, furnished an interesting account of the drinking usages of the Highlands of Scotland, and of the immorality and wretchedness resulting from those usages. He stated, also, the improvement which had taken place in many parts since the introduction of the total abstinence principle, and especially in Aberdeen, which had been for some years the scene of his labours as a Christian minister. The principle must prevail, for the country needed it—the state of the times required it—science supported it—Scripture warranted and sanctioned it; and woe be to Christian ministers if they did not help it forward! Reduce the catalogue of drunkards as you may, and it will very soon be filled up again, while drinking usages are sanctioned by honourable and Christian men. The Christian pastor must not assist to fill up that catalogue. The Christian pastor, standing out as he does before the world, is bound to go before the people; and to go beyond what may be said to be the strict line of duty, the path literally prescribed. He would ask any man who had been taught to put up that prayer of our Lord, “Lead us not into temptation,” whether he was acting consistently with that petition when he placed himself within the influence of those strong temptations which were presented by the use of the social glass? And even if he were quite confident that there was no danger as it regarded himself, let him ask if he were not bound to abstain for the sake of the example he might thus set to others?—to abstain from the use of that which most medical men would tell him he did not need, and which many who stood high in the profession would tell him was absolutely injurious? Let such a man seriously consider these things, and then let him be careful that he did not slight the convictions and dictates of his own conscience! For his own part he had never felt in danger of becoming intoxicated; but he acknowledged himself personally indebted to total abstinence, as it had kept him out of the way of temptation. For that reason he would urge the adoption of the principle, especially upon the young.

The Rev. Mr. LUCY, of Greenwich, said there was an old proverb, “Let those who lose laugh if they please; those who win are sure to laugh.” He would say, let those who look at the evils of intemperance laugh if they pleased, he felt that he could safely laugh, for he had left the evil and was following the good. He had some difficulties at the first, but from the time of his signing the pledge, he felt that he was a free man. He liked the object of that society, it was to make men honourable, happy, and useful. He liked the means it employed, namely, moral suasion; not dealing in hard sentences, but informing and convincing the judgment. And he liked the end also; that is, as it was accomplished in many delightful instances. Mr. Lucy furnished some instances of persons who had been reclaimed from gross intemperance, who were now consistent and useful members of churches. In conclusion he said, Success to the total abstinence society, till the world shall be rid of the intoxicating cup!

The CHAIRMAN detailed some of the horrid evils he had witnessed in the prisons of the metropolis, resulting from the use of strong drinks, and repeated, from his own knowledge, the declaration often made by teetotal advocates, that four-fifths of the crimes committed in this country resulted from the use of intoxicating drinks. He mentioned also some pleasing cases of reformation, and added that if persons could witness such instances, they would feel that there was a joy in

being instruments of good to others, which was well worth seeking. Let all join the society, therefore, and the more sober they were the better, and thus they would derive benefit to themselves, and be the means of imparting benefit to others.

Mr. ENGLISH proposed a resolution of thanks to the Chairman, which was seconded by Mr. BEALE, and supported by JESSE AINSWORTH, Esq., of Oldham. This was briefly acknowledged by the Chairman, and thus the meeting, which was one of deep interest, concluded.

WHITSTABLE.

We had the pleasure on Monday and Tuesday, 29th and 30th of November, of hearing our esteemed friend, Jabez Inwards, in favour of teetotalism. The lectures were listened to with profound attention, particularly that on Tuesday evening, on the “Bottle.” This lecture being illustrated by eight beautifully painted diagrams of George Cruikshank’s celebrated plates, and shewn to the life by a powerful phantasmagoria, produced, with the remarks made upon each successive diagram, an impression that will not soon be forgotten by those who witnessed them; on the whole, we trust that much good will result from our friend’s visit. We believe the signs of the times here are favourable to true temperance—thinking men are being brought over to our side; but we long to see those who profess to be servants of the Most High, giving up, for the sake of their erring drink-deluded brethren, the moderation glass.

That the time may speedily come when the drink curse shall be banished from every family in our land,

Is the desire of yours truly,

W. KEMP.

CAMBERWELL.

Literary and Scientific Institution, Arthur Street, Old Kent Road.—The above building was some time back opened by Dr. Oxley as a Temperance Hall and Mechanics Institute, but from some cause or other the meetings in connexion with the temperance cause have been suspended, and the purposes of the Institute alone carried on. But the committee of the above society having entered into arrangements with the committee of the Institute, intend holding a series of monthly meetings, commencing on Tuesday, January 11th, 1848. On which occasion they intend celebrating their Fifth Anniversary with a tea-festival and public meeting—subsequent meetings to be held the second Tuesday in every month, at 8 o’clock. The committee hope to receive the kind assistance and co-operation of the friends and members of total abstinence, that henceforth the Institution may be devoted to the purposes for which it is held in trust, viz., “The Old Kent Road and New Cross True Temperance Society and Mechanics’ Institute;” and that we may have the happiness of beholding this our work of faith and labour of love increase until the blessings of true sobriety shall become universal, and intemperance with all its evils banished not only from this neighbourhood, but from the earth, and glory to God in the Highest be sung by many who now are wallowing in the mire of intemperance.

RICHARD HODGSON.

LEAMINGTON.

The total abstinence cause is still advancing at this fashionable town. A week or two ago, we were favoured with the services of Mrs. Stamps, who gave two exceedingly eloquent lectures, to large and enthusiastic audiences, at the conclusion there was quite a rush to the platform, of persons anxious to sign the pledge. On the next evening, she lectured at War-

wick, with the same effect. Mr. Carter occupied the chair; and at the conclusion of Mrs. Stamps' powerful address, he said, that for some time he had not been so active as he ought to have been, but now he felt more vigorous in the cause than ever; and as he had come to live in the parish of Warwick, he would lend his assistance in carrying on the good cause they had, that night, heard so ably advocated. This gentleman, having just built a large iron-foundry, at Emcote, being anxious to show to his workmen the satisfaction he felt for their valuable services, invited them, and their wives, to a first-rate teetotal supper. He addressed the party in a speech, which did him credit; and said, that he was thankful to say, that the buildings had been erected, and completed, without any accident occurring; which he attributed to the goodness of God, and, to the fact, that there had never been allowed any intoxicating drinks to be brought on the works. And as he felt certain that any kind of work could be done without the use of such drinks, and their use being productive of so many varied and extensive evils, he should always think it his duty, to forbid their use on his premises. He had not, for many years, drunk intoxicating drinks himself, and he never intended to drink them again. He rejoiced to see, this evening, about 100 workmen, with their wives, enjoying themselves, in such an innocent, and agreeable manner. This was as it should be. Men should indulge in no pleasures in which their wives could not join. The party broke up early; and next morning, the men were all at their work, and in sound health.

W. COLLEY, *Secretary.*

TO THE COMMITTEE OF THE NATIONAL TEMPERANCE SOCIETY.

GENTLEMEN,—As it will be interesting to you and the friends of temperance generally, to be made acquainted with the result of our "Great Western" mission, I beg to present an outline of our operations.

On Monday, the 8th of November, in company with Mr. Thomas Whittaker, left London, and arrived at Devizes in the afternoon, where we held a large and highly influential meeting, in the Town Hall, by permission of the Mayor. Our obligations are the greater, it being the eve on which preparations are wont to be made for a display of civic hospitality by the Mayor elect. Our highly respected friend G. W. Anstie, Esq., presided, and delivered a speech characterized by much good sense and benevolence. It is but right to state that our journey into Wilts, originated in a desire expressed by that gentleman, that the dormant energies of the teetotalers should receive an impetus—a fresh campaign should be commenced, and for this purpose we were invited to enter the field. There is much intelligence in the county town of Wilts. Whenever this is the case, our way is comparatively clear—the people more disposed to listen to arguments—while the reverse is true, where "gross darkness covers the people." What is true of collective bodies, is no less true of individuals. They who have read and thought on the topic of temperance, in the majority of cases, draw right conclusions, and are friendly disposed; while they who have not read and pondered our statements, while unable from ignorance to answer our arguments, prove a formidable opposition.

From Devizes we advanced to Marlborough, where we have twice visited. In this borough, some years ago, the teetotal body was in a very healthy state, we found it however languishing and below the proper standard. There is every prospect,

however, that by due attention on the part of judicious friends, this body will rally, and though, at present, somewhat decrepit, we believe it will yet stand erect; and walk forth in giant strength.

Market Lavington is a small town, five miles from Devizes, and was the scene of our next engagement. The Hon. Admiral Bouverie, brother to Earl Radnor, whose name will be found in the subscription list, resides here, and is very kindly disposed towards any and every movement calculated to elevate society. At Trowbridge we were most kindly received; at Forme, also—at both these places we held large and interesting meetings. Passing from the latter place, we alighted at the delightful town of Corsham, where the temperance cause has, without doubt, obtained a firm footing. The public-house business here, is anything but a profitable one, and report says, those who at present are occupants of the few inns and taverns that exist, would be pleased enough to retire.

From thence we proceeded to Wootton Bassett. A meeting was held in the town hall, over which Bartholomew Horsell, jun., Esq., presided with much ability. The attendance, especially of the agricultural portion of the town, was very numerous. A second Meeting has been held by Mr. Whittaker. At Purton, on the following night, the National School Room was quite besieged. The place would not contain one-half the people that were in attendance, anxious to obtain admission. Here teetotalism is much needed. The subject is warmly espoused by S. C. Sadler, Esq., county magistrate, who took the chair, and at whose hospitable mansion we were entertained.

By the Great Western line we came down to Bath, where we found preparations had been made for a Meeting in the Guildhall, which was numerously attended. H. F. Cotterell, Esq., whose devotion to our cause is well appreciated in this city, presided, and at once introduced the deputation, who were listened to with profound attention to a protracted hour.

At no place have we been so agreeably disappointed as in our visit to Calne. We had fearful forebodings that a very suitable place would be unobtainable, from what we had heard of the difficulty that attended the loan of the hall built by the Marquis of Lansdowne, and presented to the Council of the borough. The Mayor, however, granted the use of this beautiful room for two successive evenings, an example which we hope will be followed by all who may succeed him in the office of chief magistrate. The meetings were of a most telling description. William Gundry, Esq., took the chair, and expressed himself more than ever a friend to temperance, and the following night Mr. Gibbons, who has stood as a wall of defence for several years, occupied the chair at the second meeting. The cause is looking up in Calne, and will in due season march on to victory. The following night Mr. Hudson lectured to an audience of attentive listeners near the town of Calne, and on the following Monday (the 29th November), attended a second meeting at Devizes. We have since been permitted, through Divine Providence, (though my colleague, Mr. Whittaker, has been indisposed from the prevailing epidemic,) to hold meetings at Ramsbury, Hungerford, Cirencester, and Swindon.

Ramsbury is one of the oldest societies in the west. The population of the parish is 2000; out of these, 200 teetotalers are enrolled. A room formerly occupied as a malting, has been metamorphosed into a school and lecture-hall. But, while we congratulate ourselves and others on the

advances we have made, yet day unto day, and night unto night, testify of the ravages of strong drink. While we were proclaiming a way of escape to the people, a male and a female victim were lying dead in the village, slain by the enemy; the latter, the wife of a resident publican. In Hungerford, meetings had not been held for two years until our arrival. On the evenings of Friday and Monday, the 10th and 13th instant, respectively, large meetings were held, and several signatures obtained.

It will be in the remembrance of many of your readers, that a year ago, in Cirencester, a spacious and elegant Hall, built on the site of an old brewery, by the munificence of Christopher Bowly, Esq., at a cost of more than two thousand pounds, was opened for the use of temperance and kindred societies. The 16th instant, being the anniversary of the opening of that institution, two large public meetings were held on that and the following evening. Messrs. Whittaker and Hudson were the speakers on the first evening, when a large audience was present to listen to the statements of the advocates. On the subsequent afternoon a tea-party was held, and certainly we never saw matters conducted more satisfactorily. Christopher Bowly, Esq., having taken the chair, he introduced severally, Mr. Hudson, Samuel Bowly, Esq., of Gloucester, and Mr. Thomas Whittaker; the densely crowded meeting dispersed about ten o'clock, the folk declaring it to be one of the most remarkable meetings in the annals of Cirencester. Would that every town were so fortunate in the possession of materials for good, as in this borough. The whole proceedings were to wind up, by a gratuitous tea-party to all juveniles who had given proof of fidelity to the pledge. On the afternoon of Friday, just as these little buds of hope were about to regale themselves, we made our exit to Swindon. I presume almost every body accustomed to pass up and down on the Great Western line, is aware that a large number of machinists and others are employed at New Swindon, in connexion with the railway company. No men, as a body, earn better wages, and no men, as a body, are more intelligent, and yet no men, as a body, (if report be true), are more improvident. In this instance, as in others, they who receive the highest rate of wages, are not the men who are the most comfortable and respectable. Without entering into detail, from what has been said, it will be evident enough that temperance principles are needed in the old town, but more especially in *New Swindon*. It was in this latter place, in the large and well-lighted school-room, we held, by the permission of the railway authorities, the first meeting (in-doors, at least) in New Swindon. The audience was composed wholly of men, with the exception of one or two ladies, who ventured near the door leading from the master's house.

A more attentive and intelligent company we never wish to address. There they sat, all anxiety to learn this new doctrine. It was a fine sight to look on a company of such good square and well-developed heads. At the close, several questions were proposed by some members of the company, which were answered by the deputation; and the announcement of a second visit was hailed, as the addresses had been, by loud acclamation. I should very much regret were I to omit in this brief outline to render our meed of praise to Mr. Gibbons, of Calne, whose exertions in his own town entitle him to consideration; but on this occasion, we are still more indebted as the medium of access into New Swindon. He presided on the occasion alluded

to, and commenced, and concluded the meeting with great tact and ability.

Here, Gentlemen, closes our present tour in the west; and in taking a retrospect of our labours, we wish to state, that in no one instance have we been disappointed in our expectations of a hearty reception by the societies visited. The names of J. Anstie, Esq., and Messrs. Sinclair and Burrows (proprietors of the *Wilts Independent*), must be honourably mentioned as contributing much to smooth our passage. The columns of the *Independent* are ever open for the insertion of reports of meetings, and for matter bearing on temperance principles, so that many adverse to us receive occasional instruction from this source. We cannot, of course, particularize parties; but in every town we have visited, there are men whom we delight to honour for their works' sake. Out of the twenty-three public meetings we have held, not one failure has there been—they have been large, respectable, and in many instances filled to repletion. Not fewer than 5000 persons have been addressed on the momentous concern of a nation's advancement in sobriety, intelligence, and virtue. In addition, we have visited not fewer than 200 persons of distinction and influence, including thirty ministers of religion, seven medical men, seven belonging to the legal profession, fifteen magistrates, and several officers connected with the army and the navy. We certainly had not conceived that so much forbearance, not to say so much urbanity, would have been manifest, or so much would be said in favour of our principles, or that our principles themselves are so much in every day practice as we find them among the aristocracy. Gentlemen, we have had an arduous mission, but a most successful one, which enables us to accord with that saying of Dr. Isaac Watts, and especially in so good and holy a cause, "*Labor ipse voluptas*," is a happy proposition, wheresoever it can be applied.

I remain, Gentlemen,

Yours very respectfully,

(On behalf of my colleague, Thomas Whittaker, and myself),

Bristol, Nov. 18th, 1847.

THOMAS HUDSON.

We perceive by the Morning Papers, that a most important meeting was held on Tuesday, the 28th, at the Chambers of the Town Hall, at Manchester, on the subject of a reduction in the duties upon tea. We hardly need state that a reduction upon this article would greatly benefit our cause, and be a great boon to the working-classes of the community in particular. We, therefore, recommend the subject to the attention of all our friends. Petitions to the Legislature should be prepared for presentation at an early date, as numerously signed as possible, and placed in the hands of such members of the legislature as are known to be favourable to our object, and the amelioration of the condition of the people; or they may be forwarded at once to this office, when care will be taken of them, and their due presentation secured.

We have received a copy of a Reformed Almanack for the people, for 1848, by J. Baxter Langley, M.R.C.S., and R. Kemp Philip of the People's Journal Office, 69, Fleet Street, which we most heartily recommend to all our readers as a most valuable calendar of the great and truly philanthropic institutions of the day.

The Secretaryship of the Society has been filled up by the appointment of the Rev. E. Jones of Tredegar, who will commence his duties about the middle of January.

National Temperance Society.

OFFICE 11, TOKENHOUSE YARD.

VICE-PRESIDENTS.

The EARL of ARUNDEL and SURREY, M.P.

R. D. Alexander, Esq.	Rev. Theobald Mathew.
J. D. Bassett, Esq.	W. J. Morgan, A.M., M.D.
Thomas Beaumont, Esq.	Richard Peek, Esq.
C. Bowly, Esq.	Rev. P. Penson, M.A.
Samuel Bowly, Esq.	Rev. W. Reid.
J. S. Buckingham, Esq.	Rev. W.W. Robinson, M.A.
Robert Charleton, Esq.	Rev. J. Sherman.
Rev. R. Clowes, M.A.	Rev. C. Stovel.
Joseph Eaton, Esq.	Rev. T. Spencer, A.M.
J. Forbes, M.D., F.R.S.&c.&c.	Joseph Sturge, Esq.
S. C. Hall, Esq., B.L., F.S.A.	Rev. W. H. Turner, M.A.
Lawrence Heyworth, Esq.	Edward Thomas, Esq.
William Janson, Jun., Esq.	Robert Warner, Esq.
Ven. Archdeacon Jeffreys.	Edward Webb, Esq.
G. S. Kenrick, Esq.	Rev. J. Wilson.
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TREASURER.

G. W. Alexander, Esq., 40, Lombard Street.

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William Cash, Esq., Peckham Rye.

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George W. Atwood.	Richard Hicks.
Richard Barrett.	C. H. Lovell, M.D.
Jabez Burns, D.D.	John Meredith.
William Cabell.	W. W. Robinson.
William Cash.	T. B. Scutt.
John Cassell.	

SUPERINTENDENT OF MISSION.

John Meredith.

SECRETARY.

(Pro Tem.)
W. Claridge.

COLLECTING AGENTS.

Mr. Thomas Whittaker.	Mr. Thomas Hudson.
Mr. Jabez Inwards.	Mr. William Culverwell.

A new epoch of time has just commenced; the golden sands of another year have run through the hour-glass of time into the unfathomable ocean of eternity: every moment of the past year has been fraught with events of a most thrilling and important character, which will have an influence upon society to the latest period of time. Many truly great and purely philanthropic schemes have been afloat, and have told upon the best interests of man. His better passions have been aroused. His latent energies have been quickened and brought out. A mighty revolution has been effected in the habits and customs of society. The signs of the times have been observed, and there has appeared a disposition more or less throughout the whole of civilized society to improve passing events. Governments have looked into those matters which tell most powerfully upon a country's woe or weal, and the consequence has been, many alterations for the better have been made; and in nothing has improvement been more apparent, than in the habits and customs of society in reference to the disuse of intoxicating drinks as beverages. The National Temperance Society have been actively and usefully engaged in disseminating information, and in appealing to the best feelings of society, on this important subject; several large and good meetings have been held in the metropolis; numbers of stirring lectures have been given, and powerful addresses delivered. Many parts of the country, too, have been visited by the agents and

others in connexion with the Society, who are desirous that it should prove a year of great progress to the cause of sobriety.

For the past three or four years, the Committee feel that many things have transpired to hinder our movement, and for the time, in some measure to suspend their operations. The agitation of the repeal of the Corn Laws, the excitement on the subject of education, and the distressing times through which we have been passing, both in this and in our sister land, have so much absorbed the attention of the men of the age, and the sympathies of the benevolent, that the great question of Temperance Reform has been too much neglected.

The Committee, however, believe that the time has arrived for them to come boldly out and maintain that position in the country which the exigencies of the times demand. If the people want food, let them be told not to "spend their money for that which is not bread, and their strength for that which satisfieth not." If the children are to be educated, let their parents be taught provident habits, and that self-respect which is essential to a creditable existence; and let them know "that he who neglects to provide for his own household hath denied the faith, and is worse than an infidel." Tell those who seek the sanitary improvement of the people and the health of towns, that, if all they seek could be accomplished to-morrow, unless the people can be made sober, and the traffic in intoxicating liquors suppressed, filth will again accumulate, and disease be engendered; for there never was a brewery that did not blight the neighbourhood in which it stood, nor a public-house that did not pollute the people, nor a beer-shop that did not brutalise its customers. These efforts, like many more which might be named, and many of which we honour, never will accomplish the end without teetotalism. It is emptying the ocean with a bucket, or turning the tide with a straw, while the great fountain, from whence issue the streams which make up this mighty sea of moral pollution, is utterly neglected and permitted to flow. The public must be made more than ever to feel this. The National Temperance Society are anxious to make something like a national effort, and beg to call the attention of the well-disposed and benevolent, to their present operations and plans for the future. London and the south of England need special attention; and so far as means are forthcoming, and opportunity presents, the Committee are resolved to enlighten the dark places, and infuse life and vigour where the teetotal pulse at present beats feebly.

The British Association for the Suppression of Intemperance, the Midland Counties, the Bristol and Somerset Unions, the Cornwall and Devon Confederation, and the Norfolk, Suffolk, and Essex Army of Cold-water-men, with the miners of Northumberland and Durham, have for years (with few exceptions) been doing their work, for which we honour them. With any well-organized and systematic operations which may be in force, the Committee have no wish to interfere. We are all fellow-workers in the same holy cause, and labour for the same end—a sober world. There shall be no rivalry, but that of benevolent emulation, who shall be foremost in the noble struggle. The work is one of pure benevolence, and the Committee almoners to the public. Let all teetotalers become part of the great whole, and each one in his own sphere labour for the end. Never mind by whom the work is done, so that it be done. Let us have individual effort, and feel our individual responsi-

bility, and the God of righteousness and truth will second our efforts.

The Committee give their time and money, and in some instances a large demand has been made upon both; this they are willing still to do, but other things by other parties must not any longer be undone. They are anxious to employ the press and the living voice more extensively than they have hitherto been able to do.

To accomplish this, they call upon individual members and friends of the temperance cause to give their sympathies and pecuniary support. If the Committee freely receive, they will freely give. Men are to be found who will devote their energies to the advocacy of the question, and the collecting of funds: four such are now employed, and the Committee would gladly multiply. Let every teetotaler who has saved £10. a-year, give 5s. a-year to the National Temperance Society, and he shall receive the *Chronicle* by post every month, which, being stamped, can be re-posted to a friend in any part of the kingdom. Let these winged messengers of temperance fly in every direction. The press is a mighty engine of power, it comes home to the fireside; and the temperance cause has never yet fairly and fully employed it. "Let us," as Elihu Burritt has it, "print our thoughts; and let them be thoughts that breathe, so that all who read them may feel the glow of life, and be stimulated to action." The Committee hope to meet with that co-operation the importance of the cause and the necessity of the case demands; and they trust they will not be misunderstood. They do not wish to put out the fires that have been already kindled, but rather to blow upon the embers that feebly burn. For this purpose, two of their agents, Messrs. Whitaker and Hudson, have for some weeks past been labouring in Wilts, touching occasionally the adjoining counties. In addition to holding large and influential meetings, of which long and encouraging reports have appeared in the local newspapers, they have been actively employed collecting funds, and waiting upon influential parties. The nobility, clergy, magistrates, military and naval officers, doctors, lawyers, and dissenting ministers, have thus been brought in contact with our representatives, and from their lips have heard arguments and facts in support of our principles; and the sympathy manifested with the support given, have been very gratifying. In like manner, the Committee are anxious to visit every district in the kingdom, and begin the year with the determination, that nothing shall be wanting on their part to accomplish this subject.

SUBSCRIPTIONS.

Received at Office.	£. s. d.	Per Mr. Inwards.	£. s. d.
Beck, E., Esq.	1 0 0	Dorking Society	1 1 0
Fordham, Mr. W.	0 5 0	Friends	d 0 5 0
Varley, R., Esq.	1 1 0	Hobbs, Mr.	0 5 0
Wilson, W., Esq.	1 1 0	Marsh, Mr. W.	0 5 0
<i>Per Mr. Culverwell.</i>			
Aldam, Miss	1 1 0	Mitchell, Mr.	0 5 0
Barclay, Mrs. E.	3 0 0	Rose, Mr. H.	0 5 0
Backhouse, K.	2 0 0	West Drayton Soc.	1 1 0
Gatlif, C., Esq.	1 1 0	Woolwich Society	d 0 10 0
Lyons, J., Esq.	1 1 0	<i>Whitstable.</i>	
Morland, T. Esq.	1 1 0	Camburn, Mr. John	0 5 0
Penson, Rev. J.	1 1 0	Friend	d 0 5 0
<i>Chronicle</i>			
Smith, Thos., Esq.	5 5 0	Gann, W., Esq.	0 5 0
Sterry, Jos., Esq.	1 1 0	Gilbert, Mr. Thos.	0 5 0
		Kemp, Mr. W.	5 0

	£. s. d.		£. s. d.
Reeve, Mr. James	0 5 0	Wisden, Mr. John	0 2 6
Wood, Mr. Stephen	0 5 0	<i>Calne.</i>	
<i>Canterbury.</i>			
Barber, Mr.	0 5 0	Bailey, Joseph, Esq.	0 5 0
Hurst, Mr.	0 5 0	Bethell Mrs.	0 5 0
Rigg, S., Esq.	0 5 0	Bowman, Mr. Henry	0 5 0
West, Mr.	0 5 0	Calne Society	d 0 15 0
<i>Ashford.</i>			
Dover Society	d 0 10 0	Cirencester Society	2 2 0
Hager, Miss	0 10 0	Gautlett, Mr. Q.	0 5 0
Hammond, Mrs. J.	0 5 0	Gibbons, R. W., Esq.	1 1 0
Swanborne, Mrs.	0 5 0	Gundry, W., Esq.	0 10 0
<i>Per Messrs Whitaker and Hudson—Bath.</i>			
Alexander, S., Esq.	0 5 0	Gundry, Mrs., Lucy	0 5 0
Blair, W. T., Esq.	0 5 0	Harris, John, Esq.	1 1 0
Bouverie, Hon.		Harris, Henry, Esq.	0 10 0
		Harris, Mr. Thos.	0 5 0
Admiral, Market		Heale, Mrs.	0 5 0
Lavington	1 1 0	Liddiard, S., Esq.	
Cotterell, J. H., Esq.	1 1 0	(Circenster)	0 5 0
Cotterell, H. F. Esq.	1 1 0	Sadler, S. C., Esq.	
Crawford, Col.	0 5 0	(Purton)	1 1 0
Goodridge, E. H. d	0 2 6	Wayte, Mr. John	0 5 0
Hoare, Miss S.	0 10 0	Wilkins, Mr. Henry	0 5 0
Jay, Rev. W.	0 10 0	<i>Marlborough.</i>	
Jeffries, Mr.	0 5 0	Bigwood, Mr. Geo.	0 5 0
Jones, Mrs. E.	0 5 0	Page, Mr. A.	0 2 6
Marriott, B., Esq.	0 5 0	<i>Ramsbury.</i>	
Morriss, John, Esq.	0 5 0	Fox, Mr. Henry	0 5 0
Rutter, Messrs J. & R.	1 1 0	Harriss, Rev. A.	0 10 0
Saunders, Mr. Edw. o	10 0	Hacker, Mr. James	0 2 0
Stephenson, Mr.	1 1 0	Twycross, Mr. J.	0 5 0
Taylor, Mr. W. T. o	5 0	<i>Hungerford.</i>	
Titley, Miss	0 5 0	Bodmin, Mrs. J. B.	0 10 0
Titley, Mr. J.	0 5 0	Coxhead, Mr. B.	0 2 6
Wheeler, Mr. John o	5 0	Langford, Mr. J.	5 0 0
		Lewis, Mr. D.	0 2 6
		Martin, Mr. George	0 5 0

METROPOLITAN MISSION.

PORT OF LONDON.

The missionary engaged in visiting the shipping in the port of London thus writes. That no class of men have suffered more, physically and morally, from the use of intoxicating drinks than seamen; but, in consequence of the introduction of temperance principles, their condition has been much improved. A number of ships now go out without any intoxicating drinks, except what is in the medicine-chest. Coffee and cocoa being supplied to the men as a substitute. The missionary observed a marked difference in favour of the crews of vessels where grog is not allowed, confirmed by the personal testimony of the captains and others. The missionary has been invariably treated with great courtesy by the commanders of the various vessels, and every facility has been afforded in addressing the sailors. The tracts and publications were thankfully received, and many pleasing testimonies given as to the result of the missionary's labours.

Ships and steamers visited	512
Seamen's homes	2
Seamen's Registring offices	6
Docks	4
Wharfs	29
Officers addressed	449
Sailors ditto	1942
Groups of ditto on shore	204
Emigrants spoken to and supplied with tracts	450
Ships sailing on temperance principles	24
Ships not allowing grog to the crew	77
Officers total abstainers	59
Seamen do. do.	194
Temperance meetings held	24
Signatures	91

(Signed) JAMES BALFOUR.

SCHOOLS SOUTH OF THE METROPOLIS.

The missionary engaged in visiting schools remarks, That the temperance principle is making its way both among teachers and scholars. On visiting Westminster Chapel Schools, found the master a teetotaler of several years' standing, and upwards of fifty of the boys pledged teetotalers. The mistress of the girls' school, after an address by the missionary, signed the pledge, together with forty-four of the scholars. York-road, Westminster:—After an address by the missionary forty signed, and thirty-one more on a revisit. John-street, Old Kent-road Festival:—There were about one hundred Sunday-school children present, and a number of teachers. The missionary gave an address, after which three of the teachers signed the pledge. Also addressed the children, both boys and girls, in the Sabbath and Day-schools, New-street, Dockhead; Kent-street; Marlborough Chapel, Old Kent-road; Palace-yard, Lambeth; and New Park-street, where many signatures have been obtained, and the parents of many of the children have been visited.

Day-schools visited	174	}	319
Infant do.	73		
Sabbath do.	58		
Ragged do.	15	}	1616
Families			
Drunkards	240		
Lodging-houses	107		
Police-stations	10		
Cabstands	74		
Groups addressed	344		
Signatures	406		
Transferred to societies	74		
Induced to attend temperance meetings	268		
" " day-schools	20		
Tracts distributed	2033		

(Signed) R. HODGSON.

METROPOLITAN MISSION.

Circumstances, over which we had no control, have prevented the regular insertion of the proceedings of the Society under this important head, of its more recent operations.

SPIRITUOUS LIQUORS.

Extracted by M. BONQUIE LEFEBVRE, from a Dutch Work by HUYDECOOPER, and translated from the September Journal of la Société de la Morale Chrétienne, by Mr. SCURT.

(Continued from p. 187.)

In England, the frequent stranding of vessels on the coasts, have occasioned a commission of inquiry charged to investigate the causes. The result was a report from Admiral Codrington, that those strandings which caused the death of so many persons, ought to be attributed principally to the use of strong drinks; and the Commissioners declared, that out of 100 shipwrecks, more than fifty may be traced to drink. There are established at Boston, and London, Maritime Insurance Companies, who have fixed a price much less than the ordinary charge, upon ships that have not strong drinks on board. This example has been followed in Norway.

Those ships which have not spirituous liquors on board obtain the preference for freight, and this is at present so general, that it is only when these ships cannot receive goods, that others obtain cargoes.

We have also before us, Hamburgh papers which state, that at the fire which consumed that beautiful city, some years back, the fire reached, at the commencement, some large warehouses of spirits, and that the workmen drank so freely, that the greatest confusion spread among them, and

that the fire made much greater ravages. In England, upon the railway trains, many accidents have been caused by engineers, who although not being in a complete state of drunkenness, did not, however, take the necessary precautions in consequence of the effect of drink.

Entering into the asylums, where the insane end their days. I received accounts, from which it appeared, that at the great hospital for insane at Hildesheim, the number of those who lost their reason, in consequence of drunkenness, formed one-eighth of the inmates. In North America and Dublin, the number is one-half. The physicians of the great hospital for insane at St. Petersburg, have proved that out of 966 inmates, 129 only have not yielded to the use of strong drinks. In Hamburg, in the city alone, we have ascertained that about 150 are every year the victims.

Bottcher, who has made a searching investigation into these facts, has ascertained that in Germany, out of 1800 suicides, which take place annually, there are about 1000 which are caused by the disastrous effects of strong drinks.

The nineteenth century was commenced with declaring, that the manufacture of drinks for the corrupt passions of man, ought to be considered an immoral, and inconsistent with the duties imposed upon christians. In 1814, Steinwerder published a pamphlet, entitled *Is the trade in strong drinks to be approved? A word of truth and charity to all manufacturers and sellers of strong drinks who prefer to temporal riches, the tranquillity of their conscience, and the approbation of God.* Dr. Hubener of Hamburgh, has inquired, whether the police could not take measures of prevention and repression against a drink which produced such bad effects, and of which the existing laws did not prohibit the sale. In the United States, the question has been raised, to ascertain how it is that crime is punished, whilst the source is tolerated. A work has been published there, entitled *On the immorality of a legislative assembly permitting the poisoning trade in alcoholic drinks.* That work was reprinted in England, in 1834, and distributed to Members of Parliament. Thousands of copies have been circulated throughout different countries.

The concurrence of females has been given to this national undertaking. Ladies moving in the highest circles in Baltimore, first established a society of females, under the name of the "Free Society of Temperance." Others have been formed in Germany.

Various journals also concur in the object of the Society. In the United States, and England, they are published in a great many towns, and at a very moderate price are sold, daily and periodical papers, especially dedicated to temperance. There are in many of the United States, societies of children, called *The cold water Army*. They are supported by a journal, called *The Youths Temperance Advocate*, which is read in the Schools every Sunday.

We may add, that among the examples which are quoted of the great, is that of Franklin, who, being a workman at a printer's, distinguished himself from his companions, because he only drank water, and was called *The Aquatic*.

Above all, we see with satisfaction, what is passing in savage colonies, where civilization has been introduced. We may here refer to the words of Shakspeare, in the Tragedy of Othello, "O thou invisible spirit of wine, if thou hast no name to be known by let us call thee devil." The black people also call brandy, the murdering devil. Certainly it is not possible to give a name more absurdly at variance with the fact than the French name for

brandy l'eau-de-vie, water of life, it ought rather to be called l'eau-de-mort, water of death. The chief of a colony thus addressed the President of the United States, "We implore you to give us ploughs, and other instruments of agriculture, but all will be useless, if the Congress do not at the same time prohibit the sale to our red footed brethren of brandy and other spirituous liquors." In 1819, the Iroquois and Cherokees prohibited them. In 1829, they were also prohibited in Upper and Lower Canada. A decree of one of the Governors of Haïti, proscribed them in these terms—"Such poisons lower man to the level of animals, and give him ideas which lead to crimes and rebellion—A drunkard is more dangerous than a wild beast."

From 1832, the usage of strong drinks has also entirely ceased in the Sandwich Isles. Since that year it is ascertained, that not a single bottle of these drinks has been introduced into the Island of Mavi, which contains 20,000 inhabitants. Commodore Jones of the American Navy, has declared that he has found none in that island. He praises these islanders, who from this report are more advanced than the Christians, and in speaking to them in figurative language adapted to them, he implores them not to abandon themselves to King Alcohol, who is the most cruel despot they can serve. "That tyrant," says he to them, "takes from all his minions, health, strength, prosperity, honour, repose, and when nothing remains in this life but misery, the sentence at the moment of death is contained in the words of our Saviour, 'Depart from me ye cursed.'"

It is well known that objection has been made, and with justice, against the sale of opium in China. But it was not an Englishman, but an enlightened and learned German, Professor Kranickfeld, of Berlin, who proved that the evil produced by opium is less pernicious than the poison from alcohol in our countries. However, admitting for a moment, that instead of drinking brandy, the usage prevailed among us to take and chew opium; imagine that we see established by degrees shops open for the free sale of opium, and that the government permitted and encouraged that traffic; would not a cry of indignation be raised? Should we not have it loudly insisted that the use of this poison be prohibited, and that medical men alone ought to prescribe them? The comparison is just, and already gin is called the opium of the North.

But the manufacture of spirituous liquors is more criminal than that of opium, and more contrary to the design of divine wisdom. The corn which God has given the earth, is created to make bread for man's nourishment; the poppy which produces the first ingredients of opium has not so holy an office. Am I then in error, in considering that man renders himself extremely culpable when he converts the gifts of Providence into a usage diametrically opposite to their intention, when he causes the corn by an artificial fermentation to change altogether its nature, and to produce a drink of which the excitement weakens, excites thirst instead of quenching it, shortening life instead of preserving the health, and causing the blessings of the Creator to be made instrumental to the perdition of mankind?

However, it is consoling to see, that the millers in the United States refuse to grind for distillers. One of them was accused, brought to justice and condemned to pay a fine. He appealed to the government, and the judgment was reversed. See what was the decision of the superior authority. "The law relative to millers which obliges them to

grind corn for the nourishment of the people, shall not be interpreted in such a manner, as to render the penalties applicable to those who refuse to grind rye sent by distillers; such a refusal ought not to be attended with punishment, nor be noticed by the tribunals." Who does not see that in diverting thus the corn from its destination, that in distilling those grains intended for the nourishment of men, not only a sacrilege is committed, but society is considerably injured!

According to extensive and precise calculations of Dr. Van Geens, the quantity of 700,000 ankers, or more than thirty millions of quarts, which at a moderate calculation have been consumed in Holland during the ten last years, would have produced nearly eighty millions pounds of bread. See what the distilleries of Holland have absorbed.

But in damp and variable climates, are not strong drinks necessary to a man engaged in hard work? Will it be advantageous to health to suppress the custom? I have already said, but it is desirable to repeat it, that we have had experience on the subject in the 10th corps of the army of the Confederation in the autumn of 1846, and that all the regiments to which they continued to distribute brandy, had one sick in from forty-four to forty-six, and one regiment had even one in twenty-nine; whilst those to whom strong drinks were suppressed, had one sick out of sixty men, and others one in 116, and one in 156.

In fact, the whole question rests in the false opinion entertained of the strengthening and warming qualities of strong drinks. It is true, that when we use them, we feel that it renders more rapid the circulation of the blood, gives a tension to the nerves, and we feel an agreeable excitement which we really believe to be strength. But it is soon succeeded by weakness, numbness, or sleep; and instead of warming we become more susceptible of cold. The medical men have observed, that after having taken strong drinks, that the greater number of persons suffer from cold in northern countries.

A scholar has shown more evidently the destructive result. He maintains that the duration of life may be calculated by the number of pulsations, which indicate the action of the heart. Thus a life of seventy years, has sixty pulsations a minute, giving a total of 2,207,520,000 pulsations, and as by the use of spirituous liquors, the pulse is raised to seventy-five pulsations a minute, it follows that if the blood circulates often with that rapidity, the same number of 2,207,520,000 pulsations are obtained in fifty-six years; from whence it follows that life will be abridged fourteen years.

In short, it is proved by the most complete evidence in detailing and analyzing the process of distillation, that the result is, that from the preparation of strong drinks, it is impossible that they should contain any nourishing or strengthening particles.

A generous physician, Dr. Laroche of Posen, made, 12th March, last year, an appeal to his brethren at Prussia, and the North of Germany, in order to ascertain what, from their experience, was the influence of strong drinks upon health. The number of memorials which he has received has been so great, that he has determined to publish a national collection (National Eutachten), as a monument raised to temperance. In the month of June, 1846, he projected a scheme to which thousands of subscribers have given in their adhesion, which may be hailed as of great importance for the future.

The engraver is come to the aid of the author.

Dr. T. Sewall, of North America, has drawn the inside of the stomach, to show the interior when there has been abstinence from strong drinks, or moderate usage, or immoderate, or when the patient has yielded to the *delirium tremens* of drunkards.

He went farther, he profited by an extraordinary circumstance. An inhabitant of Canada, named Martin, while hunting, received a shot which pierced his stomach. The cure could not be effected without leaving the wound open, by which they might examine the coats. From repeated experiments they saw, that after having drank a small quantity of strong drinks, the stomach contracted a red colour, at the same time the water lodged in the intestines became thick, from which it was demonstrated that even a small quantity is prejudicial to health.

Dr. Sewall has published the plates which have represented these different objects; they have produced a universal sensation. They have been exhibited in schools, so that they might impress the young men with a salutary alarm. A collection has also been deposited in each of the vessels and steamers of the American navy. The estates of New York, have granted 3000 dollars for that purpose.

These plates have also been offered to many foreign sovereigns. The King of Prussia, has given his collection to Professor Kranickfeld, of Berlin, ordering that they should be reprinted for Germany, and he has presented the American Editor with a gold medal, accompanied with a very flattering letter, dated 4th December, 1843. The King of Holland has sent the copy presented to him, to the Temperance Society in the Netherlands, as an evidence of the interest taken by him in this national cause.

To conclude, such importance has been attached to publications, that after having printed a great number of pamphlets, a popular work has been distributed, entitled *On the bad effect of strong drinks upon health and life*, which have been sold by thousands at the price of one penny for fifty copies.

We have no doubt, that so many devoted authors have succeeded in making proselytes, and they experience a real happiness in receiving the testimonies of gratitude of those who have renounced this fatal habit. These proselytes do not hesitate to declare, that now they breathe more freely, that they are better, feeling happy to have recovered their liberty; to be no longer the slaves of strong drinks; work is less painful and their family happier, "I have lost nothing, I have gained much," said one of them in addressing himself to God, with gratitude. "Formerly," said another, "I was forced to blush, now I dare raise my eyes before my equals." A third stretched his arms and cried, "See they no longer tremble."

In fact, the numerous facts collected by medical men, prove the satisfactory health of those who abstain from strong drinks. At Albany, with a population of 25,000 souls, there are 5,000 members of the Temperance Society. When the cholera made its ravages there, out of 25,000 inhabitants, 336 died, there were but two that belonged to the Temperance Society.

(To be continued.)

A CHANCE FOR TEETOTAL IMMIGRANTS.—One thousand workmen are wanted at the Central Railroad in Michigan, west of Talamazoo. No liquor is allowed on the road, and no labourers are employed who are liquor drinkers.—*Boston Traveller*, United States.

EXTRACT FROM THE TWELFTH ANNUAL REPORT OF THE BURY TEMPERANCE SOCIETY.

How should we feel in reference to a man, the head of a numerous family here, who while his children and dependents were complaining of a scarcity of food, was found destroying, or converting into a useless, an injurious beverage, the *one-fourth* of all the flour that he could procure? Surely we could not consider him to be other than inhuman or insane. What should we think of the commander and officers of an emigrant ship, on her way to a distant port with several hundred passengers on board, all depending upon her stores for subsistence, if we found them employing a portion of their crew in the work of destroying one-fourth of their stores, whilst as a consequence, the price of the remainder was increased, and some scores of the passengers in the steerage—the poorest, the most needy—were suffering all the pangs of hunger, and some dying of actual want? Should we not regard such conduct as most inhuman? But suppose that instead of burning the grain or throwing it overboard, they were to take the one-fourth and put it into a mash-tub, and by various means produce from it a liquor that would have a tendency, when partaken of, to destroy all order, corrupt morals, excite bad passions, and spread disease and death around, would their crime be less? Surely every one must see that this would be an aggravation of their guilt, as the grain would be worse than lost—made injurious.

And yet this is somewhat like what the distillers, brewers, and vendors of intoxicating beverages in this country, during the past season of great distress, have been doing; and the consumers of those drinks have been patronising them in this destruction of 25 per cent. of what is necessary to keep the people of this country in comfort. Surely whilst it is meet and right that every prudent measure science suggests, be adopted to increase the productiveness of our soil, and to apply a remedy to the disease of some of the products of our country, it is still more our duty "to put away from us the evil of our doing"—to put an end to this wholesale, God-insulting, man-destroying waste.

It has been computed that the grain necessary to make one quart of strong beer, would keep a man from starving one day; and that the grain necessary to make one gill of whisky, would, ground into oatmeal, give in plain, wholesome food, a breakfast to a man, his wife, and three children. Does not humanity—religion—cry, especially in times of famine, "cease making the beer, the whisky, without which men can very comfortably live; and let the men, women, and children have the grain, without which they cannot live."

The adoption of this simple remedy by all our countrymen, would drive famine from our shores—would rescue thousands from want—would direct the energies and capital of thousands more into other and better channels of labour—and would give an impetus to every branch of our national industry.

But there is another, and a most solemn view of this question to be taken. There are in this town licensed for the manufacturing and vending of these liquors, 124 places of every grade of respectability. There are 14 other places where British wines, all of which are more or less intoxicating, are sold. There are of these open on the Lord's day, 122. In five of the beer-houses common prostitutes are kept. To counteract the baneful influence of all these, there are fewer than 20 Sabbath-schools in the whole town, and only about 18 places of worship of all denominations;—122 synagogues of Satan open on the Lord's day—places of worship under 20!! Men and brethren, are these things so? Must not the bare mention of the numbers chill our blood?—the intoxicating lava of

strong drink pouring forth from 122 openings every Sabbath, and some of them the vilest of the vile, with all the fearful aggravations of prostitution; and it appears that in the worst of times these places are frequented. If such are the awful facts of the case, will not all who wish their fellow-men to be fed, and to be clothed,—all who desire to see education spread, and morality prevail,—all who wish to see the Sabbath honoured and kept,—and all who pity the souls of men, and are praying for their salvation,—*arise*, and, by enlightened vigorous efforts, labour to arrest, to overcome this evil? Let us all resolve upon the accomplishing of this—not by mob-law, riot, or force—but by abstaining from the use of these drinks ourselves, and by labouring to convince others that it will be well for them to “do likewise.” In order to this, let the young be especially the objects of our care, and by Juvenile Societies in connexion with our Sabbath-schools, day-schools, and, where practicable, boarding-schools, as well as with every religious society, try to raise a barrier against the encroachments of an evil which affects us vitally in our trade, the supplies of food, the morals of the people, the purity and energy of our churches, and the healthy and vigorous character of all our religious institutions. Then, in the name of these various momentous and solemn interests, we urge all the serious and moral of our country to act. The cause is good. Take your stand upon the sure ground of total abstinence. Strive manfully for it; and “may God defend the right.”

A DRUNKARD'S FATE.

When residing, some five years ago, in one of the towns of Western Pennsylvania, I had occasion to visit a tavern, in the immediate vicinity of the town, in search of a young man, an acquaintance of mine. While there, I was introduced to a fine healthy-looking man, about forty years of age, who told me that he was from the same part of England as myself, and invited me to take a glass with him, but being a teetotaler, of course, I refused to do so. After leaving the tavern, my young friend, (who at that time was not a teetotaler, but has since become one, and is now I believe zealously labouring in the cause), gave me a brief history of the man's life, which in substance was this:—When he left England, for America, he was a respectable young man, a good mechanic, and a local preacher among the Wesleyans. He very soon procured employment in one of the iron-works of Pennsylvania, and connected himself with the Wesleyans there. He lived to be highly esteemed by the people of the place, and his preaching was acceptable and profitable to not a few.

In the course of a few years, he was induced to abandon his mechanical labours, and devote himself entirely to the ministry. He was appointed to a station in the state of Ohio, and there laboured with some success; but, calling in the assistance of alcoholic drinks, to enable him (no doubt, as he thought) to prosecute with greater assiduity, the work of calling sinners to repentance, he was deceived thereby, was detected in a state of intoxication, cited before his brother ministers, censured, and suspended. In the course of a short time, he acknowledged his folly with humility and contrition, and promised well for the future, he was restored to the confidence of his brethren, and was removed to a station in Pennsylvania. After labouring there a time, he again became the victim of alcohol, was again cited before his brethren, tried, found guilty, and expelled from the society. To obtain bread, he resumed his labours as a mechanic, but continuing to indulge his appetite for intoxicating drinks, he got from bad to worse. He was the constant patron of the taverns, where he quoted passages

from Holy Writ only to torture and ridicule them, to the amusement of his companions. A few weeks after my interview with him, he was heard to say, “they are after me,” alluding to those imaginary supernatural beings, which dance before the vision of those affected with *delirium tremens*, “they are after me, but they shall not take me alive.” He crossed over the Ohio river to visit a friend residing on the other side, taking with him his work-book for his friend to examine, and inform him how he stood with his employers; while in the house of his friend, who had gone into an adjoining room for an ink-stand, he took a razor from his pocket, and put it to his throat! and fell weltering in his blood!

Such was the end of one, who, after preaching to others, became himself a cast-away.

“Let him that thinketh he standeth take heed lest he fall.” J. A. N.

(From the *Guiana Congregational Record*.)

When in England about seven years ago, a minister of considerable reputation and of extensive usefulness in the christian church, hearing that we were from British Guiana, waited on us, expressing much anxiety about his brother, who he believed to be in Demerara. After directing us where to make inquiry concerning him, he said, “But I am afraid his is a lost case. My brother may be regarded as the spoiled child of the family. His father's heart was wrapped up in the life of the lad, and he was tenderly loved of his mother. His faults on these accounts were hardly observed, while parental fondness was willing to regard every serious look as a sign of unwrought piety. Nothing short of future eminence in the Gospel ministry was anticipated for him. My brother's taste, however, eventually discovered that these fond hopes were not to be realized. He chose to go to the West Indies, and has been variously occupied for years in Demerara. But we can learn nothing definitely from him, nor any thing satisfactory from others. He has, I am sorry to say, shewn himself unworthy of those fond attachments which had been cherished towards him: and I am deeply concerned for the salvation of his precious soul; which, however, I greatly fear will perish for ever! If you will kindly inquire for him at Dr. —, you will learn where he is, and I will take it as a great personal kindness if you will speak faithfully to him about his eternal interests. I have reason to believe concerning my other near relatives that they know Christ crucified in whom they have found salvation. And we are all concerned about his.

This duty was undertaken with feelings of solemn interest, being fully persuaded that this was not a solitary case in Demerara. Soon after our return we waited on Dr. —, and inquired if he was acquainted with a Mr. —? “Yes,” he replied, “I knew him very well. I was intimately acquainted with him.” “Could you inform me where I might find him, or favour me with his address?” With a serious countenance, the Doctor answered, “Mr. — was a young man of good disposition enough, but too much accustomed, I am sorry to say, to drink to excess. Being well acquainted with him, as he was not unfrequently at my house, I warned him that he might fall a victim to this habit. And so it was. At such a time he was removed from this stelling, in a state of confirmed *delirium tremens*, to the Colonial Hospital, where in a few days afterwards he died!

A SERIOUS WARNING TO TIPPLING PROFESSORS.

Another instance of the awful effects of intemperance recently occurred in the neighbourhood of Stirling. One Joshua Allott, a workman on the Scottish Central Railway, came from Yorkshire some time ago, where he had been a consistent member of the Wesleyan body. He joined that body here, but subsequently fell into intemperate habits. Having been for some days in a state of intoxication, and hearing that some of his companions had gone to Castlecary upon business, he set out after them, but missing them, he proceeded forward to Glasgow: while passing through the tunnel, he attempted to get from one carriage to another, when he fell between them upon the rails, and the remainder of the train passed over him. He was taken up and carried to the Infirmary, where he died in extreme agony. So fearfully was his body mangled, that it could not have been identified but for some sailor's marks upon his arm. Is not this another instance of what intemperance is doing to the Church of Christ? How much longer before ministers and people will see and do their duty?—*National Temperance Advocate.*

THE RELIGIOUS BEARING OF THE TEMPERANCE QUESTION.

(An Extract from the *Temperance Lever.*)

The temperance movement is the result of increased knowledge respecting the laws of our nature and the influence of an intoxicating beverage upon the human frame. In exact relation to the extent of our knowledge, is our individual sin in adopting or not adopting the total abstinence principle. Doubtless, if our worthy ancestors had discovered that the use of arsenic and water was agreeable, and that the human frame might be so addicted to its moderate use as not apparently to suffer from it, there would be no sin in taking it, till it was discovered that by a law of our nature, the moderate use invariably tended to the immoderate use, and [that] the moderate and the immoderate use were both injurious to society: the one silently undermining the human frame and preparing the way for disease and premature death; the other manifesting its injurious influence by the derangement of the mind, and by causing those under its influence to violate all the known laws of God, causing crime and disease to abound in the land. Such is it with alcohol.

With this knowledge there is sin, if we do not use all lawful means to arrest the progress of this evil. There is sin if we sanction the continuance of a practice which naturally tends to evil, and which our increased knowledge has taught us may be abandoned with impunity. The second great commandment is, thou shalt love thy neighbour as thyself. The precepts of the New Testament teach us that if we love not man whom we have seen, we cannot love God whom we have not seen. The precepts of the New Testament teach us that we are to forego our own present and private gratification for the good of others,—that we are not to seek pleasure, but the benefit of our fellow-creatures and the glory of God. The temperance movement, then, is not only consistent with these, but with our existing knowledge upon the subject, connexion with the temperance movement, so far as that movement is conducted in a christian spirit, becomes a religious duty.

There is one portion of Scripture which is seldom appealed to as confirmatory of the present important movements in religion and morals. It is perhaps well not to dabble in things too deep for

us; but I see no reason why the prophecies of the old Testament should not be better understood than they are. There are two I cannot resist alluding to on the present occasion. "Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people."—*Isaiah* lvii. 14. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people."—*Isaiah* lxii. 10.

Nothing could more beautifully depict the character of the present great movements amongst civilized nations. It is true that all the "stones" and "stumbling blocks" are not being gathered out by persons who are anxious to travel on the highway of righteousness themselves, but there are many sincere, earnest and enlightened Christians co-operating in these movements,—men who are not working from selfish or interested motives—men who are actuated by a love for God and man. And why should they not co-operate even with the scavengers and navvies of the moral world? The labour of the scavenger and the navy is honourable; what Christian scavenger or navy would refuse to labour at the same work with the ungodly ones? Let all of us who love our fellow-creatures, but especially such of us as call ourselves christians, set ourselves earnestly and heartily to the work of gathering out the "stones," of removing the "stumbling-blocks," and of preparing "the way of the people."

Literary Notices.

A Tract for the Times, by WILLIAM GAWTHORPE. Houlston and Stoneman, Paternoster Row. Price One Penny.

This is a well written tract on the Sunday Traffic in intoxicating liquors, by one who has evidently given great attention to his subject. The author discusses with much tact and ability the following topics:—

1. Reascus for preferring at the present time an effort to obtain the prohibition of the Sunday Traffic, rather than the entire abolition of the License Laws.
2. The necessity existing for Legislative aid to accomplish the object in view.
3. The right and duty of the friends of temperance, and the people generally, to promote the effort.
4. The beneficial results likely to follow the enactment of such a law.

We have read this production with feelings of great interest, and without quoting from its pages, where all is so excellent, we will leave our readers to purchase to read and to circulate this seasonable "Tract for the Times."

The history of the Origin and Success of the advocacy of Total Abstinence from all Intoxicating liquors. By JAMES TEARE. London: Charles Gilpin, 5, Bishopsgate Street. Price Sixpence.

The seventh thousand of this truly important and interesting history has just issued from the press. It is an enlargement on former editions, and is written in Mr. Teare's own peculiar and forcible style. It is, we think, a shame to any man not to have made himself acquainted with the rise of the great temperance reform of this country, and from whom could so faithful a sketch be expected as from the pen of one whose fidelity is above all suspicion? Such a work had long been needed to set at rest the question of the origin of the Temperance movement; and we are ourselves personally obliged to our friend Mr. Teare for this history, which will remain a record to be consulted in future times; when this great English apostle shall be gathered to his fathers.

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THE

NATIONAL TEMPERANCE CHRONICLE

AND

TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

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FEBRUARY, 1848.

[PRICE 1d., STAMPED 2d.]

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OUR MISSION.

Todd, in his Student's Guide, tells of a man who was cutting a path through the snow, on a very snowy morning. He worked hard, but as he laboured without rule or order, his progress was slow. Tired at last with his fruitless efforts, he stood and surveyed his work, and then took his spade and marked out on both sides the task he had to perform. He then set to work with vigour, and in a few minutes had removed more snow, and that with much more neatness, than he had in the previous half an hour.

The grand secret of success in every undertaking is to understand thoroughly the business upon which we are entering. Without such knowledge, grievous faults will be inevitably committed, and much of what would be otherwise hopeful and promising, will be destroyed. The Temperance cause, in our opinion, has seriously suffered on account of its object, and the best means for its attainment, not being thoroughly understood. Our mission is to do war with the drinking-usages of society, but, like Todd's snow-digger, in too many instances, we have set to work without marking the edges, and a sad work we have made of it.

We would not assume to ourselves the censor's chair, and pronounce uncharitable judgment on the noble efforts that have been made by disinterested and worthy individuals and bodies, however mistaken we may deem their policy, and however ill-adapted we may consider their proceedings. Rather would we cry "Well done!" approvingly for the past, and humbly offer a friendly caution for the future. Very few of us will have the courage to deny, that we have anything to learn from the American snow-man.

The mission before us is great. Its wide-spread and untold bearings are yet hardly understood by the most eminent friends of our cause. What a mighty change must occur in society before all its drinking usages will be abolished, and before the world will bow to the sceptre of sobriety? What

light must burst on the lands, and what a mass of solid thought must be awakened. Drinking usages prevail from the splendid residences of royalty, down to the abode of unmitigated misery: king and beggar, and beggar and king, are alike wedded to their absurdities. They meet us at the threshold of being, and often earlier, and watch us till the last green sod is placed on our long home. Like the frogs of Egypt, they creep to every room, and make known their presence in every apartment. They are licensed by law, and sanctioned by lust. They sit by the judge on the bench, and put the halter around the neck of the wretched form before him. They comfort the divine, and cheer the prostitute. They are equally loved by both, though, perhaps, in all cases, the one is not so zealous in their defence as the other. They impoverish the many and enrich the few. They are supported by powerful and combined interests, who have gathered around them the sanction of ages, and the presumed recommendations of Divinity. Such is the system we have to overthrow. Is there a man among us who does not tremble at, as well as magnify, our mission? If right-hearted, we trow not.

Let us then ever remember our mission. Let there be an ever-abiding impression on our hearts, that we have undertaken to overthrow entirely the drinking-usages of all countries, and to promote the universal disuse of intoxicating drinks as common beverages. This is to be the one great work of our lives. To other matters we may and must attend as men, citizens and Christians, but here is the field on which we are to display the most active energies of our being, and to put forth our most vigorous, as well as most indefatigable exertions. And it is but seldom that we can find in the annals of our world, a more glorious mission entrusted to human agency. But the battle must needs be long and arduous, and probably the flowers of many springs will bloom and wither over the graves of the earliest friends of our cause, before our triumph will be complete. If such should be the fate of all of us, who are

now engaged in the contest, let us so conduct ourselves that at the close of his day, each may exclaim, "I have fought a good fight."

As our work is so great, it will be our wisdom to concentrate our strength on the most vulnerable points of the drinking-system. Let us keep before the public its ruinous expenditure, and teach them how the land groans under the burden of drunkenness. Let us shew how paupers, lunatics, thieves, prostitutes, robbers, and murderers, are being continually manufactured by its instrumentality, and who inflict upon the whole land an incredible amount of expenditure, misery, degradation, suffering, and national disgrace. To our religious men, and our religious and benevolent societies, let us explain how the drinking-usages destroy what they build, and curse what they bless. They contribute to feed the hungry, and their contributions find their way to pamper the publican. They give alms to clothe the naked; the clothes are taken to the pawn-broker, and the money replenish the gin-shop coffers. They distribute tracts, religious books, and the Holy Bible; our drinking-customs deaden the moral feeling of those who receive them, so as to make their perusal of "non-effect." They send missionaries to the ends of the earth, and to the distant isles of the sea, to proclaim the glad tidings of salvation and to bring the lost back to the fold of God. Their voice is heard with gladness. The man-eater casts aside his ferocity, and becomes a little babe. The mother, who can hardly remember the number of her murdered infants in the days of her ignorance, weeps for the dead and prays for the living. An earthly pandemonium is changed into a moral Paradise; but alas! speedily as if on the wings of the blast, our drinking-usages follow the messenger of peace;—the scene of moral beauty that once met his eye proves to be a dissolving view,—a very "Paradise lost,"—as the fiend has been at work there. Nor has he any hope of seeing "Paradise regained," until the fiend is expelled the land, and sobriety is restored to its primitive honours. Armed with moral means, and furnished with spiritual appliances, our christian men and christian societies seek to reach the human soul, and make it captive to the obedience of Christ, forgetting that the gospel is no more intended to produce an impression upon a man under the influence of intoxicating drinks, than upon an idiot or a madman. It is intended for men under the influence of reason, and not for those under the sway of temporary or habitual madness. We have seen men estimable in all the affairs of life, honest, truth-telling, and very moral when not under the influence of the mocking-cup; but then their good qualities seemed to vanish away like the morning dew. We have spoken to such men, we have heard their confessions, and have seen their tears; we had strong reasons for believing that they really lamented their transgressions, but alas! their repentance lasted no longer than the terms of their abstinence. They again trusted the destroyer, and again they were disgraced. These then are truths to be made prominent in our mission. Men of God! Will you or will you not understand our mission? We solemnly tell you it is no laughing matter. Whatever may have been our

errors, your responsibility is fearful, and in no wise affected by them. If we employed unsuitable agency, we did the best we could,—you were not with us to guide our movements. If our language has been coarse and intemperate, it was not chastened by your presence, nor softened by your advice. If our movements have been ill-advised, bear in mind that you, as you ought to have done, did not appear to lead us. If we have grievously erred, our errors were aggravated by your coolness and disheartening distance. Teetotalism is not now, nor will it ever become a legitimate subject of complaisant success over the wine glass after dinner. The destiny of myriads is bound up with it. Men for whom the Saviour died, are affected by our mission, and of them you will have to present your account amidst the awful and over-powering realities of dissolving worlds! Oh think! solemnly think how awful will be the doom of those who wilfully neglected infallible means for improving, to a great extent, the moral condition of man! Brethren, beloved! the thought of this last audit has often oppressed our souls, and with all respect and humility, yet with deep earnestness we implore you to consider our mission.

PHYSIOLOGY FOR THE PEOPLE.

DEPENDENCE OF LIFE UPON LIQUID.

[From an article in *Howitt's Journal*, by Dr. W. B. CARPENTER.]

If a continual supply of liquid be as requisite for the maintenance of life as it has been shown to be, the question arises, What kind of liquid is the most beneficial, or may a mixture of different liquids be employed with advantage? This question we propose now to discuss. It is one of vast importance; because upon its determination rests the propriety or impropriety of the habits of a large proportion of the population, both rich and poor, of this and almost every other civilized country, whose accustomed beverage includes a liquid, alcohol, the properties of which are altogether different from those of water, and are such that it must do positive harm if it does not do good.

It has been already pointed out that a large quantity of liquid exists in the organized textures of living beings, and that the proportion is greater the more active are the functions of those textures. This liquid is invariably *water*. If we dry a seaweed or a mushroom, a moss or a fern, a grass or a rose-tree,—any kind whatever of vegetable fabric,—we drive off nothing but water and volatile oil, leaving the solid matters behind. True it is that alcohol is obtained from vegetable substances;—that beer is brewed and gin distilled from the sugar yielded by malted barley, rum from the sugar of the sugar-cane, and brandy from that of grapes and other fruits. But the alcohol could not be *directly* obtained from these sources; for it does not exist in them. The nearest approach to it which they present is sugar; which substance is prepared in the plant for the nourishment of growing parts. It is only by a process of decomposition or decay (for this is the real nature of fermentation), such as never takes place in the growing plant, that this solid substance is converted into the liquid, alcohol. A further change of the same nature would change it into vinegar; and the putrefactive fermentation which corrupts this is nothing else than the last stage of the process. If either of these changes

were to occur in the sweet juices of the living vegetable, it would speedily be fatal; for alcohol acts as a decided poison to the plant even when considerably diluted with water. No other liquid than water can afford that which is necessary for the seed to germinate, for the leaves to unfold, for the branches and roots to shoot forth, for the flowers to expand, and for the fruit to swell. It is water that is taken in by the roots, holding dissolved in it certain of the mineral substances of the soil; it is water which forms all the liquid portion of the sap that rises in the stem and branches to be perfected by the agency of the leaves. It is water which unites with the carbon derived from the atmosphere to form the various compounds that contribute to the extension of the fabric of the tree, or that are stored up in its cavities. And even when other liquids are produced within the vegetable,—such as the fixed oils (rape, linseed, walnut, &c.),—or the volatile oils or essences (otto of roses, essence of lemon, oil of cinnamon, &c.)—these owe their existence to water, being formed by the combination of its elements with carbon through the agency of the green cells of the leaves.

It may be further remarked that the activity of all the processes of vegetation corresponds with the amount of fluid exhaled from the leaves, by the function resembling the perspiration of animals. If a plant, perspiring actively under the influence of a bright, warm sunshine, be carried into a dark room, the exhalation of liquid ceases; but the absorption by the roots ceases also, (or is at least very much diminished) until the light and warmth are restored, and the loss of liquid by the leaves recommences. The larger the quantity of water which thus passes through a plant, the more solid matter does it gain; since, although the amount dissolved in it be exceedingly minute, it is enough to be of consequence to the plant, which thus extracts for itself in a short time that which is yielded by many times its own bulk of liquid. As long as the plant is freely supplied with water, it may continue to exhale to any extent without injury. It is only when the quantity exhaled exceeds the supply which the plant can gain by absorption, and the proper quantity of water in its tissues is thereby diminished, that the loss of fluid from the leaves is really weakening and injurious.

Now, with regard to animals, precisely the same holds good. Whatever animal tissue we deprive of its liquid by drying,—whether the soft mass of a jelly-fish, or the hard shell of a crab,—the soft nerves and muscles of a human body, or its hard bones and teeth—we drive off nothing but water. It is through this liquid alone that all the active functions of animal life are carried on. It is water alone that can act as the solvent for the various articles of food which are taken into the stomach; the gastric juice itself being nothing else than water, with a small quantity of animal matter and a little acid, which form with the albumen, &c., of the food new compounds that are capable of being dissolved in that liquid. It is water which forms all the fluid portion of the blood, that vital current which permeates the minutest textures of the body, and conveys to each the appropriate materials for its growth and activity. It is water, which when mingled in various proportions with the solid matter of the various textures, gives to them the consistency which they severally require. And it is water which takes up the products of their decay, and conveys them, by a most complicated and wonderful system of sewerage, altogether out of the system. No other liquid naturally exists in the animal body; save the oily matter of

fat, which is derived from the plant, and which is stored up chiefly to serve as respiration-food.

It might be inferred, then, that water, in addition to properly selected articles of solid food, would constitute all that the wants of the system can ordinarily require. And there is abundant evidence that the most vigorous health may be maintained, even under very trying circumstances, without any other beverage. This is demonstrated, not merely by the experience of individuals amongst civilized communities, who have purposely abstained from every other kind of drink; but by the condition of whole nations previous to their acquaintance with fermented liquors. Where, for example, shall we now meet with greater power of endurance than was displayed by the North American Indians, before their race became deteriorated by the introduction of European vices? The question cannot be decided by the amount of strength which can be put forth at a single effort. It may be freely admitted that when the body is exhausted by fatigue, an alcoholic stimulus may impart a temporary strength, which shall enable the next effort to be successful in doing that which could not have been accomplished without it. But there is strong reason to believe that the power of sustained exertion is thereby impaired; and that those who habitually have recourse to this stimulus are really doing themselves a great deal more harm than good. In like manner, it may be admitted that many of those mental productions, which are most strongly marked by the inspiration of genius, have been thrown off under the stimulating influence of alcohol. But it does not at all follow that the individual who produced them, or the world at large, have benefited thereby; for all experience shows that steady and prolonged mental labour is better borne the more completely all stimulants are avoided; and in every case (I believe) in which genius has depended for its power of exertion upon alcoholic excitement, it has been short-lived,—so that though it may shine with a soberer lustre without such aid, the light is steadier and not so early quenched.

In considering the effects of various beverages upon the system, we may altogether leave out of view those which owe their peculiar qualities to the solid nutritious matter they contain—such as milk, broth, &c.—since these should be ranked merely as food reduced to a liquid form by being diffused through water. And in regard to tea, coffee and cocoa, a few words will suffice; since, unless they are taken in undue strength, or in excessive quantity, they have no powerful effects upon the system. It is a very remarkable fact, that when the peculiar extracts of these three substances drawn out by boiling water are reduced to their simplest and purest forms—in which state they are known to chemists as theine, caffeine, and theobromine—they are found to have very nearly the same composition. And the active principle of Maté, or South American tea, is believed to be of the same nature. Thus it appears that in various parts of the world, mankind have discovered plants of very different characters, which contain a substance that has a pleasant influence upon the system, and which they employ in nearly the same manner,—the use of tea having come to us from China, of coffee from Arabia, and of cocoa from Mexico. The last of the three contains a considerable quantity of oily matter, which renders it, for those with whom it agrees, an article of diet of great value in supplying combustible material. It is difficult to understand on what the peculiar refreshing power of these beverages depends. They cannot

be said to have a stimulating influence, unless they are taken in undue strength and quantity; for it is not found that the habitual use of them (as in the case of alcohol) deadens their influence, no increase in the amount taken being required for the continued production of the same effect. The peculiar chemical principles they contain are not adapted to nourish any of the tissues of the body, and the mode of their action upon it is at present quite unknown. We may regard them, when employed in moderation, as—to say the least—*innocent* beverages; the grateful flavour of which renders them agreeable, whilst their warmth is frequently very useful in helping to keep up the temperature of the body. But there can be no doubt that, when employed in excess, tea and coffee have a *stimulating* influence upon the nervous system; increasing its activity for a time, and thus enabling the midnight student to prosecute his labours when he ought to be reposing; but, like other stimulants of the same nature, leaving a subsequent exhaustion from which it requires a long period of rest to recover. The oily matter contained in cocoa causes it to disagree with some persons of “bilious” temperament; and in general this beverage is better adapted to those who are exposed to cold, and who require a considerable supply of combustion-food, than to those who habitually live in a warm atmosphere.

In considering, in the next place, the effects of the various beverages of which alcohol forms the principal ingredient,—such as distilled spirits, wine, beer, cider, &c.—we may leave out of view the amount of solid, nutritious matter which is dissolved in them; for this is so extremely small, as not to be worth consideration. The greatest quantity exists in malt liquors; but a gallon of the most potent of these contains far less albuminous matter (or tissue-food) than a penny roll; so that they cannot be at all compared in this respect to milk, soup, &c. The influence which these beverages exert upon the system is attributable, therefore, almost solely to the alcohol they contain; and we shall now inquire into the mode in which this liquid operates on the body.

In the first place, then, it may be stated as an unquestionable fact, that alcohol cannot be converted into muscular tissue or flesh. Alcohol,—like sugar, starch, &c.,—consists of the *three* elements, oxygen, hydrogen, and carbon, alone; and we have no reason whatever to believe that any of these substances can be united with nitrogen in the animal body so as to become tissue-food: this being furnished, as we have seen, either by the flesh of other animals, or by substances having exactly the same composition which are prepared by the agency of plants. Now the muscular force which man (or any other animal) is capable of exerting, depends upon two conditions—the size and vigour of the muscle, and the strength of the influence sent into it from the nerve. We are all conscious of greatly-increased power in making an effort when we are confident of success; whilst a doubt serves to unnerve us. We see the extraordinary force which even a weak female is able to put forth under the excitement of maniacal rage, of self-defence, or of desire to protect her helpless offspring; whilst, on the other hand, we see the finely-developed muscular system of the most athletic man become altogether powerless by some injury to the nervous system which prevents it from calling the muscles into play. The degree of force which can be put forth for a *short time* seems to depend chiefly upon the amount of nervous energy which can be called up. But the power of

continued exertion depends in great part upon the due nutrition of the muscular system. Every movement that we make (as we have remarked on several occasions) involves the death and decay of a certain amount of muscular tissue; and if this be not replaced by a new growth, the muscle gradually loses strength, so that no exertion of nervous power can in the end call forth a vigorous action. For this new growth *rest* and *material* are required, and alcohol can supply neither of these. If, under its influence, the exertion be prolonged for a time, then a greater quantity of muscular substance is destroyed, and a longer rest and a larger supply of material become necessary for its replacement. Hence the supposition of the influence of alcohol in *sustaining* the muscular strength is altogether unconfirmed by scientific inquiry: we shall presently see whether it is borne out by experience, when its results are carefully tested.

(To be continued.)

INTOXICATING DRINK.

(FROM THE DAILY PRESS.)

[The following are a few extracts from the daily press. As the result of the drinking system of society, we invite serious attention to them.]

MARLBOROUGH-STREET.—A young man of fashionable exterior, who gave the assumed name of Robert Wilson, was charged with having a pair of loaded pistols in his possession, with intent to commit suicide.

From the evidence of Webb, one of the waiters at the Colonnade-hotel, Haymarket, it appeared that the defendant had been staying at the hotel for the last week or ten days. The defendant for several nights past had been in a state of intoxication. On Saturday the defendant loaded a pair of pistols, and said to witness that he must not be surprised if he did not see him again. The waiter believing that something serious was intended, followed the defendant, and caused him to be taken into custody by the police.

The defendant admitted that he had been drinking too much wine, and that his mind had become excited by excess; but he denied that he intended any act of violence towards himself.

MR. BINGHAM required the defendant to provide two good bail, as the best means of ensuring his safe delivery into the custody of his friends.

The defendant is reported to be a near relative of a distinguished and wealthy family.

WORSHIP-STREET.—Jane Gough, a young woman, was charged with having by her negligent and drunken conduct caused the death of her male infant, four weeks old.

Inspector Gravestock, of the G division, stated, that the prisoner, who was very much intoxicated, was brought in custody to the Featherstone-street station-house at a late hour on Saturday night, with an infant in her arms, and, as it was quite manifest that she was not in a state to be entrusted with it, he sent the child to the workhouse, to insure its safety till the morning, and detained the prisoner upon the charge of being drunk and incapable of taking care of herself. On the following morning the infant was sent back by the workhouse authorities, and, as she had then recovered from the effects of her intoxication, it was restored to the prisoner, who was then liberated upon her own recognizance to meet the charge on the Monday. Between 9 and 10 o'clock that morning, she surrendered herself at the station in discharge of her recognizance, but without the child, for the absence

of which she accounted by stating, that upon awaking that morning at her lodgings in Radnor-street, St. Lukes, she put out her hand to feel for the infant, which had been previously lying at her side, and, finding that it was quite still and cold, got up to procure a light, when, upon holding the candle over it, she discovered that it was a corpse. Suspecting, from the state the prisoner had been in, that it might not have come to its death by fair means, he sent for Mr. Mather, the divisional surgeon, with whom he proceeded to the prisoner's lodging, and found that it consisted of a most wretched apartment at the end of the passage, apparently intended for a sort of washhouse, upon a table in which, the only piece of furniture in the place, the body of the dead child was lying. Upon the floor in one corner of the room was an old piece of carpeting, which was evidently used for a bed, and the only thing like covering to be seen was a small cradle-blanket almost reduced to a web. On examining the child, the surgeon expressed an opinion, from the general appearance of its body and great discolouration about the mouth, that it must have died in convulsions, occasioned most probably by neglect and the severity of the cold to which it had been exposed. Having subsequently ascertained that the prisoner, after leaving the station-house on Sunday morning, had been seen reeling about the streets for some hours with the child in her arms, he felt it his duty under such circumstances to alter the original charge of simple drunkenness to the more serious one above mentioned.

Police constable Macdonald, 24 G, stated, that while passing through Hatfield Street, St. Luke's, at a quarter to two o'clock that morning, he heard a scuffling noise in the passage of one of the houses, from which the prisoner was at the same moment ejected by a man who lived there, who complained of her unwarrantable intrusion, and on whom the prisoner retorted that she had entered it by his invitation. Perceiving that she had an infant under her cloak, which was crying piteously, and that she was very much intoxicated, he advised her to take it home, and followed her into Golden-lane, but there lost sight of her.

A second constable deposed to seeing the prisoner at about two o'clock, very drunk, the child still screaming, and that upon his asking her to give it the breast, she said that it could not or would not take it.

Evans, 245 G, stated, that shortly before three o'clock the same morning, he met the prisoner in Old-street with the child, which was then screaming violently, and that shortly after he found her attempting to enter the door of her own house in Radnor-street, upon at last opening which she fell forward upon her face. She was endeavouring to get up, when the infant uttered a piercing cry, and he told her that unless she took more care of it, she would certainly kill it; to which she gave him a snappish answer and shut the door.

When called upon for her defence, the prisoner, who displayed not the slightest emotion, denied that she was so much intoxicated as had been represented, and declared that she was perfectly capable of taking care of her child, which, she said, she had covered with her own clothes as soon as she reached home and placed by her side, but that upon waking up in the morning, she found that it had expired in the course of the night, as she had before stated to the inspector.

Mr. HAMMILL said, that as the production of the medical testimony was indispensable, and he had no hesitation, after the evidence he had heard, in detaining the prisoner, he should order her to be

brought up again in the course of the week, to await the result of the *post mortem* examination.—*Dec. 14th, 1847.*

STARTLING FACTS.—The *Lincoln Mercury* says—“The practice of taking opium, laudanum, ether, and morphia, has increased, and is increasing, amongst the population of the fens of Cambridge-shire and Lincolnshire to a frightful extent. It obtains amongst the aged, the infirm, and the young, and it is confined to neither sex—old men, old women, and young women are equally its victims. It may be safely averred that every second customer who visits the druggist's purchases opium, laudanum, or some opiate or narcotic, whilst every second customer of the grocer is a purchaser of tobacco. It is common to see the man or woman of 20, 30, or 40 years with cadaverous countenance, tottering frame, and palsied step, daily going for his or her sixpennyworth of poison; and we have heard of yearly bills of £20 in one family for opium and laudanum! In the town of Wisbech alone, there are 400 gallons of laudanum sold and swallowed every year; eight gallons of laudanum per week, one small shop actually vending two gallons of this quantity! The apothecary's practice is thus a lucrative one in the fens. Take away the laudanum retail trade, and the druggist's occupation is gone—it is the staple of the trade. Added to this frightful consumption of laudanum, there are 1,128,780 gallons of beer, and 20,500 gallons of ardent spirits, consumed annually in Wisbech. To manufacture the one and to vend the other, there are no fewer than 2 maltsters, 12 brewers, 9 wholesale dealers in ardent spirits, 48 innkeepers, and 45 Tom and Jerries. As if this were not enough to vitiate the appetite, or rather to satisfy the cravings of a vitiated appetite, there is to be added to the catalogue the fact of there being 170 persons retailing tobacco. To counteract all this laudanum, beer, and spirit swallowing, and tobacco inhaling, there are 70 dealers in coffee and tea, with two coffee-houses, nicknamed temperance hotels.—*Dec. 16th, 1847.*

GUILDHALL.—George Brown, one of the city policemen, was brought before Mr. Alderman Wilson, charged with being drunk upon his duty.

Police constable 250 stated, that about two o'clock on Sunday morning he found the prisoner was drunk on his beat in Aldersgate-street. He reported him to the inspector, who directed him to fetch the prisoner to the station immediately. He returned and requested the prisoner to accompany him to the station. He refused to do so. Witness said he must resort to force. The prisoner drew his truncheon and threatened to split his skull if he touched him. Witness persuaded him to put the staff back in his pocket, and then, calling assistance, threw him on his back, disarmed him, and conveyed him to the station.

Inspector Howard said, the prisoner was locked up in a cell, and he kicked at the door and made such a noise all night that he could venture to say such a violent man had never been locked up there before.

The prisoner said the charge was just. He admitted he was drunk. He only made a noise to obtain some water, being very thirsty, and because he kicked three or four times they came into the cell and took his boots away. He had been imprisoned many hours. He should lose his situation, and he hoped the alderman would take that into consideration.

Mr. Alderman Wilson adjudged the prisoner to be imprisoned and kept to hard labour in the House of Correction for 14 days.

John Meager, another policeman, was charged with a like offence.

Sergeant Eno stated, that the prisoner's beat was in New-street-square, and, finding him to be drunk on Sunday night, after being missing from his duty for half an hour, he ordered him to the station. Here he refused to give up his lantern and truncheon, and the officers were obliged to throw him on his back to get them away from him. He afterwards struck the serjeant in the face. He was, therefore, locked up in a cell for the night.

Mr Alderman Wilson committed him to hard labour for seven days.

The police commissioner dismissed from the force four other constables who had been found drunk on their beats.

EXTRAORDINARY AFFAIR.—On Friday an inquest was held at Warrington, on the body of Robert Rogers, a private in the 1st Royals. The deceased had been on furlough, and arrived in Warrington on Monday, *en route* to his regiment in Ireland, at the Bowling-green public-house. He got into a somewhat merry lot of company, and, to afford them amusement, he made a bet of 5s. that he would thrust down his throat a stick two feet long. A thin smooth stick was procured; he commenced the feat, and actually drove the stick down his throat to the length of eighteen inches! This was the limit of his powers, however; he became of a deathlike hue, and fainted, much to the alarm of those about him, who earnestly desired him to desist from further efforts to accomplish his mad object. He then pulled the stick up again, and blood followed in the wake. A glass of ale was given to him, which he drank, and his head and chest then sank down, and in this doubled-up position he remained for some time, apparently in dreadful agony from pains in the stomach, and surgical aid was procured; but he died on Wednesday morning at three o'clock. Death was caused by inflammation, produced by internal injuries from the stick.—*Globe*, Dec. 28th, 1847.

PROVIDENTIAL ESCAPE.—On Monday, at the New Bailey, two men, named William Hatfield and Mark Clegg, the former an engine-driver and the latter a fireman in the employ of the London and North Western Railway Company, were brought up before Mr. Trafford, the stipendiary magistrate, and Captain Whittaker, charged with drunkenness and gross negligence in the discharge of their duty. Mr. Wagstaff, solicitor of Warrington, appeared on behalf of the company, and from his statement and the evidence of the witnesses, it appeared that the prisoners had charge of the night mail train from Liverpool to London on Saturday. The number of carriages and passengers was not stated, but the pointsman at the Warrington junction being at his post waiting for the train, was surprised to hear it coming at a very rapid rate. He had been preparing to turn the points in order to shunt the train on to the Warrington junction; but as the train did not diminish in speed, but rather increased as it approached, he, anticipating great danger if he should turn the points, determined on the instant upon letting the train take its course, and not turning them. Most fortunate was it that he exercised so much judgment and sagacity, for, in consequence of the acuteness of the curve at the Warrington junction, and the tremendous rate at which the train was proceeding—not less than 40 miles an hour—it does not appear that anything could have otherwise prevented the train from being overturned, and a frightful sacrifice of human life ensuing. Meantime the train continued its frightful progress; but the

mail guard seated at the end of the train, perceiving that it was going on towards Manchester instead of staying at the junction, signalled to the engine-driver and fireman, but without effect, no notice whatever being taken of the signals. Finding this to be the case, he, at very considerable risk, passed over from carriage to carriage, till he reached the engine, where he found both the prisoners lying drunk, and apparently insensible, from the effects of liquor. They resisted for some time all his efforts to stop the train, and he was unable to bring them to a sense of their duty and their peril until they were near to Patricroft. At length, however, he succeeded in stopping the train just before it reached that station, a distance of 14 miles from Warrington. This again appears to be almost a miraculous circumstance, for at the Patricroft station, on the same line as that on which the mail-train was running, was another train, containing a number of passengers, who thus escaped from the consequences of a dreadful collision. The prisoners were, of course, immediately given into custody, and conveyed to the New Bailey prison, while, other assistance being obtained, the train was taken back again to the Warrington junction. The regulation is, in consequence of the sharp curve at this junction, that the trains shall not run at more than five miles per hour. Hatfield appeared very penitent, and wept bitterly at the danger to life and property of which he had been the cause. Clegg said that he had been out all the previous night with a train, and had not taken his clothes off; that before he started from Liverpool he had taken three glasses of spirits and water, but that he went into the office before the train started, and did not feel any effects from what he had drunk until after the train started, when he supposed it was the keen air, coupled with his having been up all the previous night, which caused him to fall asleep. The magistrates had power to commit the prisoners summarily for two months' hard labour, or to inflict a fine of £10, or to send the prisoners for trial at the sessions, at which they would be liable to a sentence of two years' imprisonment. After some consultation, the bench, appearing to be of opinion that some negligence had been exhibited at the office in Liverpool, or the men would not have been allowed to have left there in such a state of intoxication, decided upon the first alternative, and sentenced both prisoners to two months' hard labour.—*Manchester Examiner*, Dec. 30th, 1847.

[The above deplorable accident has obtained the special notice of the Committee of the National Temperance Society. The Society is prepared to assist in supplying that or any other Railway Company with servants acting upon temperance principles.—*Ed. N. T. C.*]

WORSHIP STREET.—A well-dressed man named Richard Mellish, stated to fill a public situation, was charged with committing the following violent and unprovoked assault upon Mr. Samuel Andrews, a brewer and publican at Hackney.

The complainant, whose face was strapped up with adhesive plaster, stated that the prisoner stopped drinking at his house on Saturday evening until a late hour, when, showing no inclination to leave, he was requested to do so, and at last left very reluctantly; a few minutes only had elapsed however, when he again returned to the house, and conducted himself with such offensive indecency, that the witness was compelled to remonstrate with him upon his behaviour; upon which the prisoner, who had refused any apology for his misconduct, struck him such a terrible blow in the face, that his upper lip was cut through against the

teeth and completely divided, and his shirt saturated with blood. With a great deal of difficulty the prisoner was at last secured and conveyed to the station, upon reaching which Mr. Garrod, the divisional surgeon, was sent for, who found the wound of such a serious nature, that he was obliged to sew it together, and expressed his opinion that it must have been inflicted with some sharp instrument. No such instrument, however, was found in the possession of the accused, and the prisoner, when called upon for his defence said, that though he must admit the first part of the charge, he had been drinking so freely that he had no distinct recollection of what he was doing at the time, and, if permitted, could produce a number of highly respectable persons who would bear testimony to the strict propriety of his conduct upon all other occasions.

Mr. HAMMILL, however, considered such evidence wholly inapplicable as an answer to the present case, and having severely animadverted upon the prisoner's disgraceful behaviour, sentenced him to pay the highest amount of penalty he could inflict, namely, £5., and in default to be imprisoned for two months in the House of Correction.

The prisoner could not immediately pay the money, and on the arrival of the van he was carried away in it.—*Jan. 4th, 1848.*

MIDDLESEX SESSIONS.—Margaret Rawley, a respectable-looking woman, was indicted for stealing a piece of beef from a butcher's shop on the 1st of January.

The prisoner was seen to approach the board upon which the beef had been exposed for sale, and to throw her apron over it, and then to carry it away.

Upon the prisoner being asked what she had to advance in reply to the case which had been made out against her,

Two young women stood forward and stated that the prisoner was their mother, and that this act had been committed by her when under the influence of liquor. One of the daughters then went on to say, that the prisoner, with some other women, had received a considerable sum of money as Christmas-boxes, and had been drinking during the whole of the week, and that it must have been in consequence of her not being sober that she had taken the meat.

One of the magistrates on the bench said, that it was through this vice of drinking that at least three parts of the occupants of the prisons of the metropolis were led into the commission of crime. Three-fourths of the persons who were in the prisons owed their deviation from the path of honesty to their having indulged in the abominable vice of drinking.

The jury returned a verdict of *Guilty*.

The learned JUDGE, in passing sentence, said, it was a lamentable scene the Court had just witnessed. He alluded to the fact of two daughters having come forward to ask the Court to excuse their mother from punishment for the commission of a theft, upon the ground that she had taken the meat when in a state of drunkenness. It was painful to see such a want of all moral propriety, as that children should attempt to justify robbery in a mother upon the plea of her intoxication. As his brother magistrate had stated, more than three-fourths of the persons who were in the metropolitan prisons might be said to have found their way there as the victims of intemperance. The sentence upon the prisoner at the bar was, that she be imprisoned in the House of Correction, Westminster, for three months, and be kept to hard labour.—*Jan. 5th, 1848.*

LAMBETH.—Serjeant Hoskins, 1 L. reported to the sitting magistrate, Mr. NORTON, that on the

preceding evening, between the hours of 6 and 7 o'clock, two little boys, named Edward Hornblower and John Tarrent, were found lying on the pavement in the Lower Marsh in a state of helpless intoxication. They were carried to the Tower-street station, and were found in such a state that it was deemed necessary to send for Mr. Wagstaff, the divisional surgeon. That gentleman promptly attended, and instantly applied the stomach-pump to both the lads, and ejected a quantity of spirits from the stomach. He then directed their immediate removal to the Lambeth workhouse, which was done; and though closely attended all night by a medical gentleman, they still remained in so dangerous a state as to render it unsafe to remove them. Indeed there were some doubts whether they would recover.

The father of one of the boys here said he had been to the workhouse to see the lads, and he had very considerable doubts whether they would recover. The poor man, who seemed much affected, said, that from what could be learned from the little fellows, who were but 12 years of age each, it appeared that a person in the garb of a gentleman had prevailed upon them to drink a whole bottle of gin.

Mr. NORTON observed, that the act was one of a most inhuman description, and desired that the little fellows should not be removed from the workhouse until they were thoroughly recovered.—*Jan. 6th, 1848.*

ABERDEEN, JANUARY 8TH.—For some time past the conduct of the navvies engaged on the Aberdeen Railway, in the neighbourhood of Stonehaven, has been a source of much anxiety to the peaceable inhabitants of that village, and on Wednesday last there was a serious riot, attended with loss of life.

It appears that the navvies were paid their wages by the contractor of the works, and at midnight began to offer insults to some of the villagers, who were then engaged in celebrating Christmas in the old style. Towards morning, a good many houses were forcibly entered, and soon after it became evident that a premeditated attack was about to be made. The constabulary force was able to hold in check the earlier disturbances, but the Highlandmen, being armed with bludgeons, and perfectly ferocious, every attempt to resist their barbarous onslaught was futile, and the police had to abandon the ground. Houses were now broken into, bakers' and butchers' shops ransacked, spirit cellars in some cases emptied, and one young man was so severely bruised by the blows of a ruffian that he died on Wednesday night; others were more or less bruised, and some of them now lie in a very hopeless condition.

As soon as Mr. Gordon, the sheriff-clerk, was made aware of the riot, he dispatched an express to Aberdeen, which arrived about the same time as an express from Captain Barclay, of Ury, near Stonehaven, for a detachment of the military stationed here, and the Lord Lieutenant of Kincardineshire having stated the necessity of the case personally to the commandant of the dépôt, two companies were immediately dispatched and arrived in time to restore quiet, and apprehend the ringleaders of the riot.

(Continued on page 225.)

A LOVELY TOWN.—In Lewisburg, Pennsylvania, a town lying on the west branch of the Susquehanna, containing 3000 inhabitants there is not a single grog-shop or tavern, where alcoholic liquor is sold.

National Temperance Society.

OFFICE, 11, TOKENHOUSE YARD.

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NATIONAL TEMPERANCE SOCIETY.

DR. CARR'S LECTURES.

Three highly interesting and important lectures, on the scientific truths of Temperance, were delivered by the above gentleman, at the *Hall of Commerce*, on the evenings of the 12th, 13th, and 14th of January. The attendance each night was large and respectable, and the arguments and statements of the talented lecturer were listened to with deep attention, and will doubtless render considerable service to the Temperance cause. We understand it is the intention of Dr. Carr to repeat his course of lectures in different parts of London and the neighbourhood. John Meredith, Esq., presided each evening with his usual ability. At the close of the lectures, much interest was induced by the questions proposed by Mr. T. A. Smith, and Mr. T. Hudson. Votes of thanks were severally proposed and seconded by R. L. Pinching, Esq., surgeon, Mr.

Hudson, Mr. Claridge, and Mr. Culverwell, to Dr. Carr, for his services; to the Chairman, and to E. Moxhay, Esq., for the gratuitous use of the Hall.

TOWN AND COUNTRY AGENCY.

Our agents, Messrs. Whittaker, Hudson, Inwards, and Culverwell, have been actively engaged during the past month in holding highly influential and respectable meetings, both in town and country, and in obtaining subscriptions. We cannot particularize for want of space. During the ensuing month, they intend taking the tour of Dorset and Hants. We respectfully invite all our friends in those localities to co-operate with them, that their mission may be successful.

SUBSCRIPTIONS.

£ s. d.		£ s. d.	
<i>Received at Office.</i>			
Acton, R. R., Esq.	0 10 6	Selby Society	1 0 0
Albans, St., Society	1 0 0	Cave Society	0 10 0
Smith, Mr., Kent-rd	1 1 0	Howden Society	0 10 0
Davies, Rev. E.	0 5 0	<i>Poole.</i>	
Parminter, Mrs.	2 0 0	Binns, W., Esq.	1 0 0
Marsh, J., Esq.	0 10 0	Brown, J., Esq.	0 5 0
Farringdon Street		Gregory, Miss	0 5 0
Society	d 1 0 0	Moor, Mr.	d 0 2 6
<i>Per Mr. Inwards.</i>			
Webster, S. Aughton	0 5 0	Vernon, Mr. J.	0 5 0
Rotherham Society	1 0 0	Atkins, Mrs.	0 5 0
Y.	0 3 6	Durant, J. Esq.	0 5 0
<i>Bridport.</i>			
Oliver, Mr. D.	0 5 0	Condor, Rev. Mr.	d 0 3 0
Stephens, Mr.	0 5 0	Haymer, Mr. J.	d 0 2 6
Longman, Mr. J.	0 5 0	Penny, R., Esq.	0 5 0
Berry, Mr.	0 5 0	Neeve, Miss	0 5 0
Huddy and Dab-		Whicher, Mrs.	0 5 0
binet	d 0 5 0	Colborne, Mr. J.	0 5 0
Bartlett, Mr. J.	0 5 0	Cecil, Rev. E.	0 5 0
Holmwood, Mrs.	0 5 0	Curtis, Mr.	0 5 0
Goundry, J., Esq.	0 5 0	<i>Per Mr. Culverwell.</i>	
Beach, Mr.	0 10 0	Peile, Geo., Esq.	1 1 0
Colefon, W., Esq.	0 5 0	Nicholson, W.S., Esq.	1 1 0
Colefon, Miss	0 5 0	Clark, J. Sen., Esq.	1 1 0
Champ, Miss	0 5 0	Clark, J. Jun., Esq.	1 1 0
Small sums	0 7 0	Masland, W., Esq.	0 10 0
Collection, Bridpt.	0 17 6	Staines Society	d 0 10 0
Trevanian, Mrs.		Seaward, Mr.	0 5 0
Southampton	0 10 0	Denby, Mr.	0 5 0
Southampton Soc.	2 0 0	Munro, R., Esq.	1 1 0
<i>Selby.</i>			
Procter, Miss	0 5 0	Bowditch, H., Esq.	1 0 0
Hooper, Mr.	0 2 6	Hanbury, C., Esq.	1 1 0
Richardson, Mr. J.	0 5 0	Seaward, Mrs.	0 5 0
Tennant, Mr. S.	0 5 0	<i>Per Mr. Hudson.</i>	
Padman, Mr. J. C.	0 5 0	<i>Bristol.</i>	
Twist, Mr. Jos.	0 5 0	Thomas, George,	
Morrell, R. Esq.	0 5 0	Esq., S.F.	. 10 0 0
Massey, Miss	0 5 0	Ash, Dr.	. . . 1 0 0
Wade, T., Esq.	0 5 0	Chapman, Rev. E.	1 0 0
Lowther, Mr. G.	0 5 0	Ham, Rev. J. P.	0 10 6
Plunkett, G. A., Esq.	0 5 0	Roper, Rev. H. J.	0 10 0
Goulton, Mr.	0 5 0	James, Rev. W.	0 5 0
Johnson, Mr. R.	0 2 6	Jackson, S. P., Esq.	0 10 0
Ladies' Basket	2 0 0	Gundry, W., Esq.	0 10 0
		Capper, S., Esq.	0 10 0
		Carpenter, Miss	0 5 0
		Butler, W., Esq.	0 5 0
		Cotterill, J. F., Esq.	0 5 0

Hungerford :—Mr. J. Langford in *January Chronicle*, 5s.—not £5.

INTOXICATING DRINK.

(FROM THE DAILY PRESS.)

(Continued from page 223.)

THE GOLDEN-LANE MURDER.—Harriet Parker, who stands charged with the wilful murder of Robert Henry Blake and Armenia Blake, the two children of Robert H. Blake, with whom she had been two years previously cohabiting, was on Saturday finally examined before Mr. Tyrwhitt, the sitting magistrate, at the Clerkenwell police-court.

The wretched woman when brought into the court walked boldly into the dock, and having coolly surveyed the numerous assemblage in the crowded court, seated herself in the seat provided for her.

The first witness called was Robert Henry Blake, the father of the murdered children, who repeated the evidence he gave at the opening of the inquest on Saturday, the 1st instant, (a full report of which appeared in *The Times* of Monday last).

Mr. Tyrwhitt, at the conclusion of the evidence, asked the prisoner if she wished to ask any questions of the witness?

The prisoner firmly said—I want to ask him whether he is sure that it was lead tied up in the corner of my handkerchief, as he has stated, when I was following him about as he has described.

Blake.—I am not, but I believe that it was.

Prisoner.—It was not; it was a square piece of tile. That is all I have to ask.

Jane Jones, a genteel-looking young woman, about twenty years of age, was the next witness examined. She repeated the evidence she gave at the adjourned inquest on Monday last.

The prisoner declined putting any question to that witness.

John Hewlett was the third witness. He also repeated the evidence he had given at the inquest on Monday last.

The whole of the witnesses who had been examined in the case having signed their depositions.

Mr. TYRWHITT addressed the prisoner, and informed her that she was at liberty to make any statement she pleased, but it was at the same time his duty to tell her that whatever she might think proper to say would be taken down in writing, and in all probability used against her at her trial.

The prisoner then rose from her seat, and in a firm voice said, "I merely wish to state why I followed Blake. He came home at a quarter before five in the afternoon of the 31st of December, and said to me, 'Make haste and get the tea, and get me some water to wash me, for I'm in a hurry, and have got to meet a girl at the top of Old-street. I'm going to take her to the play.' I then said, 'If that's the case, you may go to her to make your tea, for I won't;' after which he washed himself and went out, and I followed him to the Duke of Bedford, where he said he had to be at the stump or post at fifteen minutes after five. I said, I would follow, and I would see his party; and he said, 'Then come, she will not be ashamed of looking at you; and then we went away, me and him and Hewlett, to the post, where Blake said, 'This stump knows me, and I'll kiss it for the sake of them I'm going to see;' and he did kiss it, and he looked at Hewlett and laughed, and said (pointing to me) 'What do you think of her? She is jealous.' Hewlett laughed, and made some remark, and hoped we should be comfortable. We had previously been in a liquor vault and had some gin. Well, from the stump we came down Goswell-street, where Blake said, 'Hewlett (alluding to me), I can get her monkey up at any time; I'm

going to meet a little wench.' He went down Fan-street, and back to the Duke of Bedford, and I lost sight of him up to to-day." (The prisoner here raised her voice, and pointing to Blake and Jones, said)—"Him and that woman there has been the cause of all our misfortunes, and the death of the children lies at their door. Until he became acquainted with her we had plenty, but during the fortnight he knew her, me and the children had nothing to eat but bread and dripping. That is all."

Mr. TYRWHITT then committed her to Newgate for trial.

Previous to her departure she said to Waddington, the gaoler, she wished to be hanged, and hoped she would not be transported. Her firmness astonished every one in court.

NORTHERN CIRCUIT.—LIVERPOOL, December 14th.—The winter assize for the southern division of Lancashire commenced here to-day.

(Before Mr. Justice COLTMAN.)

Thomas Cawley was indicted for the manslaughter of his wife, Eliza Cawley.

It appeared that on the night on which the deceased met with her death, the prisoner, who is a working-man, came home from his work. The deceased, his wife, was very much intoxicated. The prisoner was sober, and complained of her neglect in not having prepared tea for himself and the children. High words, in consequence, took place between them, and one of the neighbours (a Mrs. Rushton) hearing the quarrel, went in to see what was the matter. The prisoner threatened to knock the deceased off her chair. She replied with some taunting language, on which the prisoner went towards her, apparently for the purpose of striking her. He made a blow at her, but Mrs. Rushton interposed, and his hand merely inflicted a slight scratch upon her forehead. He then raised his foot, for the purpose, apparently, of kicking her, but the witness having her face towards him, for the purpose of keeping him off Mrs. Cawley, did not see whether the blow reached her. The deceased, however, instantly screamed out, and fell forward on the sofa. The prisoner immediately lifted her up, and said, "Eliza, have I hurt thee? I would not hurt thee for the world." It was then found she was bleeding copiously from the lower part of her person. Mrs. Rushton desired him to go for a doctor, and he immediately left the house for the purpose. He went to the house of a Mr. Berry, and stated that his wife was very ill; that he had kicked her. On Mr. Berry reaching the house, he found the deceased exhausted from loss of blood. He tried to arrest the bleeding, but the deceased sank and died in a few minutes. There was no external laceration, but a *post mortem* examination showed that a confused wound had been inflicted internally, rupturing a number of small vessels, the hæmorrhage from which, had caused her death.

The witnesses, on cross examination, stated that the deceased was occasionally intoxicated. The prisoner was usually affectionate and kind to her.

Mr. ATKINSON addressed the jury for the defence, contending that it was not clearly established that the hæmorrhage in this, which the medical men admitted was a most singular case, had arisen from the violence offered by the prisoner at the bar.

Mr. Justice COLTMAN having summed up,

The Jury found the prisoner *Guilty*, recommending him to mercy.

His LORDSHIP sentenced the prisoner to be imprisoned three calendar months.

(Before Mr. Baron ALDERSON.)

William Bridge was indicted for cutting and wounding his brother, Richard Bridge, with intent to do him some grievous bodily harm.

Mr. Cross conducted the prosecution; the prisoner was not defended by counsel.

It appeared that the prisoner, his brother (the prosecutor), and their father, are colliers, living at Rochdale. On the 7th of December there had been a kind of village festival, called "rush-bearing," at Rochdale, and most of the parties engaged in it had wound up the evening, it would appear, by convivial meetings at public houses, in which more ale was imbibed than prudence would sanction. The prisoner, his brother, and their father were together at the house of a person of the name of Dearden. The prisoner was teasing his father and pulling his hair, on which the prosecutor interfered, and after some high words had been exchanged between them they came to blows. Mr. Dearden, the landlord, interfered, and the prisoner was put out. He remained outside the house until the prosecutor and his father left. When they got out of the house, Dearden being with them, they found the prisoner there, and he kicked over a tub belonging to Dearden, which was standing there, and behaved with so much violence that Dearden, to prevent a collision, took him back into the house until the others should have proceeded some distance on the road. The prisoner, however, on leaving the house went forward to overtake them, and, being about to attack his father, the prosecutor interfered, on which a scuffle took place between them, in the course of which the prosecutor found he was wounded in the side. The wound was in a dangerous place, but had fortunately been given in a slanting direction, and the results were not serious.

The prisoner in the dock seemed exceedingly penitent, and he received an excellent character for kindness of demeanour and quietness in his usual habits when not excited with drink.

When taken into custody he said "I know I've done it. I was not my own person."

The prisoner was found guilty of an assault, and seriously admonished by his Lordship as to the evil consequences arising from habits of intoxication, and sentenced to be imprisoned three calendar months.

William Shewell was indicted for cutting and wounding Jeremiah Pooley, with intent to do him grievous bodily harm.

Mr. Monk conducted the prosecution; the prisoner was defended by Mr. Pollock.

The prisoner, it appeared, when this occurrence took place, was at a public-house at Much Woolton, near the borough of Liverpool. He was much intoxicated, and was finally put out the house. At the door the landlord pushed him, and he fell. On getting up the prosecutor saw something in his hand, and cried out, "He's got a knife." Immediately afterwards he was assailed by the prisoner, and cut in several parts of his body. None of the wounds, however, were dangerous.

HIS LORDSHIP, in summing up, left it to the jury to say with what intent the prisoner had committed the act. Generally, a person must be held to intend that which is the natural consequence of his act, and if his intent was to do grievous bodily harm, the fact of his being intoxicated would not render him less guilty. It might, however, be a question for the jury whether the prisoner might not have been so intoxicated as not to have been able to form any intent of the kind alleged in the indictment, in which case they might be justified in finding him guilty of a common assault.

Verdict, *guilty*, of an assault.

HIS LORDSHIP, in passing sentence, again commented on the serious consequences arising from intoxication, and sentenced him to be imprisoned six calendar months, recommending that he should be kept in separate confinement. He had no power to make that a term of the sentence, but he was willing that the prisoner should be spared so far as possible the contamination of a gaol.

Home Intelligence.

SAFFRON WALDON.

Twelve months ago, four or five persons at Langley, in Essex, pledged one another to entire abstinence from all intoxicating drinks for six months, one of them being the Baptist minister of the place, who signed to aid in the reformation of another, who was a notorious drunkard, but who, now, thanks to the temperance cause, is a reformed, respectable and worthy man. This act was done in so quiet a way that scarcely any one knew of it but the parties themselves. As weeks passed on, their convictions were gradually strengthened in the correctness of the principle which they had at first sanctioned only by example. The *Testotal Times* and *Chronicle* were taken by this little faithful band, and they eagerly read other works on the subject. The six months at length expired; but unwilling to relinquish the good work they had so quietly but resolutely begun, they gradually grew bolder and bolder, till ultimately they determined to become public advocates of the sacred cause. For this purpose they resolved to establish a society in the place, and to invite over from Saffron Waldon one or two friends on an appointed evening, to address a meeting to be convened in the chapel, and thus to set the machinery in motion. Mr. Martin, a Baptist minister, and Mr. J. W. Bitten, the secretary of the Waldon Temperance Society, accordingly went over on Thursday last and addressed a large audience of very attentive hearers in the Baptist chapel, the minister of the place presiding. At the close of the meeting, the esteemed minister (Rev. C. Player) was the first to renew the pledge; he was followed by a dozen others. Thus it is hoped the foundation of a useful society is laid, under whose auspices many an erring brother by the blessing of our Heavenly Father may have great reason to rejoice.

FITZROY TETOTAL ASSOCIATION.

The Annual Christmas Soirée was held on December 27th, in the Society's Hall, Little Portland Street, Marylebone. Two hundred and fifty persons sat down to tea; which bore an animated appearance.

With cheerful face, in bright array,
On that glad festal day,
To Fitzroy Hall,
Did happy numbers throng,
T' enjoy the feast and song;
And gladness pass'd along:
From each to all.

The chair was occupied by the Secretary, who briefly stated the order of the arrangements, and congratulated the company on their numerous assemblage. Messrs. Hodgson, J. Davies, Roberts and Bottle spoke to the following topics.—"Tetotalism and Peace."—"The speedy abrogation of the drinking customs."—"The Young the Hope of the Temperance Reformation."—"The Coming

Year,"—may it be to all an active and a happy one. The intervals between were employed in the delivery of recitations, poetry, &c.

J. DRAPER, *Hon. Sec.*

90, *New Street, Birmingham.*

January 15th, 1848.

Letter from the Rev. W. WIGHT to the Editor of *The National Temperance Chronicle.*

DEAR SIR,—We have just had a large meeting for the Model Parish; 3,500 appear to have been present. B. Rotch, Esq., and the Rev. J. Angel James made admirable speeches. They think the project likely to prove an excellent advertisement, and promoter of the Temperance Cause.

BOROUGH OF GREENWICH TEMPERANCE ASSOCIATION.

(FROM FIRST REPORT.)

The Committee report that regular monthly meetings have been held in the Literary Institution, all of which have been numerous and respectably attended; marked attention has been paid to, and great interest manifested in the various addresses which have been delivered.

Your Committee confidently appeal to the character of these meetings as a proof of the growing interest attached to this cause, and believing, that in order to induce co-operation on the part of the public, individuals must be soberly reasoned with and convinced, not coerced or denounced, they have been solicitous to engage the services of those only whose talents, eloquence, and earnestness, could not fail with all right-minded persons to secure at least attention and respect, whilst at the same time they point with a righteous confidence to the blessed results of this system as an irrefragable proof that it is the cause of truth and virtue, and must therefore sooner or later prevail.

In addition to these regular monthly meetings, the Committee have held in the spacious Lecture Hall two *special Public Meetings*, and on one occasion also they were enabled to secure the services of Henry Vincent, Esq., who delivered a special lecture, characterized by his usual display of oratorical excellence. His powerful appeal in behalf of this cause will not have been forgotten by those who were present on the occasion.

The Committee report that during the year nearly one hundred individuals have become members, (some of whom were in their previous life and conversation a disgrace to their nature and a reproach to a christian people,) and that they are cognisant of but three who have been unfaithful to their pledge.

The Committee cannot close this report without adverting to the cheering signs of the times in reference to this great question, and the many indications that the period is approaching when this movement as an auxiliary to the gospel will be placed among the first in position, as it unquestionably is among the first in importance; they allude to the altered tone observable in the public press, and a willingness evinced to give a place to its claims; they must not omit to notice the stimulus just afforded by the publication of "THE BOTTLE," from the pencil of GEORGE CRUIKSHANK, and which conveys, particularly in the first of the series, a moral which all would do well to ponder on.

The Committee, in conclusion, tender their sincere thanks to those gentlemen who have so readily afforded them gratuitous aid in the public advocacy of this cause, as well as to those friends who have kindly contributed to their funds, conscious, how-

ever, that great exertions are needed, and determined as they are, with God's blessing, "not to be weary in well doing," but to "work while it is called to-day," they earnestly appeal to the friends of sobriety and religion to enable them to carry out more effectually the objects for which the society has been instituted, and they trust to receive that support by pecuniary contributions and personal example which the importance of the cause justifies them in soliciting.

"Glory, honour, and peace to every man that worketh good."

(Signed on behalf of the Committee.)

ISAAC ENGLISH, *Chairman.*

Greenwich, November, 1847.

The Committee of the National Temperance Society beg to acknowledge the receipt of a communication from the Health of Towns Association, and to remark that whilst recognizing the great importance of the sanitary movement, they cannot but believe that the drinking usages of the country are the prime cause, and not the effect of the existing filth and misery which we mutually deplore.

The Committee feel the importance of calling the attention of temperance societies to the subject, and earnestly recommend the adoption of the annexed form of petition. Petitions thus filled up may be forwarded for presentation either to the National Temperance Society's offices, 11, Tokenhouse Yard, Bank, or to the office of the Health of Towns Association, No. 10, Walbrook, City.

Every teetotaler should throw his influence at once into this department of important effort.

To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled. The Petition of the undersigned members of Temperance Society.

HUMBLY SHEWETH,

That your petitioners have had great opportunities, in prosecution of their labours in promoting the temperance cause, of ascertaining the actual physical and moral condition of the people.

That they are convinced that the vitiated atmosphere of over-crowded dwellings and workshops, aggravated by the pestilential exhalations arising from want of drainage and sewerage, and the consequent presence of filth, operates most powerfully against the formation or preservation of temperate habits.

That your petitioners have heard with great satisfaction that it is the intention of Her Majesty's Government to introduce a remedial measure at an early period, after the recess.

Your petitioners therefore entreat your right honourable House to pass an efficient and comprehensive Health of Towns Bill.

And your petitioners will ever pray.

BRAINTREE.

(To the Editors of the *Temperance Chronicle and Recorder.*)

GENTLEMEN,—The friends of the Temperance cause in this place spent a very agreeable evening together on the 27th ultimo. At five o'clock, about 120 persons sat down to tea in our Secretary's school-room, which was lent for the occasion. After tea, our venerable president, the Rev. T. Craig, being present, delivered a very feeling and earnest address, principally aiming to encourage and fortify the minds of the young. Appropriate addresses were delivered by the Revs. Messrs. Rees and Jones, Mr. Baron Smith, of Halsted, and other friends. About 30 signatures were added, during the evening to the pledge-book.

It is a pleasing fact connected with the Temperance movement, that its *indirect* influence is powerful, and often felt, when it is not acknowledged; thus at a dinner-party given to the children of one of the Sunday schools in this town, it was determined to allow no beer or other intoxicating drink; thus may the cause go on, till the evil is driven not only from all christian communities, but from all civilized society, and man content himself with such beverage as our first parent enjoyed in Eden in his brightest and happiest days.

I am, Gentlemen, your most obedient,
E. F. QUANT, *Secretary.*

TEMPERANCE TRIP.

DEAR SIR,—During the last month I visited the following places, all of which are either towns or populous districts, viz., Ruthin, Llandegle, and Llanamnon, in Denbighshire; Flint, Coed-y-flint, Buckley, Leeswood, Brymbo, Pennel Hope, Mold, Kilcain, Rhosesmon, Dyserth, Tarn, and Newmarket, in Flintshire.

The meetings were in general well attended, and the lectures listened to with great eagerness, and seemed to produce powerful effects, and many came forward to sign the pledge, in several places. I also distributed a great many English tracts, kindly sent me by that benevolent gentleman, Mr. Alexander of Ipswich.

Should I be allowed to make a few observations after my late tour, I would beg leave to remark,—

1. That wherever we meet a decided christian character, we meet a *friend* to the cause of temperance, if not a *pledged* abstainer, and the most flourishing churches are those which admit temperance meetings into their chapels, and are zealous and faithful with the cause.

We are much grieved to find a large Wesleyan Chapel, near this place, shut against us, although the body of the chapel is constantly used for *tea-parties*.

2. Those who opposed the cause of temperance *twelve* or *fourteen* years ago, have since been sorely lashed by their own children and domestics, through the instrumentality of drink; they now see marks of their former sins on the rod, as Adonibezek of old—(Judges i. 6, 7.)—*he* was paid in his own coin. They are now brought over, at least, to speak highly of temperance, after paying dearly for their learning!

3. On the other hand, those who have espoused the cause, at its beginning, have been abundantly rewarded in their families. Who were then only children, are now quite grown up, like lovely olive branches—making no use of bad drinks, no tobacco, they look so clear, handsome, and intelligent; and above all, have steadiness of character.

4. We find that the cause of temperance now suffers chiefly from the indifference and the inactivity of its own friends!

No outward opposition can do much harm to such a self-evident good cause.

We can only hope and earnestly pray that the intended great meeting of ministers in Manchester, next April, may be the means of doing much good—to set the matter aright before the public mind.

Ever yours truly,
EVAN DAVIES.

TEMPERANCE MEETING.—A lecture was delivered in the Primitive Methodist Chapel, Market-hill, West Cowes, by Mr. John Williamson, to a highly respectable audience. The chair was taken by the Rev. R. Hartley from Southampton, who, in

his usual happy style, addressed the meeting at some length, urging the teetotalers to win those that differed from them by kindness and love; that too often their conduct was calculated to drive intelligent men from their ranks, rather than advance the cause which they had at heart. Mr. Williamson in a very able manner advocated the cause of temperance, following in the path of the chairman, that kindness was the only way to strengthen their cause, and concluded a powerful and soul-stirring address amidst the cheers of all present.—*From a Correspondent.*

On Tuesday, the 28th ult., the first quarterly meeting of the delegates of the Isle of Wight Temperance Association was held in the Primitive Methodist Chapel, Market-hill, West Cowes. The chair was taken by Mr. Wheeler from Ryde. Some excellent speeches were delivered by the Revs. F. Martin and Calloway, and Mr. Pearce Herbert and others. It was stated that there are two thousand pledged members in the Island.—*From a Correspondent.*

(To the Editor of the *National Temperance Chronicle.*)

Sir,—I beg leave to forward you an account of a tea meeting which took place in the British School Room in this town, on the evening of the 11th instant, and which I trust by publicity may stimulate other societies to do likewise.

A few reformed drunkards, assisted by several friends of temperance, distributed ninety-six tickets to the most notorious drunkards in the town. About 200 persons sat down to tea, after which a public meeting was held. Several interesting speeches were delivered, among which an excellent one by Mr. Denton, which seemed to take effect.

Thirty-two persons took the pledge, and many declared their intention to abstain without signing.

It is worthy of notice that all the cases which have been tried by the magistrates in this town for the last two years have been, with but one exception, the result of intemperance.

I beg to remain, yours very respectfully,

WM. WINSFORD.

Ashford, 12th January, 1848.

TENTH ANNIVERSARY OF THE CHATHAM AND BROMPTON TEMPERANCE SOCIETY.

The above-mentioned Society celebrated their tenth anniversary with a tea-festival and public meeting, in the Lecture-room of the Mechanics' Institution at this place, on Friday the 17th Dec., 1847. A highly respectable company, consisting of about 200 persons, partook of the beverage which cheers, but not inebriates. The arrangements for the tea was conducted with great order, and the utmost cheerfulness and harmony prevailed.

The public meeting commenced at half-past six o'clock, over which Benjamin Rotch, Esq., B.L., magistrate for the county of Middlesex, kindly presided. The Secretary read the report, which was of a very encouraging nature. The adoption of the report was moved by the Rev. Richard Hoskin, seconded by the Rev. R. Kinsman, and supported by Messrs. G. Shirley and F. Wheeler of Rochester.

The worthy magistrate then commenced his address, which made a deep impression on the large and respectable assembly.

A vote of thanks to the chairman having been moved and seconded, and the worthy magistrate having replied, which elicited the warm applause of the audience, the meeting broke up about ten o'clock. This may be safely pronounced one of the

best meetings we ever had, and I feel no hesitation in saying, that an impetus has been given to the Temperance cause in this locality, which will be felt for some time to come.

Yours very truly,

ROBERT DRAKE, Secretary.

Meville Hospital, Chatham, 22nd Dec., 1847.

Abstract from the Seventh Annual Report of the Directors of the Temperance Provident Institution, and General Life Assurance Society, to the Meeting of Members, held on the 7th January, 1848.

The Directors have again the pleasure of presenting their yearly report of the progress of the Institution. Although the past year has been one of almost unparalleled distress, yet the number of proposals received during the year, ending 31st December, is 325, of which 273 have been accepted, and the policies issued. The total number of policies issued during the seven years, is 2627, the annual premiums on which amount to £10,551. 3s. 6d. The net income from premiums and interest, after deducting for all policies cancelled and in arrear, is £8552. 8s. 10d.

The amount of premiums and interest received during the year ending 20th November, is £9026. 11s. 6d., being an increase of £1795. 6s. 7d. over the expected rate.

The claims on account of death during the financial year have been ten, amounting to £840.; being very far, both in number and amount, below the expected rate.

The total amount of claims during the seven years is £2492.; which is more than covered by the premiums on lapsed policies.

The amount paid during the year for the purchase of policies, and in returns of premiums, pursuant to the rules, is £739. 6s. 8d., and the total amount during the seven years is £2618. 10s. 8d. These liberal returns prevent the capital from accumulating so rapidly as would otherwise be the case; but the liabilities are diminished in the same proportion; while many needy members have been accommodated.

The New Departments have all been commenced, and the Directors have every reason to congratulate the Institution on its increased means of prosperity.

The Glasgow agency, under the active management of Mr. McKenna, bids fair to form an important branch of the Institution. A considerable body of members, mostly engaged in commerce, has already been formed in that city.

ROBERT WARNER, Chairman.

Foreign Intelligence.

BOSTON, UNITED STATES.

THE TEMPERANCE MEETING AT FANEUIL HALL on Thursday evening, was overflowing, spirited, and perfectly orderly. Hundreds, if not thousands, of people went away unable to get into the Hall. The speakers were Rev. Dr. Burns, of the National Temperance Society of England, Rev. E. T. Taylor, and Mr. Gough, of this city. Dr. B. in some eloquent and impressive remarks gave an account of temperance matters in England, and passed a handsome eulogium on our city and country.

Mr. Taylor spoke in his usual peculiar style; remarked on the awful suffering which he had witnessed in Ireland, gave an account of Father Mathew's humility and usefulness, and repeated the fact that more grain was consumed in the distilleries of Ireland than would support all the people of that suffering country.

Our citizens are evidently becoming aroused against the encroachments of Rumocracy. Opposition only nerves them to renewed zeal and effort. It is always thus in a cause of justice and right. It will be remembered that the preceding week, it was necessary to call in a large body of police to put a stop to the riotous proceeding of the rum mob. A little energy and resolution are all that is wanting to sustain the temperance movement in Boston as effectually as it is done in the country towns and villages.

LETTER FROM AMERICA.

Lynn, Massachusetts, October 1st, 1847.

Dear Sir,—First let me say, that even in making my passage home, I had a fine opportunity to see the beneficent workings of Washingtonianism. Our ship,—like all the ships, which sail from the United States, was a Washingtonian ship. If you could have seen how bravely the hardy sailors performed their duty: with what steady foot they mounted the dizzy heights of the ship, or ran out upon the extended yards; and with what cunning hand they set loose, or gathered in the flowing canvass, you would have seen a fact, a "great fact," of our enterprise, worth noting. The brilliant success which of late years has crowned the commercial enterprise of America, is to a great extent owing to the improved character of our seamen, as effected by the operation of the temperance movement. Instead of intoxicating liquors, a superior quality of food has been substituted; so that American ships are noted the world over for being "well found," while before they were more likely to be well *foudered*.

A few days ago, I attended a Temperance Convention in Norfolk county, where I gave a brief account of my teetotal experience in Great Britain. When I told the people how unpopular our movement was with you, they seemed astonished! And how it happened that the church should be so hostile to it, was quite a mystery. We assembled together in one of the best churches in the town, and at ten o'clock in the morning,—just think of it—every pew was occupied, and by noon some of us had to trespass upon the pulpit. The audience was mostly composed of farmers and their men, (you would say their *servants* in England), together with their families, there was not a slovenly ill-clad person among them; and yet ten years ago, not a few of the healthiest, happiest, looking people there were in the gutter. I tell you, friend Kenrick, it would have made your heart leap for joy, to look up at that joyous crowd. Their up-lifted faces, beaming with the sunlight of cheerful and contented spirits, seemed to illuminate the room, and fill it with an atmosphere of beauty. The village itself, too (Walpole, Massachusetts), would surprise your soul with the same feeling. You might pace every street, and thread every lane in it, and not meet with half-a-dozen houses in all the place, which did not give evidence of prosperity and peace. If you wanted a glass of grog you would be at a loss to find it; but if you wanted a bountiful board, or a comfortable bed, you would find it beneath almost every roof. The same is true of this good old town of Lynn. Two English friends who were visiting me yesterday, expressed their utter astonishment that, among a population of 10,000, they could not find any poor folks. Nearly every man owns his own house; lives under his own vine and fig-tree, and three out of four of our people are working shoemakers. This is easily explained by the fact, that there is not a dozen houses in the town where you could get a glass of intoxicating liquors.—In fact, the custom of family drinking is abolished among us: and the same is true of nearly every country town in New England. There

is still private drinking, of course, but having purged and purified the domestic altar, we have faith that the rest of the work is fast hastening to a blessed consummation.

Mr. Gough is extending his labour into the dominions of *Victoria*. Who knows but she will give him a pension. H. CLAPP, Jun.

—From the *Temperance Gazette*.

EFFECTS OF INTEMPERANCE.

BY DR. BEECHER.

The sufferings of animal nature, occasioned by intemperance, are not to be compared with the moral agonies which convulse the soul. It is an immortal being who sins and suffers; and as his earthly house dissolves, he is approaching the Judgment-seat in anticipation of a miserable eternity. He feels his captivity, and, in anguish of spirit, clanks his chain, and cries for help. Conscience thunders, remorse goads, and, as the gulf opens before him, he recoils and trembles, and weeps, and prays, and resolves, and promises, and reforms, and "seeks it yet again!" again resolves, and weeps, and prays, and "seeks it yet again!" Wretched man! he has placed himself in the hands of a giant, who never pities, and never relaxes his iron grasp. He may struggle, but he is in chains. He may cry for release, but it comes not; and lost! lost! may be inscribed on the door-posts of his dwelling.

In the mean time these paroxysms of his dying nature decline, and a fearful apathy, the harbinger of spiritual death, comes on. His resolution fails, and his mental energy, and his vigorous enterprize; and nervous irritation and depression ensue. The social affections lose their fulness and tenderness, and conscience loses its power, and the heart its sensibility, until all that was once lovely and of good report, retires and leaves the wretch, abandoned to the appetites of a ruined animal.

In this deplorable condition, reputation expires, business falters, and becomes perplexed, and temptations to drink multiply, as inclination to do so increases, and the power of resistance declines. And now the vortex roars, and the struggling victim buffets the fiery wave, with feeble stroke, and warning supplication, until despair flashes upon his soul, and with an outcry, that pierces the heavens, he ceases to strive, and disappears.

Poetry.

BACCHANALIANS' PURSUITS.

To mock the flight of time is their employ;
To lull pale conscience with a poisonous joy;
To still the sentinel within the breast,
Whose solemn watchword interrupts its rest.
To mar the noblest powers to man assign'd,
And make a Bedlam of the human mind;
To banish reason from her temperate zone,
And bid reflection abdicate her throne;
To feed the fever of a frenzied brain,
And spurn the remedy with proud disdain;
To suffer bondage, worse than slaves endure,
And walk in chains, themselves have made secure;
To stem the current of domestic peace,
And slay the comforts which they might increase;
To change the peaceful home to that of strife,
And turn to gall the honeycomb of life;
To chill each kindly feeling of the heart,
And snap the cords of sympathy apart;

To stop the ear to each persuasive plea,
And close the eye to all the good they see;
To bar the avenue to every joy,
And with their own consent, their souls destroy:
Thus loose themselves from every tender tie,
Unfit to live, as unprepared to die.
These court disease with fond, enamour'd lips;
These drink forgetfulness with frequent sips;
These quaff oblivion with intense desire,
And quench their spirits with eternal fire.
Thus down the tide of time they heedless roll,
And drown the immortal in a mortal bowl.
But Dives 'woke from his oblivious dream,
Surprise and horror all around him seem.
For lo! in Hell he lifted up his eyes,
And for the cooling draught in anguish cries.
No deleterious drink he now desires,
For his parch'd tongue is scorch'd with endless fires.
Poor man! his cheer and banquetting is o'er,
And he shall quaff the deadly draught no more:
Water, one drop he asks, but asks in vain,
To ease his thirst, and to allay his pain.
No mercy here abus'd can hell procure:
The portion chosen here is there secure.
Water, one drop of water, still he cried;
But what he here despis'd, is there denied.
Alas! the change, the torment and despair—
No sleep, no 'numbing cordial, has he there;
But dire remorse to shun, he vainly tries,
That gnawing worm, which never never dies.
For his immortal mind to vigour grown,
In full maturity resumes the throne.
And wakeful mem'ry brings the past to view,
While long-forgotten actions live anew.
And conscience, with her catalogue of woe,
Whose voice he would not heed while here below,
Now dares to speak and witness to the truth,
For she has known him from his earliest youth;
Was his companion wheresoe'er he went,
Saw all he did, and how his life was spent.
And what an awful tale has she to tell:
But we recoil with pain on such to dwell.
His life was spent in drinking day by day,
Reckless he cast his precious soul away.
Beyond the reach of every mercy gone,
Without a single hope to rest upon.
No gospel now, no Saviour has he there;
But dying groans, remorse, and black despair.
His doom is fix'd: the fiat now is pass'd,
For lo! he is to outer darkness cast.
O drunkards, drunkards! can you read this fact
And not relinquish such a sinful act.
It is no fable we set forth to you,
For what shall be hereafter Jesus knew:
And he relates what we in verse have penn'd,
That you may shun the road to such an end.

CELATA.

A DRUNKEN MOURNER.—On the 8th inst., a woman died of the Typhus fever at Rotherham, in Yorkshire. On the day of interment, the officiating minister had his attention arrested by the strange conduct of the chief mourner (her husband) who reeled to and fro in a strange manner, and had to be supported by a friend on each side. It was supposed to result from weakness; but guess the surprise of the minister when he found the man in a state of intoxication! Previous to his wife's death, he had been a total abstainer. Since that event, he had resorted to his old practice, and drank without interruption. Not content with this, shortly after the funeral, he took poison, and died in a few hours.—From a Correspondent.

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THE
NATIONAL TEMPERANCE CHRONICLE
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It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

No. 27, JOINT SERIES.]

MARCH, 1848.

[PRICE 1d., STAMPED 2d.]

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OUR CAUSE IS SPREADING AND DEEPENING.

It is impossible to contemplate the position of the total abstinence question now, as compared with it a few years ago, without being convinced that its influence is spreading, and its principles taking deeper root, in the minds of our countrymen. It is decidedly gaining ground among religious people, and there never were so many ministers, deacons, and class-leaders united with us as at this time. It is spreading also among medical men in general, and the noble certificate signed by so many hundreds of this highly influential class cannot fail to do good service in our important cause. It is spreading among the higher and literary walks of life. Persons of mental distinction, and of opulent means are enrolling their names among its disciples.

Those who were once much opposed to it, now are more friendly; the newspaper press will admit long paragraphs in favour of the principle, and in giving accounts of meetings held. It is worthy of note, that two of the leading provincial journals of the day, the *Leeds Mercury* and *The Stamford Mercury*, are professedly with us on this question. We are happy to find, too, that religious magazines are not now in general, against, but speak kindly both of and for us.

Recently, a congregational temperance society has been formed in connexion with the Barbican Chapel, in the heart of the City; and a few days ago, a highly influential Independent minister, in Coventry, presided over a meeting in his own town, many persons previously concluding that he was not friendly towards us. We have been delighted to hear, too, that the Rev. J. A. James, of Birmingham, has ceased to take wine even medicinally, and has again spoken out with energy and decision on the value of our principle. The following extract from his speech will be read with much satisfaction:—"The Rev. J. A. James, who was loudly cheered, remarked that it was some years since he had advocated the cause in public, and from that circumstance many had considered him an apostate, or at least a deserter. It was not so. It was, perhaps, of more importance to state

what his reasons were not, than what they were. He could assure them that he had lost none of that full and deep conviction that he had entertained since he knew anything of their principles, that drunkenness was the monster crime and monster misery of this country; that he had lost nothing of his conviction of its great evil, wide extent, and alarming increase. As Dr. Marsh said, it was a legion of evils in itself, and while he was afflicted at its great prevalence, he was equally so to see the apathy with which the sober portion of the community viewed it. Mr. James then went on to advert to the great increase of what were called gin-shops, but which he designated as poison-shops, and alluded to the remark of Mr. Cadbury, that he did not blame the proprietors of those places. He (Mr. James) differed entirely in opinion with him; and expressed a hope that the time would come when, through the spread of enlightened opinion, every reasonable man would consider whether he could keep in a trade which he (Mr. James) considered demoralizing. He had been a teetotaler for ten years, but a year or two ago, he found a disease coming upon him, and his medical adviser recommended wine. He did not like to break through his teetotalism, and refused; but on a second consultation they advised him to do so as the only means by which his life might be saved, and he consented to take one glass of wine a day for a year. The experiment expired last June, when feeling that a glass a day did not do him any good, he returned to his total abstinence again, and he found he was none the worse, but rather the better for it." Large and influential meetings have recently been held in Dorset and Hants; and in many places those who stood entirely aloof are now labouring on our side, and throwing their patronage into the teetotal scale. In every direction, the clouds and obscurations are passing away, the night is departing and the morning cometh. Yes, surely a better day is dawning on our land—a day when the drinking customs shall become obsolete, and when men who have any respect to conscience, to the word of God, or the lowest principles of humanity, will not make nor traffic in strong drink. Moreover, the good work is going on gloriously among children. The

worthy and self-denying and indefatigable Mrs. Carlile is doing much in this department. We are glad to find, too, that Mr. J. Inwards addressed the sabbath-school children at Southampton, and we hope that all the temperance agents will do all they can for the rising generation, and if possible devote some portion of the Lord's-day to this essential sphere of labour. Let the friends of total abstinence give to the Author of all good praise for the past, be increasingly active, and devote all their energies to this great work, and rest assured that in this, as in every other labour of benevolence, they shall reap if they faint not. We have now the experience of many years, and an increasing host of friends, therefore, with the blessing of the Most High, what shall hinder still greater and more abundant success?

PHYSIOLOGY FOR THE PEOPLE.

DEPENDENCE OF LIFE UPON LIQUID.

[From an article in *Hovitt's Journal*, by Dr. W. B. CARPENTER.]

(Continued from page 220.)

In regard to the uses of alcohol in sustaining the nervous power, we have perhaps scarcely a right to speak with the same confidence on physiological grounds, since the nervous tissue is principally composed of a fatty substance that consists of oxygen, hydrogen, and carbon, alone; and may, therefore, possibly derive nourishment from alcohol. But, as we have already remarked, alcohol is a product of incipient decomposition or decay; and it is, therefore, highly improbable that it serves as the material for the most active and important part of the whole animal mechanism. We know, too, that the nervous tissue may be fully and adequately nourished, and its waste made good, upon other substances which more nearly agree with it in composition; so that alcohol cannot be requisite for this purpose, and cannot be substituted with advantage for solid food. But alcohol, in moderate quantities, generally exerts a peculiar stimulating influence upon the nervous system, which increases its activity for a time, producing a more rapid and brilliant flow of thought, or a greater power of calling forth the muscular energy. But this condition cannot be long maintained. It is altogether forced and unnatural; and it is invariably followed by a depression or temporary diminution in the power of mental and bodily exertion, which is the more prolonged and severe in proportion to the previous excitement. That such must be the case it is easy to comprehend, when we bear in mind that every exercise of nervous power, like that of muscular force, involves the death and decay of a certain amount of the tissue by which it is put forth. Every one is familiar with the feeling of bodily and of mental fatigue; the former results from the state of the muscular system, the latter from that of the nervous; and each indicates the necessity of rest, during which renovation may take place. If, then, the degree of nervous activity be increased for a time under the influence of a stimulus, or its duration be prolonged by such assistance, the amount of nervous tissue that will undergo destruction will be augmented accordingly; and until this has been completely restored, the system cannot recover its wonted powers.

The action of alcoholic or other stimulants may be compared to the influence of the spur upon the horse. The racer is excited by it to put forth his utmost speed, and the jaded roadster is goaded to a temporary improvement of his pace. But the

spur gives no strength. It merely excites the animal to put forth all that it can possibly exert. And the greater the exertion made under its excitement, the greater is the subsequent fatigue, and the longer the period of repose needed for the renovation of the worn and wasted machinery, and the consequent recovery of its pristine vigour. Such extraordinary efforts cannot be frequently repeated without deranging the whole order and harmony of the nutritive operations, the perfection of which can only be maintained by the avoidance of excess in every kind of exertion. That in producing such effects alcohol acts, like the spur, as a stimulus, and not like solid food as the material for the support of the strength, appears from the well-known fact, that, where habitually employed, the quantity taken must be increased from time to time in order to produce the same effects. It is this which constitutes the peculiar distinction between these two agents. Of the food which nourishes the body, restores that which has decayed, and thus sustains its powers, the same amount serves at one time as at another, the circumstances being the same. We require more food when we have made more exertion; but we do not require more because we are accustomed to take it daily. Of any stimulus, on the other hand, on which we are dependent for the power of exertion, we require a larger quantity the more frequently we have recourse to it. The country labourer who begins with his half-pint of beer at dinner and supper, finds after a time that it has no longer its wonted effect, and is tempted to increase it; and the London artisan, who has his gin or porter brought to him two or three times a day whilst at his work, seldom continues long on the allowance with which he commenced, but gradually increases it until a large proportion of his earnings are thus wasted. So the more wealthy wine-drinker, who makes a practice of drinking three or four glasses after dinner, seldom stops short at this quantity, (unless restrained by motives of prudence or economy,) but increases it glass by glass, until his allowance is to be reckoned not by glasses but by bottles. The state of depression which is produced by this excess leads to the increase of the craving; and fearful is the number of those who commenced with the idea that a small quantity of some alcoholic liquor would keep up their strength, and who fully intended to restrict themselves to it, (ignorant as they were that they must increase it, if they would look for the same effects from its continued use,) but who have been led on, step by step, to confirmed and almost unredeemable drunkenness.

There is one more physiological inquiry to which it is necessary to advert, in regard to the effects of alcohol upon the animal body;—namely, whether it is not useful as a heat-producing material, enabling us the better to resist the influence of severe cold. At first sight we might imagine that such would be likely to be the case, for since alcohol is so readily combustible out of the body, it might be supposed to be easily burned off within it. Experiments upon the respiratory process, after taking alcohol, however, give a very different result; for it is certain that when this fluid is received into the blood, the combustion process goes on less actively instead of more energetically; the amount of carbonic acid exhaled being decidedly diminished. The fact appears to be, that so long as the alcohol is present, and is itself undergoing combustion by union with the oxygen of the air, it impedes the changes which ought to be taking place in other substances; just as the decomposition of animal bodies is in great degree prevented

by immersing them in spirits. After the alcohol has been all burned off, the quantity of carbonic acid exhaled undergoes a large increase, rising for a time above the average—a proof that matter had accumulated in the blood, which ought to have been got rid of by the process of respiration. We know that the most extreme cold is sustained by the Esquimaux and other inhabitants of the frigid zone, without the assistance of alcohol; the large quantity of oily matter in their food being a much more effectual heat-producing material. And the testimony of many Europeans who have tried the abstinence system under similar circumstances, shows the decided inferiority of alcohol to other articles of combustion-food in every respect save the temporary feeling of warmth which it gives to the mouth, throat, and stomach; and this feeling is very deceptive, for it does not last long, nor does it extend to the limbs. It is only when the body has been drained of its whole store of combustible material by some exhausting disease, and when the stomach cannot digest solid food of any kind, that alcohol can be really preferable to other substances as fuel for maintaining the heat of the body, on account of the readiness with which it is taken into the circulation through the blood-vessels distributed on the walls of the stomach.

We find, then, that the ordinary notions—that the habitual use of alcohol sustains the muscular strength,—that it keeps up the nervous energy—and that it helps to maintain the heat of the body—are all of them unsupported by physiological science. There are two other grounds on which it is sometimes justified, to which it is requisite that reference should be made. It has been imagined that when exertion is called for in a high temperature, the aid of alcohol is especially necessary to support the system under its excessive loss by perspiration. Now it is a complete fallacy to suppose that copious perspiration in itself really weakens the system. It is nothing more than the exhalation of an increased quantity of watery fluid; and this drain is to be made good, in the animal as in the plant, by the absorption of an additional supply into the system. There cannot be a greater absurdity than to imagine that, because water is drawn off from the blood through the pores of the skin, alcohol must be taken into the stomach to replace it. The fact seems to be, that the peculiar fatigue resulting from muscular exertion in a high temperature is set down as a consequence of the excessive perspiration; and thus the temporary increase of power which is derived from the use of alcoholic stimulus is supposed to result from the repair of this loss. But the fact is, that perspiration, however abundant, has in itself no weakening effect; as is proved by the fact that if persons exposed to a very high temperature make no bodily exertion, they feel no loss except such as is restored by copious draughts of water. This system, indeed, has frequently a remarkably invigorating effect. All travellers who have tried the Russian baths speak of the feelings of renovation which the copious perspiration, and the subsequent plunge into cold water, produce in the wearied frame. And those who have given a fair trial to the Hydropathic treatment, in appropriate cases, are unanimous in the same testimony. I have myself known cases in which delicate females remained for half an hour or more in a room heated by a stove to a temperature of from 140 to 170 degrees, until their wrappings were saturated by copious perspiration, the material for which was supplied by the water which they drank from time to time; the cold plunge which immediately succeeded having an invigorating influence

which was often quite extraordinary, and the whole treatment having quite the opposite of an exhausting effect. It is only when muscular exertion is called for in a high temperature, that exhaustion follows; and this is not a result of the loss of fluid by perspiration, but of other causes. We feel the same exhaustion when we are called upon to make exertion on a damp day, in which the fluid exhaled from the skin is not carried off from the surface, but accumulates upon it in drops, though there may be no great increase in its amount; and precisely the same feeling has arisen from the foolish attempt to wear waterproof garments made after the fashion of ordinary clothes, so as not merely to keep out the rain, but to keep in the perspiration. Let it be remembered that the exhalation of fluid from the skin is in every respect a salutary process: that it is the great means by which the temperature of the body is kept down to its proper standard; that the small quantity of solid matter which the perspiration contains is not increased by the increase in its fluid portion, so that, however copious it may be, it cannot draw from the body any of its solid constituents; and that all which is lost by perspiration may be repaired by water, and that alcohol cannot restore it. With regard to the copious perspirations which are often seen in disease, it will be enough to say that they are frequently of most salutary character, assisting to remove from the blood some noxious matter which is the cause of the malady; and that where they are connected with a very exhausted state of the system, they are by no means to be regarded as the cause of the exhaustion, but rather as the sign of it.

The other notion to which we must refer is this,—that the habitual use of a small quantity of alcohol gives important aid in the digestion of the food. Here, again, the temporary benefit, which is unquestionably derived in many instances from the practice, is apt to blind us to its remoter consequences. The human digestive apparatus is so constituted, that, in the state of health, it no more requires the artificial aid of stimulants to do its work, than does that of the lower animals, to which such aids are unknown. The quantity which the stomach can digest, varies according to the demand for it in the system. When more is taken into the stomach than the system requires, it remains undigested for a time; and this gives a feeling of uneasiness and oppression, which a glass or two of wine or beer will often remove. But how does it effect this? By stimulating the stomach to increased exertion in the digestion of that of which the system has no need. And what is the consequence? This habitual overtasking of the stomach,—this system of giving it more work to do than it is made for performing, and then spurring it on by stimulants until it has accomplished its task,—is sure to be followed (though the evil day may be long deferred) by a failure of its powers; and so far from being capable of any extra labour, it loses its power of digesting that amount of food which the body really requires. If, then, the stimulus of alcohol be required to force the stomach to undue exertion of its digestive power, the obvious method of restoring a natural state of things is to abandon the superfluity of food, and to take only that which the system requires, and which the stomach is able to prepare for it.

But there is another state in which the same excuse is made, but for which the remedy is different. There are many persons who find themselves unable to digest what they really require, without an alcoholic stimulant; and to whom it appears to be a necessary of life. But what is the

real fact in almost all such cases? There either is or has been some gross error in the general management of the health, which weakens the natural powers of the stomach; and it is to the correction of this error, rather than to the spurring of stimulants, that we must look for their restoration. One man leads too sedentary a life, and scarcely knows the invigorating influence of air and exercise. Another is habitually over-fatigued by an amount of bodily labour which his frame is not adapted to bear; and his state of exhaustion prevents the due performance of the digestive function. Another leads a life of continual nervous excitement; and it is not surprising that if his brain is overworked, his stomach should not be able to do its duty. Another keeps late hours; and depriving nature of her necessary repose, is angry with her for not supplying him with the power of digesting a hearty breakfast, the best preparation for the labours of the day. And another, inhabiting close and heated rooms, pervaded (it may be) with the effluvia of some neighbouring cesspool, finds himself unable to eat until he has awakened his torpid stomach by a dram. Now in all these cases, the habitual use of alcohol is positively injurious, in two ways. It has all the bad effects of a stimulus upon the stomach itself; weakening its power of future exertion, by tasking it beyond its present strength. And the temporary benefit derived from it draws away the attention from the real source of the evil, which thus continues to act unchecked, and perhaps with increasing power. For it is certainly one of the effects of the habitual use of alcohol, in large quantities at least, that it deadens all the perceptions, and thus renders a man careless of what he would otherwise feel most obnoxious. The only cases in which, medically speaking, the use of alcohol can be justified on account of the aid which it affords to the digestive process, are those in which some extraordinary and temporary depressing cause is in operation, which cannot be removed, and against which it is of great importance to sustain the powers of the system. But such cases fall within the province of the physician and surgeon; our present concern is with the means of preserving health under all ordinary circumstances.

Of the results of experience on this question, a brief summary must here suffice; since our chief object has been to examine its scientific bearings. But it would be wrong to close this inquiry without pointing out how completely practice here coincides with theory. It would not be fair to take a few cases of isolated individuals who have thriven upon the abstinence system and to hold them up as examples of what that system will produce. But the great test is when large bodies of men are concerned, and where fair comparisons can be made between those of different habits under the same circumstances. Such evidence is now most abundantly afforded by the numerous ships that are traversing every part of the wide ocean, whose crews, pledged to the total abstinence principle, maintain a degree of health and vigour which cannot be surpassed; by the many workshops of every kind, in which the severest labour is endured with a constancy to which that of the drinkers of alcoholic beverages cannot be compared; by the troops executing toilsome marches in the sultry heat of the torrid zone, who find the "cup of cold water" more refreshing and sustaining than the spirituous drinks which hurry so many of their comrades to an early grave; and by numbers of men and women in every rank of life, in every variety of condition, and subjected to every kind of mental and bodily exertion, who have given the principle of habitual abstinence a

fair trial, and have borne their willing testimony to its beneficial results. It is presumptuous for individuals to object to such testimony,—“the little I take does me no harm;” for, in the first place, all experience shows that the “little,” taken habitually, almost invariably becomes more, and that the evil consequences manifest themselves remotely (as in so many other of our pleasant vices) whilst the supposed beneficial effects are felt immediately. It is only from the experience of the masses that we can form a right judgment on any such question; and whilst the record of our jails and workhouses show that at least four-fifths of the crime and poverty with which our country is burthened have their origin in intemperance, it becomes every right minded man to examine for himself, whether he is justified in doing any thing that can place a stumbling-block in the way of those who would rid the world of this horrible slavery. We may not all agree that alcohol is a poison, which can never, under any circumstances, be useful to the human body; but I am confident, that the more the question is examined, the more clear it will become that its habitual use can be justified neither upon scientific grounds nor by the teachings of experience.

BEAUTIFUL EXTRACT.

The following is from Dr. Beman's sermon:—
 “The almost heavenly vision is before us, it will soon open upon us in all its beauty. The revolution has begun, and the law, and the Bible, and good men are with us. And who can doubt that between all the conflicts of passion and of interest, law and order will finally prevail? The work of purification from the giant vice of our world, is going on: and it will be rendered perfect under God, by the simple principle of total abstinence from every thing that can produce intoxication. This pledge is the bow of promise to this nation and the world. It spans the heavens in a bold and brilliant arch; and while it tells us that the raging and protracted storm has not yet gone by, it prophesies the morrow will dawn upon us, a better and a brighter day. As it was with the bow, to which the patriarch of the new world was directed by the finger of God, so it is with this; its beauty and magnificence are the result of heaven's clear light shining on pure water. It is the rainbow of another covenant. * * * That curse which has for ages scorched and withered the nations shall be repealed. That curse beneath the crushing weight of which the earth has groaned, and man died, and widows poured out their streaming tears, and hopeless orphans lifted up their piteous cries, over which every pious and philanthropic heart has bled and still bleeds—shall be chased away from the abodes of men; and be seen no more on the face of the earth. In one word, that curse which has robbed earth and peopled hell, shall be no more. A race of men shall then stand up in our place.”

The *New York Tribune* has the following poser. A poor fellow was yesterday brought before one of the police justices, charged with the crime of being intoxicated. The justice interrogated him:—
 “Well, what do you get drunk and come here in this condition for?”
 “See here,” was the reply, uttered with the hiccup and accentuation of drunken men, “what do you give licenses for?”

SPIRITUOUS LIQUORS.

Extracted by M. BONQUIE LEFEBVRE, from a Dutch Work, by DUYDECOOPER, and translated from the September Journal of la Société de la Morale Chrétienne, by MR. SCUTT.

(Continued from p. 212.)

It has also been ascertained, that the most laborious work can be better executed without the workmen resorting to strong drinks. Thus in the State of Massachusetts, a mad house has been built, 1,100,000 bricks were used in the building, no accident has taken place there, no workman was sick, and yet no spirituous liquor was given.

In Germany we have observed, that the mortality of men below thirty years is much greater than that among women of the same age; because to thirty years the women have not yet drunk strong drink, on the contrary, the greater part of young men have drunk freely.

The drunkenness of fathers also affects their children, and its influence threatens the generation which succeeds ours. That feeble generation, whose growth appears to be shortened, which has neither bloom nor strength, pale, struggling from its infancy with many infirmities, a sickly complexion, and from whom intelligence appears to be fled, evidently marks the race of drinkers. Medical men have in this respect made some remarkable observations. Out of ninety-seven children of drinkers, Dr. Lippiels has only selected fourteen without known diseases. Among the children of those who live with sobriety and abstain from strong drinks, the mortality is less, they enjoy generally a better health, and attain a more advanced age. That is proved by the example of the Quakers in England, and in the United States.

Therefore take this liquor to burn, and when you see ascend the blue flame which that combustion produces, ask yourself, if so quick a fire would not corrode the inside of your body. Learn in seeing your fruits preserved in brandy, but hard and condensed, how hurtful such spirit is to digestion; throw this corrosive poison upon the green grass, and three or four days afterwards you will see it dried up. Ask yourself, therefore, if that which destroys even to the root of the herb, would not also burn your inside; these are experiments which any one may repeat; and he who will not be convinced of the injury which strong drinks occasion to health, may consider himself inaccessible to truth.

In conclusion, I cannot present a complete picture of the important results derived from the abolition of strong drinks. But it has been observed that in the United States, there is an improvement in the manners of the people, and greater piety; offences are less numerous, there are not so many divorces, prosperity is in progress, churches are more frequented. Often presents are made to the poor, by wives and grateful mothers, and by tipplers returned to sobriety. In 1829, the Presbyterian Synod, which represents more than 2000 communicants, considering the salutary influence which the Temperance Society exercised over the moral and religious feeling of the people, determined to appoint the 4th day of January as a festival, in the State of New York, to thank God for the blessings he had shed upon that Society. The two houses of the legislative assembly were united, and suspended their sitting to assist at the ceremony. These thanks are offered every year, and in order to give them a national character, they have joined the fete commemorative of their deliverance from the English yoke, with that of their deliverance

from the slavery of strong drinks. In the other States they have the same feeling, and have appointed 22nd February, the anniversary of the birth of Washington, the saviour of the country.

This example was followed in Germany, and among other places at Osnabruck, 23rd March, 1841. The feast was celebrated by the Catholics at the Cathedral, and by the Protestants at St. Mary's Church, and again by both of them at the Hotel de Ville. The Bishop officiated, he preached a sermon against intemperance, and a *Te Deum* was chanted. Every year similar ceremonies take place.

In fact, in no part of the continent has the temperance cause been so successful as at Hanover. Osnabruck is the great focus where the work of abolition is carried out. The governing power by resolutions, and the highest dignitaries of the church by exhortations, unite in order to convince the nation of the benefit of abolition. It is at Hanover, where the worthy Bottcher labours; his work, *The Domestic Plague*, has reached the 22nd edition. It is impossible to say, how many millions of copies have been circulated through Germany. The King of Hanover and the King of Prussia, have ordered a reprint, and distribution throughout their realms. It is in Hanover, also, that the Chaplain Seling travels from village to village; he is called the second Mathew. His canticles on temperance, are become popular songs. He does more, he frequents schools, where he preaches his principles. He has appointed among the pupils, a legion of honour, divided into companies of which each has its captains and its colours, upon which are inscribed maxims of temperance.

The result of these measures, has been a considerable diminution in the produce of the tax upon strong drinks. This produce in Hanover, reached in 1838, to 551,038 thalers, it was reduced in 1843, to 392,080 thalers, which makes a diminution of 158,958 thalers; that is to say, nearly three-tenths of the revenue, and this has given the greatest satisfaction to the king, who is the most zealous partisan for the suppression of spirituous liquors.

It was not until 1844, that the abolition was introduced into Saxony; the clergy lead the way. The happy thought suggested itself to choose Lent, and they ordered, during that period, abstinence from strong drinks. The salutary effects were discovered, and it was then that the Societies originated. They spread with such success, that in the first month 30,000 persons were enrolled. Now we reckon in Saxony 100,000 members of the Temperance Society.

In Switzerland, the usage of strong drinks has in some degree given way to the sale of the wines of the country, and the industrious employ themselves almost generally in preparing such wines under different names. There is now in the canton of Berne, 1000 shops shut up.

We quote also Norway, and among other places, the town of Laurwig. Since the 1st January last, all the retail sale of spirituous liquors has entirely ceased in that town; and in the environs, and also since that event there has not been, although the population is more than 8000 souls any quarrels or disorder in the streets. No outrage has been committed, and the number of robberies has been less than that of preceding years. The workmen have become much more assiduous at their work, and the deposits at the savings' banks, have increased considerably.

Such is an extract from an official report, addressed by the bailiff of Laurwig, to the government.

At Hamburg, there are instructors specially appointed, whose duty it is to teach temperance at schools, and above all, to recommend the principles by their example.

Let us not forget also, that in many countries of the United States of America, there are young sailors who have adopted the principle of entire abstinence from spirituous liquors, and 70,000 have signed the pledge.

In England, a respectable Middlesex magistrate has proved, that prisoners who were previously hardened offenders, have also signed the pledge not to drink strong drinks, have kept it, and from that moment their conduct was entirely changed.

The change of manners in Ireland, since the spread of temperance is very remarkable. Father Mathew has been the great promoter in England and Ireland, of Societies for the abolition of strong drinks. O'Connell is associated to them, and the accounts which we have received now from that country, where during the first twenty-five years of this century, crimes had made the most frightful progress, are very satisfactory. At Cork for example, the falling off of murders has been in the following proportion: in 1839, 286; in 1840, 159; in 1841, 120. Now prisons which were filled, hardly contain any inmates. Courts of justice have been referred to before whom not a single cause has been set down for trial during the session.

In Russia, the government feared from political considerations, to allow the adoption of abolition. But at last it has felt the necessity of giving way to public opinion, and is making concessions. An imperial decree has issued, which contains severe restraints against the manufacture and sale of spirituous liquors. That decree limits the time during which distilleries can work, and the quantities they can deliver out, it has also greatly reduced the number of sellers, determining that they shall not exist, but in the proportion of one for 500 inhabitants.

Finally, it is delightful to see the Emperor of Russia take our cause seriously to heart, the Kings of Prussia, Hanover, and Sweden, sustain the societies for abolition, and the Queen of England extend to them her protection. We have noticed that frequently efforts are impotent, if the ruling power does not materially assist them. In fact, it is necessary to subject strong drinks to higher duties, limit the number of sellers, and grant but very seldom, and on the most vigorous conditions, the permission to build distilleries. Government ought to forbid the use of strong drinks to workmen in public works, prohibit their introduction at auctions and sales, and entirely suppress them when furnishing provisions for the troops by land and sea. The sale ought also to be forbidden to individuals who are notorious drunkards. In some countries their names are entered upon a list drawn up by the police, and posted up in taverns; and there also workmen who become drunk are suspended from their duties. The penal code ought to contain resolutions against this vice.

It is especially necessary to take these measures in the army. What dangers do strong drinks offer to soldiers, who carry arms for the maintenance of the laws and of order! How many offences are committed by soldiers in drunkenness, and how many young men there are, who, having contracted this fatal habit in the service, cannot shake it off for the rest of their life, and are made miserable!

There are some German States, where they proclaim, among the orders of the day, the strict repression of drunkenness, and it is ordered, that no

soldier shall be allowed to enter the regiment until he have a satisfactory certificate of good conduct.

In fact, it has been proved that, in the regiments where strong drinks have been forbidden, discipline is so improved, that it has been ascertained that there are less punishments in one week, than there were previously in one day.

Let us unite, then our efforts, and the work commenced with the aid of the Most High will be blessed by him.

ROBERT BURNS.

The unfortunate Burns at one time complained that those with whom he associated were not satisfied with his conversation, luxurious as it must have been, unless he gave them also a slice of his constitution. He must be condemned as unwisely lavish, who cuts up his vital principle for the entertainment of his friends; on the other hand, a person may be thought by some too grudgingly parsimonious of his fund of health, who would not lay out a little of it upon extraordinary occasions, in solemnizing, according to the usual form, the rites of hospitality, in heightening the warmth of sympathy, or in promoting the vivacity of convivial intercourse. But that man's heart, it must be acknowledged, is of little value, which will not beat full and strong upon an empty stomach. An after dinner kind of friendship, the expression of which acquires new ardour at every fresh filling of the glass, must be expected to evaporate with the fumes of the liquor which inspired it. The tide of liberal sentiment retires, in such cases, as soon as the animal spirits begin to ebb. The heat produced by alcohol ought not to be mistaken for the glow of virtue. He whose pitch of generosity or goodness is regulated by the state of his circulation, is entitled to little confidence or respect, in any of the important connections or social intercourses of life. The steadiness of a sober and substantial benevolence, is to be compared, only by way of contrast, to the precarious vicissitudes of that person's temper, with whom kindness is not a healthy habit, but a feverish paroxysm; and who, although constitutionally, or in the ordinary course of his life, sensual or selfish, may be occasionally wrought up by factitious means, to the elevation of a jovial and fugitive philanthropy.

TO HIS EXCELLENCY EARL CLARENDON, LORD LIEUTENANT OF IRELAND.

MY LORD,—I will not waste time in apologizing for this intrusion on your Excellency's time, because I feel assured that my motive will be, to your enlightened and benevolent mind, my sufficient excuse.

I believe you are anxious to ameliorate the present forlorn condition of the people of Ireland. I think I have it in my power to suggest a few ideas which may enable your Excellency to carry forward your benevolent designs.

In the remarks you made at the Lord Mayor's dinner on the 12th instant, the following astounding fact is given to the country:—"In order to supply the deficiencies occasioned by the visitations of Providence, we imported corn at the cost of the importer alone, without taking into account the consumer at all, and the amount was equal to thirty-three millions sterling."

Say not, my Lord, that we had to resort to this immense importation of food because of any visitation from the Almighty depriving us of a sufficient

quantity of corn for the supply of all our wants. For, although our potato crop was destroyed, the bounties of Providence were yet abundant and overflowing.

In a word, my Lord, we consumed more grain in our breweries and distilleries, during the last two years of famine, in the production of articles which thirteen hundred physicians in the United Kingdom have recently declared to be injurious to the "health, the happiness, and the morality" of the people, than would have sustained all who were in want, in health and vigour, and if this waste of food had not been committed, the enormous absorption of capital referred to by your Excellency would not have been required.

This waste, my Lord, is still going on.

I pray your Excellency to aid the teetotalers of these lands in their efforts to put a stop to this drain now, and for ever. You can aid us effectually. It is fashion which makes the drinking customs of society respectable. Make these pernicious customs unfashionable by your example and precept, and you will, my Lord, do a great service to the cause of morality and virtue; you will also help to place plenty within the reach of the poor man, by discouraging the destruction of food in the land: this destruction amounts annually to about sixty millions of bushels. A fearful waste this, my Lord, for us to contemplate, while the people are famishing with hunger.

Next to your own personal example, which I entreat your Excellency to give us, I would respectfully suggest the propriety of calling on government to decline raising any revenue from intoxicating drinks, on the ground that it would be as lawful in the sight of God, and as beneficial to the people of these kingdoms, to have our institutions sustained by taxes derived from all the crimes which exist amongst us, as from a tax raised from those drinks which are, in the estimation of the judges and magistrates, and physicians of the land, the great promoters of the crimes, and the miseries and the sorrows which afflict our people.

I appeal to your Excellency, and I ask you, Is it right? Is it wise? Is it expedient for our rulers to sustain our institutions by the produce of taxation which is cast into the Exchequer by the vices of the people?

If government were to relinquish all revenue from intoxicating drinks, on the ground that these drinks flooded the land with poverty and woe, the manufacture and use of such destroyers of human happiness would become disreputable, and their use unfashionable; peace and plenty would flow in upon us in a perennial stream, and the business of legislation would be freed from more than half its cares.

I entreat your Excellency to take these suggestions into your consideration, and I beg of you to pardon me for thus obtruding them on your notice.

I subscribe myself, my Lord,

Most respectfully yours,

JAMES HAUGHTON.

35, Eccles Street, Dublin, 14th January, 1848.

RELIEF OF THE UNEMPLOYED.

(To the Editor of the *Kilmarnock Herald*.)

SIR,—Owing to the lateness of the hour at which my lecture, and the observations that followed it, were concluded on Friday, I had not time to make a recommendation which I now venture to do through your columns.

I heard with great regret of the large number of

weavers, cotton-printers, and others out of employ in Kilmarnock, and of the difficulty of raising funds for their relief. I venture to propose a plan for this purpose, which will greatly benefit them, and neither do injury to, or lessen the means of others.

From my observation of the habits and manners of Kilmarnock, I think it probable that it does not consume less of whiskey or ardent spirits than the average rate of Scotland, which is two gallons per head per annum, for man, woman, and child; though in Ireland it is only one gallon, and in England, two-thirds of a gallon per head of the whole population. The reason of this great difference is, that in England and Ireland, none but the lower orders drink ardent spirits, even when diluted with water, while in Scotland, nearly all the upper and middle classes consume it freely, in warm toddy twice a day, after dinner and supper, to say nothing of other uses made of it.

What I venture to propose therefore is, that the upper and middle classes of Kilmarnock should simply leave off drinking this whiskey, so long as a large body of their poorer neighbours are wanting food, clothing, and fuel; and calculating the money they will save by this, which in most families would be at the least twenty shillings a month, let them devote this sum so saved to assist the unemployed, on condition, of course, that the unemployed themselves also give up the use of whiskey or ardent spirits; for it would be certainly monstrous, that while subsisting on the charity of others, they should waste any part of the money given them in so useless and even pernicious a drink.

Let the ministers of religion and the leading manufacturers of Kilmarnock begin by setting the example; for to them the workmen naturally look as their best friends and protectors; and I cannot suppose they would decline doing so: for as by this means they could help their poorer neighbours without impoverishing themselves, I cannot suppose it possible that they would refuse, since self-denial for the good of others is one of the clearest Christian virtues; and if a man or woman had not sufficient bowels of compassion for their suffering fellow-creatures, to give up the small gratification of drinking hot whiskey and water for a short period in order to save them from starving, truly might we say with the apostle, "how dwelleth the love of God in them?"

To prove that I am not asking others to do what I am unwilling to do myself, I may mention that when in Dundee, I gave a guinea (being the supposed amount of my saving from not drinking either wine, beer, or spirits during my stay there) to support the Ragged Schools, and induced some others to do the same. At Paisley I gave the same amount, for the same reason, towards the fund for the unemployed; and before I left Kilmarnock, I gave to the Secretary of the Philosophical Institution, per Mr. Crooks, a guinea also, (being about the estimated amount of my saving from not drinking wine, beer, or spirits, while delivering my lectures there) to help the unemployed of Kilmarnock.

If all the families of the town, therefore, whom Providence has blessed with the means of subsistence, would only do the same, a hundred pounds per week might easily be raised for the unemployed, without making any family the poorer or the less happy; they would be saving many from want by a contribution which they would not feel the loss of; and their charity would be approved in heaven.—I am, Sir, your obedient servant,

J. S. BUCKINGHAM.

Carlisle, February 7th, 1848.

National Temperance Society.

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CONFERENCE OF TEETOTAL MINISTERS.

—PRELIMINARY ARRANGEMENTS.

As the time for the meeting of this Conference approaches, the subject becomes exciting; and who will be there—what will be done? are queries which have been pertinently put by many who, a short time ago, were sceptics to the feasibility of such a conference. It is now quite certain, if no untoward circumstance intervenes, that there will be a large assembly of ministers on the occasion, from whose deliberations, great good may be expected. The preparations for this Conference have shown that supineness and apathy are not characteristic of Ministers of the Gospel. They have discernment, benevolence, and active desires to do the greatest amount of good; but their way is not clear to them, and we may expect, as a result of this assembly, that the crooked paths of many will be made straight, and teetotalism will enter into many churches, from which it has hitherto been excluded.

The preliminary arrangements for the Conference are progressing rapidly, and the committees engaged in the multifarious business, have much cause of gratification.

The steam-ship companies have kindly consented to convey Ministers from Glasgow to Liverpool and back for one fare:—to return at their own convenience. It is hoped that some of the railway

companies will grant the same privilege. They are being corresponded with; and every thing possible is being done, to make the means of transit economic and comfortable.

The arrangements already decided upon are as follows:—

On Sunday, April 9th, Sermons to be preached, by Teetotal Ministers, in as many places of worship as can be made available. The committee are confident that a goodly number can be obtained: and that Teetotalism, as a Gospel truth, will be preached to some of the most influential congregations in the city.

On Monday evening, Temperance meetings will be held in various parts of the city and surrounding districts. This will be a favourable opportunity of addressing professing christians, and especially Sabbath-school teachers, upon the importance of the movement, and upon their great responsibility in training up youth in the way they should go.

On Tuesday, the 11th, the committee for arranging the business of Conference, will meet at two o'clock, P.M., when various resolutions, and subjects of papers to be read, will be submitted to them. The duties of this committee are of a very onerous character; and, in order that they may perform their duties efficiently, it is desirable that resolutions intended to be proposed, subjects of papers to be read, or of propositions to be discussed, should be in the hands of the Secretaries not later than Saturday the 8th of April. Several eminent ministers, in connexion with the movement, are preparing documents, which, from the acknowledged talent of the writers, there is reason to believe will prove valuable additions to our Standard Temperance Literature.

On Wednesday, the 12th, the Conference will assemble at nine o'clock in the morning, for the transaction of business. The place of meeting is yet undecided; but it will be announced sufficiently early to prevent inconvenience. To the meetings of Conference, it is proposed that teetotalers shall be admitted by ticket, to witness, but not to take part in the proceedings. The important character of the Conference will, no doubt, cause numbers to avail themselves of this privilege.

A great demonstration will be held in the Free-Trade Hall:—a building which has become connected with the history of our country and its commerce; and is now used to promote almost every object connected with moral progress, and the best interests of mankind. As the building is popular, and will comfortably accommodate several thousands, a great gathering may be anticipated.

A soirée will be given in the Corn Exchange, on Friday 14th, the audience to be addressed by various ministers. In connexion with the public meetings, several eminent personages have been proposed to preside. They have been written to, and their replies are anxiously waited for. These are the arrangements so far as completed. Others are in progress, which, when perfected, will make this Conference one of the most interesting and important ever held.

It is evident this business will be attended with great expense, and the sympathy and co-operation of all societies and persons friendly to the great Temperance Movement, is earnestly but respectfully solicited.

SECRETARIES:

FREDERICK HOPWOOD, York;
 THOMAS MONKHOUSE, York;
 ROBERT JONES, Manchester;
 WILLIAM HOWARTH, Manchester;
 WILLIAM GRIMSHAW, Manchester.

ANNUAL MEETING.

In view of the Annual Meeting in May, the attention of the secretaries of the various societies, in the metropolis and throughout the kingdom, is particularly requested to the following queries, in reference to the details of success; and to which the Committee solicit the favour of early replies:—

Members classified.	{	Clergymen and other ministers
		Medical men
		Ditto who have signed the medical- certificate
		Other professions
		Sunday-school teachers
		Masters and mistresses of day-schools
		Youths
		Reclaimed drunkards
		Other statistics can be added
		Agents from the society
{	Number of visits	

General results of operations

WILLIAM CLARIDGE, Sec. pro tem.

11, Token House Yard, London.

SUBSCRIPTIONS.

Received at Office.	£	s.	d.	Stroud.	£	s.	d.
Ashley, Right Hon.				Bevington, Misses	0	10	0
Lord, per Mr.				Bucknell, Mr. B.	0	5	0
Hodgson, mis-				Hawkins, Mrs. Eliz.	0	5	0
sionary	2	0	0	Herbert, Mr. P.,			
Beater, Mr. A.	1	1	0	Dudbridge	0	5	0
Eaton, J., Esq,				Nicholas, Rev. Tho.	0	5	0
(Special Fund) 50	0	0	0	Nurse, Mr. Fred.	0	5	0
Ditto	10	10	0	Parsons, T., Esq.	0	5	0
Everett, Mrs. Ann	1	1	0	Paine, John, Esq.	0	5	0
Frith, Mrs.	0	10	0	Rodway, Mr. Opie	0	5	0
Manser, W., Esq.	1	1	0				
Shirley, Mr., per				<i>Framilode.</i>			
Mr. Balfour d.	0	6	0	Longney, Mr. Thos.	0	5	0
Squire, Mrs. Louisa	1	1	0	Nurse, Mr. James	0	10	0
Taylor, W. H., Esq.	1	1	0				
<i>Per Mr. Whitaker.</i>				<i>Saul.</i>			
Broad, Mr. Isaac	0	5	0	Nurse, Mr. George	0	5	0
Brown, Mr. Thos.	0	5	0	Prevett, Mr. Wm.	0	5	0
Farmer, Mr. John	0	5	0	Stockwell, Mr. Hen.	0	5	0
Finchley Society d	1	0	0	<i>Per Mr. Inwards, Fording-</i>			
Jones, Mr. Thomas	0	5	0	<i>bridge.</i>			
Nias, Mr. William	0	5	0	Collection	0	14	0
Tilk, S. W., Esq.	1	1	0	Neave, Josiah, Esq.d	1	0	0
Treasure, G., Esq.	0	10	0	Thompson, S., Esq.	0	10	0
Tunbridge Wells				<i>Romsey.</i>			
Society	0	10	0	Farmer, Rev. T.	0	5	0
<i>Per Messrs. Hudson and</i>				Puckle, F., Esq.	0	5	0
<i>Whittaker, Epsom.</i>				Romsey Society	1	0	0
A Friend	1	0	0	Summers, Mr. Chas.	0	10	0
Burn, Mr. Robert	0	5	0				
Jones, Mr. Charles	0	5	0	<i>Southampton.</i>			
Keeling, Mr.	0	5	0	Clarke, J. T., Esq.	0	5	0
<i>Cheltenham.</i>				M'Garey, Mr. P.	0	5	0
Camps, H., Esq. d	3	0	0	<i>Andover.</i>			
Ditto	2	0	0	Andover Society d.	2	0	0
Downing, Mr. Jas.	0	5	0	Elton, Mr. E.	0	5	0
Edwards, Mr.	0	5	0	Tasker, R., Esq.	1	0	0
Jenkins, Mr. W.	0	5	0	<i>Per Mr. Culverwell.</i>			
Marling, S. S., Esq.				Alexander, R. D.,			
Ebley	1	1	0	Esq.	5	5	0
Millage, Mr. John	0	5	0	Barrett, R., Jun.,			
Neaves, Mr. Geo.	0	5	0	Esq.	1	1	0
Russell, Mr. Jas.	0	5	0	Bevington, T., Esq.	1	1	0
Willett, Mr. Sam.	0	5	0	Bowly, S., Esq.	5	0	0
				Kenrick, G. S., Esq.	5	0	0
				Morland, J., Esq.	2	2	0
				Pryor, Mrs. Eliz.	1	0	0

	£	s.	d.		£	s.	d.
Richards, W., Esq.	1	1	0	Langvish, Miss	0	5	0
Webb, J. M.,				Pickett, Mr. G.	0	5	0
Esq.	0	10	0	<i>Per Mr. Hudson.</i>			
<i>Per Mr. Inwards, Alton.</i>				Jackson, T. S., Esq.			
Ball, Miss C.	0	5	0	Hertford	1	1	0
Bell, Miss	0	10	0	Langton, Rev. S.,			
Collection	0	17	0	Southboro'	0	10	0
Corah, T., Esq.,				Watton Society	0	10	0
Leicester	1	0	0				

Home Intelligence.

To the Committee of the National Temperance Society.

GENTLEMEN,—During the last five weeks I have been labouring in the counties of Dorset and Hants. The first place I visited was Poole; here I found some warm-hearted friends. Three meetings were announced to take place in the Town Hall, and I am happy to say that spacious building was well filled the first night, and crowded at the two subsequent meetings. Several signatures were obtained, and the thanks of the meeting was given to the National Temperance Society. From thence I went to Bridport, and had the pleasure of finding the Independent and Baptist ministers staunch friends to the cause. In this place I held four meetings, one in the Literary Institution, two in the Town Hall, and one in the Independent chapel. There are many warm teetotal hearts in Bridport.

I travelled from Bridport to Southampton, and received a hearty welcome from my esteemed friend Mr. Joseph Clark. The first meeting was held in the Primitive Methodist Chapel, and was crowded in every part. The second meeting was held in the Polytechnic Institution; a great many went away unable to get admission. The third meeting was held in Mr. Crabb's Independent chapel; nearly eight hundred children were present, with their teachers and many of their friends. On the next evening, a very large meeting was held in the Assembly Room, and I have heard with pleasure that much good was done. The next meeting I held was at Ringwood, in the Wesleyan chapel, and I am happy to say that the Independent minister in this place is a warm-hearted teetotaler. In the Town Hall of Blandford I had the pleasure of addressing two crowded meetings. From thence I went to Fordingbridge. Here they have a very nice place to meet in, free of expense. I held three meetings here, two in the Lecture Hall, and one for juveniles in the Independent chapel. At Romsey we had three good meetings in the Town Hall. Returned to Southampton, where I had the pleasure of meeting a goodly number of the members of the society, after which another excellent meeting was held; and on the following Sabbath I spoke to about five hundred children in the British Schools. After attending another very full meeting in the Primitive Methodist chapel, I said farewell to my friends in that town; I know they are grateful to the National Society. From thence I went to Andover, where two meetings were held in the Town Hall. I am now at Alton. Last evening we held a good meeting here in the Town Hall, and intend holding another this evening. I am happy to say that my friend Mr. Heritage has done all he could do to make the meetings effective. All his arrangements have been perfectly satisfactory. Throughout the two counties I have been kindly received.

JABEZ INWARDS.

To the Committee of the National Temperance Chronicle.

GENTLEMEN,—Space will not allow of my giving you a very lengthened report of the meetings recently held by myself and my friend and colleague Mr. Whittaker, I will therefore state as concisely as possible the particulars of our visit to Wantage, Swindon, Stroud, Cheltenham and Framilode-on-Severn.

On February the 2nd, Mr. Whittaker held a very interesting meeting at Wantage, which was very numerous attended, and a flattering invitation was given that another meeting should shortly be held. February the 3rd, Mr. Whittaker proceeded to New Swindon, and addressed a very delightful company in the Mechanic's Institute, kindly granted by the committee. On the 4th, I joined Mr. W. at Swindon, and took part in the second meeting, which was one of the best and most impressive meetings I ever remember. The band raised by the munificence of the railway company, was in attendance, and enlivened the proceedings by their admirable performance. The principles of temperance have taken hold in the town and neighbourhood, and the efforts made to correct the drinking-habits of the population are highly approved by the railway authorities; in proof whereof, Mr. Whittaker and I were politely favoured by Mr. Locke, with a first-class free passage from and back to London. On the afternoon of Sunday, the 6th of February, I delivered an address on temperance to the congregation of the Rev. Benjamin Parsons, (author of *Anti-Bacchus*) the Rev. gentleman conducted the devotional exercises, and made some very impressive observations at the close of my address. A second meeting was held in the same chapel on the following night; the Rev. B. Parsons presided. Mr. Whittaker and I addressed the meeting at considerable length, and the chairman closed with some suitable monitory remarks. Notwithstanding Mr. Parson's ultra teetotalism, this gentleman has nine publicans constant attendants on his ministry. On the 8th and 9th, we held meetings in Cheltenham, which were well attended, and from all I could gather, good was effected. Mr. Weare, Mr. Higgins and other friends here, have long been ardent promoters of our cause. Dr. Lovell of London presided on the first night, and Mr. Higgins on the second occasion. The Victoria Rooms at Stroud were crowded on the evening of the 10th. Thomas Parsons, Esq. of Stroud, an uncompromising man, presided, and introduced the speakers, Mr. Whittaker, myself, and the Rev. Benjamin Parsons in suitable terms; the people here are looking forward with great expectations to the visits of several distinguished temperance reformers. On Friday the 11th, in the British School, at Framilode, I and my friend finished our journey in a westerly direction. Here numbers of watermen reside. The meeting was very large; several signatures were taken to the pledge, and several subscriptions were given to the funds of the National Society.

I am, gentlemen,

Yours respectfully,
THOMAS HUDSON.

HERTFORD, WATTON AND TEWIN.

On the evenings of the 16th, 17th and 18th of February, lectures were delivered by Mr. Thomas Hudson, agent of the National Society, at Hertford, Watton and Tewin. The Wesleyan Chapel at Hertford was kindly granted for the occasion, and a more than usually respectable and attentive auditory assembled to listen to the arguments

and statements of the lecturer. The meeting at Watton held in the school-room in connexion with the Rev. E. Bickersteith's church, was completely filled, and at the close, signatures were subscribed. The series of meetings was terminated by one in the newly-built school-room at Tewin, used for the first time, which together with the fact, that no meeting on temperance had ever been held in the parish before, had the effect of drawing a very numerous company from the surrounding villages. Mr. Thomas Spencer Jackson presided, on the two former, and Mr. Bettinson on the latter occasion. Both these gentlemen are connected extensively with agriculture. Mr. Jackson produced considerable impression at one of the meetings by the announcement that while many of the farmers of the county were fearful that they would not be able to dispose of their barley otherwise than for the purposes of malting, he had grown 120 quarters during the past year, the whole of which he had transformed into the finest beef and mutton that had been sent into the market.

The whole of the meetings were highly satisfactory, but nothing could exceed the kindly feeling and enthusiasm of the people at Tewin, while listening to the admirable speeches of Mr. Bettinson, Mr. Jackson, Mr. Bishop, and Mr. Hudson, whose visit has been of eminent service in creating an interest in behalf of the temperance movement.

ALPHA.

To the Editor of the National Temperance Chronicle and Temperance Recorder.

DEAR SIR.—During the last three months I have been employed as usual in furthering the general interests of teetotalism in Dorset and Hants, in connexion with your society. My plan of operations comprises the following distinctive features: 1st, Domiciliary visitation and tract distribution; 2nd, Public lecturing; 3rd, Arrangement of meetings as secretary of the "Dorset and Hants Teetotal Association." My visiting department is very laborious, and sometimes painful to my feelings. In this particular sphere my time is mostly devoted to the rural districts, and owing to our scattered population, it necessarily involves considerable fatigue, and in some instances hinders our progress. Persons not accustomed to mingle with the working population of the south of England, cannot form a correct idea of the destitution, misery, and mental and moral degradation of the people. The state of thousands is indeed deplorable in the extreme. Look at the following description, and I can assure you it is a faithful representation of many villages I know, and amongst the inhabitants of which I have been permitted to labour. Here is a village, say of 500 inhabitants; you will find for the religious instruction of the people a clergyman of the Established Church, and a Wesleyan or Dissenting place of worship. Of the character of the instruction imparted to the people by their spiritual guides, it is not my province to speak. Doubtless there is much room for improvement, but to the honour of Christianity it may be affirmed, that what there is of moral worth in our rural population is traceable directly or indirectly to religious teaching. In addition to the means of instruction already enumerated, in many places Sabbath and day-schools exist, many of which are badly supported and inefficiently managed, and in some villages no institutions of the above kind are to be found. These, sir, are the scanty advantages of the supposed 500 persons;

for them no scientific classes, social meetings, or reading-rooms are established; to these weary sons of toil no mechanics' institution opens its stores of mental and moral worth. They are isolated beings, and in too many instances, there are no home associations. The domestic enclosure is broken down; the habitations of many are an outrage upon humanity, injurious to health, and subversive of common decency. Children of tender age, both male and female, are sent into the fields to labour, instead of receiving an education. *Mothers of large families* are to be seen laying aside their usual habiliments, and partially dressed in the garb of men, labour in the fields at least nine months of the year. The spectacle is sickening. This is not woman's mission. Add to all these distressing circumstances, you will see to a population of 500 souls, one or two, and in some instances more, beer-shops, sending forth their streams of pollution and death. Here young men and *young women*, with no parental restraint or home associations, congregate together. Here the aged father and his neglected sons may be seen on the Sabbath-day wasting part of their scanty wages. Here in these sinks of iniquity, the thoughtless labourer spends his money; the parent annihilates his authority; the son loses every filial feeling; and here too the daughters of these wealth-producing classes in numberless instances barter away their honour and destroy their happiness. Oh, Sir, my heart sickens at the picture drawn! but I have seen the reality; I have closely observed and extensively studied the habits of our village population during the three years I have held an appointment in this vicinity in connexion with your society, and I unhesitatingly avow, that if required I could prove from statistical information, that three-fourths of the immorality, and one-half of the extreme destitution of the people, is produced by their drinking habits. During the three years I have laboured here as a visiting agent, I have taken upwards of 1000 signatures to the pledge, some hundreds of whom remain consistent abstainers. I have also, through the kindness of your committee and private individuals, put into circulation 17,893 tracts.

Notwithstanding the gloominess of the preceding observations, it will afford you pleasure to learn that the condition of the people is improving. There is a spirit of inquiry abroad, and it has already begun to penetrate the thick darkness of our rural districts. We have a noble work before us. It is true there is an absence of those exciting causes which attend the public advocacy of teetotalism; but quiet and unobserved, the temperance missionary strikes at the strong-holds of intemperance, and could but the number of labourers in this department be increased, and the whole brought under systematic arrangement and superintendence, a more powerful impulse would be given to the temperance reformation than its most sanguine friends anticipate.

During the past quarter I have given several public lectures, and also attended the annual festival of the society in the Isle of Portland. At this place I received the warmest expressions of sympathy and earnest co-operation from the Rev. Mr. Hogarth, the rector, who is a zealous teetotaler of some years' standing. At Newtowney and Allington interesting public meetings have been held; having, however, dwelt at some length on the visiting department of my labours, I will not enlarge except just to remark that I have been enabled to make arrangements for Mr. J. Inwards, one of your agents, to visit Dorset and Hants, who has lectured at Poole, Bridport, and Blandford, in

Dorset, Ringwood, Fordingbridge, Romsey, Southampton, Andover and Alton in Hants. The above meetings have proved very successful. I am now engaged in getting up a series of meetings for Dr. Carr, of Birmingham, and hope to secure him at least one month's engagements.

Yours sincerely,
A. W. HERITAGE.

Broughton, Jan. 27th, 1848.

POOLE TEMPERANCE FESTIVAL.

The nineteenth half-yearly festival of the Poole branch of the National Temperance Society was celebrated on the 3rd, 4th, and 5th January, 1848.

On Monday evening, Mr. Jabez Inwards commenced his far-famed Trial of Alcohol, to a full audience, in the Town Hall, and so weighty and truthful were the charges brought against the fell destroyer, that it was evident its doom was sealed, even before the prisoner's defence could be heard.

On Tuesday evening, a tea meeting was held by the members and friends; after which, the doors being thrown open, the spacious hall was soon filled. After addresses by several gentlemen, Mr. Inwards opened a fire upon moderate-drinkers, which lasted upwards of an hour and a half, during which the attention of the audience never flagged. On Wednesday evening, the crowning blow was given to poor Alcohol. He was found guilty, and burned forthwith. Signatures of an influential kind were obtained; and we regard the festival as a decided revival of the temperance cause in Poole.

J. B. PORTEOUS, *President of the Poole Branch.*

BOROUGH OF GREENWICH TEMPERANCE ASSOCIATION.

On Thursday evening, February 3rd, a very instructive and highly interesting lecture on "the Physiological influence of Beer, Wine, &c., on the Human Frame," was delivered in the Greenwich Literary Institution, by Daniel Carr, M.D., of Birmingham, and which was illustrated by numerous large coloured diagrams. The lecture was listened to by a numerous and respectable audience with manifest interest, and the important information so clearly conveyed on the scientific verities connected with the temperance movement, seemed as well to delight as to surprise many by whom the subject had not hitherto been seriously considered. The admission was by ticket at a charge of fourpence and sixpence each person, and a good attendance was secured.

H. COLE, *Hon. Sec.*

SCHOOLS.

The missionary, accompanied by Mrs. Carlile, (widow of a Presbyterian minister of Dublin, and companion of Elizabeth Fry in the prison reform,) visited the schools in John Street, Old Kent Road, when, by the kind permission of the master of the boys and mistress of the girls, we both addressed each school, and in the girls' received twenty-one signatures, and in the boys' forty-six; total, sixty-seven. And on inquiry since Christmas, the mistress assured the missionary that not one had broken the pledge; and that in more cases than one, had the parents come and expressed their thanks for the interest taken in the children's welfare, and a determination on their part to throw no obstacle in the way of their children keeping the pledge.

Visited the boys' and girls' school attached to Lambeth chapel, and after delivering addresses in each, received in the girls' school forty signatures, and in the boys' thirty-three; total, seventy-three.

The mistress is a teetotaler of twelve years' standing, and at this visit received also the signature of a young woman, her assistant.

Visited the boys' and girls' schools in York Road, Westminster, when, after addressing the children in each school, received in the girls' thirty-one, and in the boys' fifty-eight signatures; total, eighty-nine. The master, a pledged teetotaler of many years' standing, and the mistress, one of two years' standing; this is a new teacher recently come, the late teacher having signed the pledge with the missionary at a former visit.

BROCKHAM.

TEMPERANCE.—The members and friends of the Brockham Temperance Society, through the kindness of Mr. Tickner by the loan of his room, enjoyed the pleasure of hearing a most able lecture from Mr. William Claridge, of the National Temperance Society. The room was filled to excess by a respectable and very attentive audience. The lecturer commented upon several passages of Scripture relative to wine and strong drink, and detailed some most affecting narratives of suffering caused by the use of intoxicating drinks in the present day. The worthy gentleman also showed how much the working classes were injured by the drinking usages of our country.

MR. BUCKINGHAM.

LECTURE ROOM FOR MR. BUCKINGHAM.

The committee of the National Temperance Society have received a letter from Mr. Buckingham, enclosing a copy of a Testimonial from the members of the late British and Foreign Institute, of which the following is an extract:—

PUBLIC SUBSCRIPTION TO BUILD A LECTURE ROOM IN LONDON FOR MR. BUCKINGHAM.

"At the close of the British and Foreign Institute of London, over which Mr. Buckingham had presided for nearly five years as the Resident Director, the members evinced the high sense they entertained of his valuable services, by subscribing towards a TESTIMONIAL to be presented to him, the amount of which, already contributed, is nearly £700.

"It having been resolved that this should form the nucleus of a more general subscription, for the purpose of raising a fund, to build for Mr. Buckingham's use a Public Lecture Room in the metropolis,—the contributions of those who may be disposed to assist this object will be progressively added to the sum already subscribed; and in the meantime the amount will remain invested in government securities, there to accumulate at interest, till the total sum shall be sufficient to accomplish the object proposed."

On the receipt of the above communication, the committee unanimously passed the following resolution:—

"That this committee respectfully acknowledge the receipt of the letter of J. S. Buckingham, Esq., of the 31st ultimo; and whilst they think it is obvious that they cannot appropriate the funds of the Society to the purpose alluded to, they very cordially recommend the object to the favourable consideration of the members of the National Temperance Society, convinced that they will duly appreciate the valuable labours of Mr. Buckingham in the temperance cause."

The committee will have pleasure in receiving subscriptions for the object at their office, 11, Tokenhouse Yard, and of inserting the same in the *Chronicle*.

DRINK AND MADDENED FURY!

We have never read of a more demon-like influence through strong drink, than the following case presents:—

THAMES POLICE OFFICE.—THE ATROCIOUS ATTEMPT AT MURDER IN SHADWELL.—This being the day appointed for the final examination of Michael Hagarthy, the coal-whipper, who was charged with attempting to murder a young woman named Ellen Cahill, under circumstances of a most savage and sanguinary character, at the house, No. 7, St. George's-court, Bluegate-fields, Shadwell, on the morning of the 29th ult., the court and its avenues were crowded to excess by persons anxious to hear the prosecutrix.

The previous depositions having been read over, the woman Cahill said that on Friday night week she was in the Lord Lovel beer-house, High-street, Shadwell, with a girl named Lyons, when the prisoner called her out. She at first refused to go, but subsequently went with him to the Duke of York, where they had some rum, and then went to her house. About seven or eight o'clock in the morning she said she wanted to get up and wash some things, as it was Saturday. He said, "Is it Saturday? I'll cook your goose for you this Saturday!" and began to stab her in the throat with a knife. He stabbed at her all through; he did not cut at her. She called to him as well as she could speak, begging him not to stab her any more, and she would not expose him; but he continued to stab on, and after that for some time she did not feel the wounds—she was insensible like. He then stopped a little, upon which she revived somewhat, and called out "murder!" upon which he said, "What! are you not dead yet?" and commenced stabbing again. By this time she had dragged herself to the foot of the bed, and was hanging over; he then renewed the attack, and stabbed her several times, holding her by the hair and jobbing the knife into her. A sailor then came in with a poker, and beckoned her to come out, which she did as well as she could, the sailor, who was afraid to enter, keeping the door with the poker. The last stab she received was in the arm, which is very painful.

The prisoner, in his defence, said he was mad drunk at the time, having taken six glasses of rum before he got out of bed that morning, and a great quantity in the course of the day. She would not let him go home, but tore his coat, and called him all sorts of provoking names. "I suppose," added the prisoner, "I shall suffer for it; but I was raving drunk, and I told her I had drunk two pints of rum with her mother, who has been dead these 14 years. I tried to stab myself too. I have three stabs here (on the breast)."

Mr. Ballantine.—Well, I will send you to trial for this atrocious attempt at murder.

The prisoner was fully committed for trial.

BRIEF NOTICES OF TEMPERANCE PUBLICATIONS.

Mr. Alexander, of Ipswich, who has published so many excellent tracts and useful temperance pieces, has recently added to his admirable and useful collection, two of four pages each, illustrated with wood-cuts, by Mrs. S. C. Hall, entitled,

"The Guide to Glendalough," and "Bridget Larkins," which form Nos. 88 and 89 of the Ipswich series.

One by John Bright, Esq., M.P., entitled "A Word with Serious People," four pages, with wood-cuts; this is 87 of the series.

Besides these, one of twelve pages, No. 81, "The Use of Intoxicating Drinks," by Archdeacon Jeffreys.

"An Honest Spirit-Dealer's Advertisement," 84 of the series.

"The Five Nips," by James Dixon of America, four pages, No. 83.

"Drink and be Happy," No. 82, four pages.

"Seven Years' Experience of a Reclaimed Drunkard;" and the sweet poem, "The Erring," on two pages, No. 85. And finally,

"A Drinking Education," illustrated with six engravings.

The whole of these tracts are well adapted for general circulation, and under the Divine blessing likely very much to serve our cause. They can be had of the proprietor, R. D. Alexander, Esq., Ipswich, or of Simpkin and Marshall, London.

We have much pleasure too, in earnestly recommending to the liberal patronage of teetotalers every where, "The Sunday School and Youth's Temperance Journal." This excellent periodical for the young can be received post-free for sixpence per annum. What family should not treat their children with it! *Six postage stamps!* sent (free) to Mr. F. Hopwood, 3, Low Ousegate, York, and the volume for the year will be yours. We shall be glad to hear that the monthly sale is 50,000.

Remember that you will have eight pages of teetotal reading, with wood engravings, four pages of wrapper, and delivered at your own doors for one halfpenny per month.

THE WAY TO OBTAIN MONEY.

A HINT FOR WESLEYANS.

Mr. J. Elliott, Secretary of the West Cramlington Total Abstinence Society, writes:—"Our opposers say, that we spend most of our time in the temperance cause, to the neglect of more important duties. I am enabled to give an account to the contrary. I am the steward of the Wesleyan Society in this place. Both our leaders, and most of our members are teetotalers. Within the last eighteen months we have doubled our society, and nearly trebled our contributions to the Circuit funds, as will appear from the following statement:—

1846-7.		£	s.	d.
Quarter Day,	June 30th	...	...	1 8 6
"	September 29th	...	...	1 18 0
"	December 29th	...	...	2 4 0
"	March 30th	...	...	2 16 0
"	June 29th	...	...	3 6 7
"	September 29th	...	...	3 15 0

Let the Wesleyan Societies generally take knowledge of this. Let ministers, leaders, stewards, and members, give us their assistance in the temperance reform. We are intending to establish a Juvenile Society in the Sabbath-school, and have already received forty names."

Foreign Intelligence.

THE PLEDGE—RE-ANNEXATION.

An interesting case of "re-annexation" occurred in this city recently, which amply justifies the adage "*nil desperandum*," or to use a free translation, "It will never do give it up so, Mr. Brown." A mechanic of this city, now about 45 years of age—a most excellent and expert workman at his trade, (silver plating), fell many years since into habits of confirmed drunkenness, and not only neglected to provide for his family, but brutally abused his wife. Finally, in one of his drunken fits about eight years

since, he drew a knife upon her, and while she endeavoured to wrest it from him she was wounded, as he declared accidentally, in the scuffle. She now swore her life in danger, a criminal prosecution followed, and he was sentenced for seven years to the state prison—the law righteously regarding his plea for drunkenness an aggravation rather than a justification of his crime—and his wife sued for and obtained a divorce. He was pardoned out before the expiration of the term of his sentence; but alone and friendless, shunned by the better part of mankind on account of his disgrace, he fell again into his old dissolute habits and dragged on for some years a miserable life, bloated, ragged and wretched.

About the first of January last, he went to a prominent Washingtonian, who had known him well in his best days, and asked for work. "I will do any thing," said he; "I will blow and strike for you, or file, or any thing—only give me something to do to keep me alive, and out of idleness and mischief." His old friend gave him this kind and seasonable advice: "Now B—," said he, "I know just what is the matter with you—its nothing but rum! that's the bottom of all your troubles. I have drunk my share of rum in my life-time, and have quit it, and if you ever want to get along in the world you must quit too. Now I will tell you what I will do with you; come and sign the pledge, and I will get you some work." B— promptly took the good advice, signed the pledge and kept it, punctually attended the meetings of the society,—thus keeping his interest alive in the matter,—and has in every respect ever since behaved in an exemplary manner, and promises to be hereafter a sober, industrious and useful man.

In the meantime, his late wife had by great and praiseworthy exertions succeeded in bringing up her children, and placing herself and them in comparatively comfortable circumstances. She heard of his reformation, and, her old affection reviving, sent word to him that she would be glad to see him. He went, and they soon agreed to have the matrimonial knot re-tied; which was done a few weeks since, and he is again in his home, surrounded by smiling faces and happy hearts after years of wretchedness, poverty and suffering, brought on by rum. Another testimony to the virtues of the pledge.—*Newark (N. J.) Advertiser.*

TO SPIRIT SELLING AND SPIRIT DRINKING CHRISTIANS.

(From the *Herald and Journal*, a Methodist paper published at Boston, U. S.)

Notwithstanding all that has been said and done during the last twenty years to suppress intemperance, with its attendant evils, there are still some professors of religion among us who both drink and sell intoxicating liquors as a beverage. And I am sorry, very sorry, that there are some among the Methodists who do it. The Methodists are the last people to sell and drink ardent spirits. They are bound above all others, 1st, to do no harm; and 2nd, to do all the good in their power to the souls of men. Can such as drink and sell rum have any adequate sense of the sacredness of their holy profession? Can they be aware of their inconsistency, and the scandal they bring upon the innocent, but bleeding cause of Christ? Do they see they are accessories, lending their influence to aid a cause which has destroyed more happiness, more hopes and more lives, than the sword, pestilence, or famine? And how can they plead ignorance in the midst of such a flood of irresistible light!—in the midst of numberless living, dead and

dying witnesses? Impossible! They are—must be, sinning with their eyes wide open. And for what? For money! Yes, for money, Christians, *Methodists* are leading husbands, wives and children to pauperism, to the grave, and to hell!

Rum sellers stand directly in the way of all reformation. It is impossible to do much effectually and permanently, where the traffic is carried on. They make more drunkards and tipplers than all the lecturers and ministers in the country can cure. And unless something is done to end this soul and body destroying traffic, especially by church members, our youth, and children, and best friends, must still go on being destroyed, one after another, and there is no help for the widow's son.

There is something indescribably melancholy and inharmonious in the idea of a Christian *Methodist* rum-seller! Is it not as absurd and ridiculous as the idea of a Christian *Methodist* murderer!

And now, Mr. Editor, what can—what ought to be done in the premises with such Christians—such bad *Methodists*? Will you oblige us with an answer? We all think out here in the country much of your opinion and counsel in ecclesiastical affairs. In doing a thing, it is important that it be done right, touching time, place, manner and spirit. Would it be too much to advise all rum-drinking and rum-selling professors in general, and *Methodists* in particular,—

1. To seriously, prayerfully, and in the fear of God their Maker and final Judge, reflect on what they are doing, and on the sordid black motives for which they do it! To look upon it in its bearings in all sorts of happiness, all sorts of useful knowledge, and upon all sorts of human interests, temporal and eternal, and then abandon at once and for ever the foul business, as “earthly, sensual and devilish?” Let them wash their hands clean, and be Christians, what they profess to be, and no longer deceive themselves and others. But 2nd. If after all they are determined, in spite of reason and conscience, in spite of the counsels and character of the Church of Christ, of which they are members, regardless of the tears and sufferings of widows and fatherless children, and in defiance of the authority of both God and man, to drink or sell intoxicating liquors, had they not better by far leave the church forthwith? Never be called again by the name of Christian or *Methodist*. Never come again to the holy communion until they can get their bread by honest and honourable means, no matter if it be by begging. It is too bad for profane and irreligious men to poison and destroy their fellow-creatures; but for *Methodists* it is insufferable.

I have been led to make these reflections at this time, (which I have long designed to make,) from the awful and heart-appalling fact, that another of our fellow-beings has just been sent into eternity from the influence of cider and other alcoholic drinks. Immediately on arriving in town, (Hartland, Vermont,) yesterday, I was informed that Mr. Steven Rogers had been stabbed the evening before in the abdomen, and that some six feet of his intestines came out, and that he could not live. The next we heard he was dead. But he died praying for mercy. Our esteemed brother Johnson, stationed preacher, visited him immediately on his receiving his death-wound, and prayed with and for him. Other Christian friends also prayed with and for him. The last he was heard to say was to a brother present, “Pray for me quick; in three minutes I shall know nothing,” and died instantly. The perpetrator is now in Woodstock jail waiting his trial.

Here is a striking mirror into which all rum-sellers, and especially *Methodist* rum-sellers, can look and see just what manner of persons they are. Here they may see a dependent and confiding wife deprived of an affectionate husband, made a desolate, mourning widow. Here they may see a family of little children made fatherless, and a community robbed of a virtuous citizen. And on whom must fall most heavily the blood and blame of this awful murder, if not on those who furnished the rum and cider? What honest and good man could wish—dare, to stand in the place of such men? Such awful tragedies are liable to take place at all times, and every where intoxicating liquors are sold and drunk. Every man's life, property and peace, are in jeopardy, wherever rum-sellers, drunkards and tiplers live. No one is safe a single day. Any of us may expect to be stabbed in our own house, as this poor man was, or in the street, or in the field, as thousands have been through the same means. I would I had a voice to reach from pole to pole, and around the earth, I would beseech all, and especially all rum-selling *Methodists*, to leave this soul and body-destroying business. They had better a thousand times have a clear conscience and a joyful heart while they live, and go to heaven at last, though they go as poor as Lazarus, than to hoard up thousands by the unholy traffic, and finally go to be the companion of the rich man in hell for ever.

JUSTIN SPAULDING.

Hartland, Vermont.

At the TRIENNIAL CONVENTION of FREE-WILL BAPTISTS, held at SUTTON VERMONT, United States of America, the following resolutions were unanimously passed. The Rev. Dr. Burns of London was present, as one of the English deputation:—

TEMPERANCE.

39. The committee on Temperance made the following Report, which was adopted.

1. *Resolved*, That we have cause of sincere gratitude to God for the important change produced in our world by the temperance reform.

2. Whereas intemperance still exists in our country, and threatens to roll the waves of death and ruin over our land, blighting the fairest flowers of earth, filling the world with misery, lamentation and woe, causing broken hearts and bleeding souls, and sending thousands annually to the world of death and dark despair,—Therefore,

Resolved, That the professed minister of Christ who prays for the spread of religion and temperance, and does not totally abstain from the use of distilled and fermented drinks of all kinds, as a beverage, or neglects to lift his warning voice against their use, as such, is recreant to his high and holy calling, opposes his own prayers, and fights against God.

3. *Resolved*, That the professed Christian who does not wholly abstain from the use of intoxicating drinks of every kind, as a beverage, is aiding the prince of darkness in his diabolical work of destroying the bodies and souls of men, dishonours his Christian character, and walks unworthy of a disciple of the sacrificing and benevolent Jesus.

4. *Resolved*, That the vendor of intoxicating drinks, as a beverage, is guilty of a most flagrant violation of the rights of man, is deeply implicated in the crimes and sufferings of those who become the victims of alcohol, and his odious traffic merits the scorn and execration of the civilized world.

D. WATERMAN, Chairman.

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THE
NATIONAL TEMPERANCE CHRONICLE
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It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

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APRIL, 1848.

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THE FORTHCOMING ANNIVERSARIES.

By the time our April number will be well circulated through the kingdom, the various religious denominations and benevolent societies will be preparing for their annual gatherings in Exeter Hall. Missions to the perishing heathen, the religious education of the young at home, and the circulation of the Bible to all, will be powerfully and eloquently pleaded. Sympathy for the prejudiced Jew, and for the down-trodden slave will be inculcated. We shall have spirited appeals on the subject of Righteousness, Liberty and Peace. Many good and great men will assemble from every quarter of our nation, and many will be the earnest prayer offered up, that great grace may rest upon them all. We desire to sympathize with every movement identified with the promotion of knowledge, humanity, moral order, or religion; and we unfeignedly wish success to any and to all the philanthropic movements of the day. But is it not worthy of note, that the annual resources of all the benevolent and religious societies holding their meetings during the next few weeks, will be as nothing compared to the constant expenditure of Great Britain and Ireland, in intoxicating drinks. Probably six or seven hundred thousand pounds will be collected for these great and laudable objects; but upwards of fifty-three millions of pounds sterling are annually expended in strong drinks. Thus, there is one idol in Christian Britain more expensive to the nation, than the cost of all the Christian and benevolent institutions we support, by a hundred fold. Neither can there be any doubt, that every religious denomination in Christian Britain, spends more by its own church members, in the moderate use of spirits, wines and beer, than they devote to all christian purposes together. How painfully these truths reflect on the material of which the christian world is composed? And yet there is one thing even worse than all this, and it is the spirit of unconcern with which this state of things is contemplated by the majority of those who profess to love the Lord Jesus Christ and immortal souls.

How surpassing strange that ministers do not discern the dark deep shadows of this picture, and lift up their voice as a trumpet and warn their people. Nay, we have still to go farther, and grieve we do to affirm it, that with many religious and benevolent societies, wine will be extensively handed round, both in the committee-rooms, and at the public dinners connected with their meetings. In many cases, much will be said of the growing evils of the times, while the very worst evil, the intemperance of the nation, will be indirectly sanctioned by the patronage given to the drinking customs of our land. Much will be said of the deficiency of funds and the necessity of self-denial, while the foolish and expensive drinks of the country, will be both purchased and consumed.

Well, before the April and May meetings terminate, the National Temperance Society will also hold its anniversary in Exeter Hall. On Thursday the 25th of May, (D.V.) the friends of sobriety and thorough abstinence from intoxicating drinks will meet, to report progress as to the past, and to avow their resolutions in reference to the future. We cannot yet distinctly state who will be the speakers; but we expect brethren from America, and probably some who have been missionaries to the dying heathen in India. Several of our staunch English, Scotch, and Irish brethren, too, we hope both to see and hear on the occasion. But if self-denial, liberality, and devotedness, to the well-being of men are the grand elements of the speakers in the other institutions, ought they not every one to be with us, to see how easily these elements may be brought into practical and active exemplification. The temperance cause is essentially allied with every good work. Without its influence, the Bible and religious books will be sold or pledged for gin. As usual, the Sabbath scholar will be seduced into the paths of inebriation, and missionaries will have to mourn that the exported alcoholic drinks of Britain, prove the great stumbling-block to the conversion of benighted pagans.

When will the religious public of Britain feel

the force of these truisms? Must they not cast out the spirituous demon at home before they expect much success in exorcising by the power of faith, idolatrous demons abroad! Surely the day cannot be far off, when all true christian and benevolent minds must feel, that consistency demands that in caring for the millions abroad, they should not forget the myriads of dying drunkards at home. There is indeed a great and momentous work to be done at home, to stay the tide of death and woe in connexion with the use of intoxicating drinks, and we have no doubt, that while much will be said at the forthcoming anniversary, to distress us, that not a little will be said to cheer us on, in the direct self-denying and benevolent course, so distinctly developed by the Temperance Reformation.

INFLUENCE OF DRINKING CUSTOMS ON THE TEMPORAL AND SPIRITUAL WELFARE OF HEATHEN COUNTRIES.

On Monday, the 27th ultimo, a Temperance Lecture was delivered by the Rev. R. W. Hume, in the American Mission Chapel. The Lecturer has favoured us with the conclusion of his address. To this we would invite the attention, especially of those who desire the moral and spiritual regeneration of this land.

The facts and considerations here presented, constitute a loud call on Philanthropists and Christians to do all in their power to prevent the use of intoxicating drinks, as a beverage, among the people of this country. And more especially are those in any way connected with the Native Christians, called upon to seek the removal of this grievous stumbling-block out of the way of their weaker brethren. This they can in no way do so effectually as by themselves presenting the example of total abstinence.

We have thus considered the connexion between the use of intoxicating drinks and the crime, pauperism and wretchedness of countries nominally Christian. We have also referred to the lamentable spread of intemperance in this country, particularly at the large civil and military stations, and have noticed certain causes which have hitherto exerted a powerful influence in staying the progress of this evil. We have shown that ceaseless and mighty agencies are at work for the removal of these restraints, and that, in all probability, intemperance will hereafter make far greater progress in this country, and work far greater ruin than it has hitherto. But in judging of the effects to be apprehended from the use of intoxicating drinks in this country, were the existing checks to their use wholly removed, it is proper for us to refer, not only to civilized, christianized nations, but also to the experience of unevangelized, heathen lands. And we cannot look over the world and consider the influence which nominal Christians have generally exerted upon those savage and heathen nations with whom they have come in contact, without a mingled feeling of sorrow, and shame, and indignation. That influence has generally been most deplorable, most ruinous. And, while this has not been owing wholly to the introduction of intoxicating drinks, it has doubtless been owing to this in a very considerable degree. Savages, having first adopted the drinking customs of nominal Christians, have thus been prepared to adopt their other vices. It can not be denied, that strong drink has proved the ruin of the North American Indians. Those simple, and in many respects, noble

sons of the forest, giving way to a wonderful spirit of infatuation, have ever been ready to sacrifice every thing for rum; and, under the influence of this destroyer, they have vanished away like the morning dew. A few were slain in battle by the whites, and a few in wars among themselves. But tribe after tribe have been wholly exterminated by strong drink and its attendant vices. I myself have seen the miserable remnants of these once numerous and powerful tribes; and, alas! they are still the slaves of drink. As that fell disease, the consumption, gradually, yet surely, preys upon and consumes its victim, until, wholly wasted, he goes down to the grave; so it is with these Indians. A destroyer more fearful than the consumption is consuming them, and soon they must wholly cease to be. Soon the red man will be found only on the page of history.

Many and noble efforts have been put forth by the churches in America to civilize, christianize, and save these Indians. And these efforts have not been wholly vain. But too often, through the agency of strong drink, the brightest hopes have been blasted, and those who bade fair to become a civilized and Christian people, have been plunged into more than their original degradation. Too often, when the missionary, after years of prayerful, patient toil, has gathered a community about him, and begun to see the fruits of his labours, some human demon from among the whites has come and planted a grog-shop in his vicinity. And then the flood-gates of intemperance have been opened, desolation has spread over the rising community, and the church which had been gathered, has been scattered to be gathered no more.

The missionaries of the London Missionary Society landed among the islands of the South Seas in March 1797, and "for a number of years they rejoiced in the signal manifestations of divine favour. Churches were gathered; schools opened; printing presses established; vice, frowned upon by public opinion, was abashed; and the prospect continued to brighten, that Christianity and civilization, and learning, with all their inestimable benefits for the present and future life, would shortly be extended over all that part of the world."

But mark the change. Men bearing the name of Christian, but animated only by the lust of gain, went forth to those islands, bearing with them quantities of strong drink. Numerous grog-shops were established, which, among those simple islanders, did not fail to produce their natural fruit. The march of improvement was arrested, the joy of the missionaries was turned into mourning.

The news of these things excited a painful interest among the friends of temperance and religion throughout the United States. Resolutions expressive of sympathy with the London Missionary Society and the missionaries in the South Seas, as well of abhorrence of the conduct of the authors of these evils, were adopted by a large number of benevolent Societies and ecclesiastical bodies. The following are taken from a series of resolutions adopted on this occasion by the American Temperance Society:—

"Resolved,—That we deeply sympathise with our brethren in the South Seas and in Great Britain, in view of the distresses, which, through the agency of some of our countrymen, have been brought upon them; and deplore the calamities which that agency has inflicted, by obstructing in those islands the progress of the gospel, demoralizing the character of their inhabitants, and destroying, in vast numbers, the lives and souls of men."

"The public press did not fail to lift up its voice on such an occasion. One of the papers speaking of this subject, said, 'For many years, the Society Islands have been quoted in Europe and America as a fine specimen of the happy effects of Christian Missions in elevating the character and improving the condition of a heathen people. With the blessing of God on the labours of the missionaries, the people had abandoned their bloody superstitions, and were advancing rapidly in religion and civilization. But, alas! the demons who deal in rum have alighted on their shores, and all is again one extended scene of moral desolation. No man, we think, can read the account of these things without feeling that the men who send rum from this country, to be sold in the Society Islands, deserve to be ranked with the most depraved of their species.' Another said, 'It is painful thus to see the labours of devoted missionaries, for a series of years, blasted by the introduction and sale of that fiery liquid, which now seems to be rolling round the globe, laying waste all that is fair and lovely. Will merchants in our highly favoured land, who call themselves Christians, not forbear to send liquid poison to the other side of the globe, when they hear of the havoc it is making? Surely, if they will continue this traffic, they know not what they do; and the silver thus acquired 'will eat like a canker,' &c.

Similar sentiments of "abhorrence of these destroyers of all that is excellent, and lovely, and glorious; and of deep regret at the vice, degradation and ruin, which they have occasioned," were general throughout the land. But the pernicious influence of strong drink in the South Sea Islands is not a solitary case. The American Temperance Society justly remarked, "*Such are the known and legitimate fruits of this poison in every country in which it is used; and especially among the unevangelized and partially civilized nations and tribes of men. This it is which has hindered the efficacy of the Gospel, and caused vice and wickedness, desolation and death, wherever it has been used, in every country, and among all people, throughout the world. Its constant invariable tendency, is, to increase human wickedness, and to counteract all the merciful designs of Jehovah, and the benevolent efforts of his people, for the salvation of men.*"

When the Sandwich Islands were discovered by Captain Cook in 1778, the population, as is supposed, amounted to 400,000 or upwards. And now, these Islands do not contain more than one-fourth of this number. Among the causes which have swept away three-fourths of the population in less than 70 years, strong drink stands conspicuous. And had not missionaries gone there, and, by the blessing of God, been successful in staying the progress of intemperance, the nation would doubtless have been soon wholly exterminated. This evil caused the missionaries much anxiety and sorrow. They had to contend not only against the drinking habits which the natives had formed, but also to meet the opposition of men from Christian lands, who, hoping there to wallow without restraint in the mire of moral pollution, naturally wished the natives to be as degraded and polluted as themselves. At one time, when the king had become perfectly sober, and had fully determined on reformation, great efforts were made by some of the foreign residents for the purpose of alluring him back to his former vices. He was invited to dinner-parties in the hope that he might, while the bottles were passing around, be again induced to drink. All other devices having failed, he was invited on board a ship to view some beautiful specimens of goods. Refreshments were offered, but he refused to take

the liquors presented, knowing that to do this would bring him again under the power of appetite. Finally, a bottle of cherry brandy was produced, such as he had never seen, and he was told that it would not intoxicate. He tasted; tasted again; requested a bottle to carry on shore; and at sunset was found by the missionaries in the front of his tent, the principal actor in a drunken revel. In a tone of self-condemnation, he exclaimed:—"Why do you come here? You are good men;—You are my friends; but this is the place of the devil; and it is not well for you to be here."

But it is not at missionary stations alone, and among unevangelized nations, that the use of intoxicating drinks forms one of the chief obstacles to the progress of the gospel. On this point, the churches of Britain and America have also had much painful experience. One who had taken much pains to collect the facts bearing on this subject, in America, says:—

"In 135 churches, out of 800 cases of excommunication, 370 were for intemperance;—and of 834 confessions reported from the same churches, intemperance was confessed in 379 cases, besides 56 cases in which the individuals became intemperate soon after their exclusion, or were placed under discipline for indulgence in the same degrading vice. Thus of 1,634 cases of discipline reported, 805 show the appalling power of this sin. But even this statement is far from exhibiting the full extent of the evil: the *indirect* influence of spirituous liquors must be added, and then the documents bearing on this subject furnish abundant evidence that *seven-eighths* at least of all the offences requiring discipline in the American churches, for the last twenty or thirty years, have originated directly or indirectly, in the use of strong drink."

And there is much to show that a similar statement might be made of the Christian Church generally. Is not intoxicating drink the curse of the churches in Great Britain?—and does not its use lead to more instances of backsliding, and to more cases of discipline, than all other causes put together?

The Rev. Dr. Poor, of Ceylon, after having been a teetotaler for some fifteen years, says: "On a review of my missionary life, few events occasion more poignant regret, than the deadly example I unconsciously set, in regard to the use of ardent spirits." Like many others, he, for several years, drank in moderation, unconscious of the fearful influence he was exerting upon the natives around him, and particularly, upon the members of the Native Church. One who was in his employ, and in whom he felt much interest, became a *sol* and a *wanderer*. In reference to him, he says: "Had I become a teetotaler at an earlier period, this person from a high caste family, the husband of one of the first female converts in our charity boarding school, and the father of several sons, would probably have been saved from the *drunkard's grave*, if not from the lake of perdition." After nearly thirty years of missionary labour, he states, as the result of his extensive, careful observation among the native Christians of Ceylon and Southern India, "*Whenever a native commences the use of intoxicating drinks, I regard him as lost for time and for eternity.*"

The *Madras Christian Instructor*, which is conducted by missionaries of various denominations, speaking on this subject in a recent number, commends it to "*the careful consideration of all in any way connected with the Native Christians, and who can directly or indirectly (and is not this the case with every one?) do any thing to stem that flood of evil which is*

fast engulfing the Native Church." I use the very language of these missionaries. They say that something should be done "TO STEM THAT FLOOD OF EVIL WHICH IS FAST ENGLUFGING THE NATIVE CHURCH."

REV. A BARNES ON THE TRAFFIC.

This is in reality the teetotalers book of the political economy of the question, other classes however than economists are addressed. We give the concluding paragraphs of the pamphlet.

Here I close. The path of duty and of safety is plain. These evils may be corrected. A virtuous and an independent people may rise in their majesty and correct them all. I call on all whom I now address to exert their influence in this cause, to abandon all connexion with the traffic, and to become the firm, and warm, and the thorough-going advocates of the temperance reformation. Your country calls you to it. Every man who loves her welfare should pursue no half-way measures, should tread no vacillating course in this great and glorious reformation.

But more especially may I call on young men, and ask their patronage in this cause. For they are in danger, and they are the source of our hopes, and they are our strength. I appeal to them, by their hopes of happiness, by their prospects of long life, by their desire of property and health, by their wish for reputation, and by the fact that, by abstinence, strict abstinence alone, are they safe from the crimes and loathsomeness, and grave of the drunkard. Young men, I beseech you to regard the liberties of your country, the purity of the churches, your own usefulness, and the honour of your family—the feelings of a father, a mother, and a sister. And I conjure you to take this stand by a reference to your own immortal welfare, by a regard to that heaven which a drunkard enters not, and by a fear of that hell, which is his own appropriate eternal home.

Again, I appeal to my fellow-professing Christians—the ministers of religion, the officers and members of the pure church of God. The pulpit should speak in tones deep and solemn, and constant, and reverberating through the land. The watchmen should see eye to eye. Of every officer and member of a church, it should be known where he may be found. We want no vacillating counsels, no time-serving apologies, no coldness, no reluctance, no shrinking back in this cause. Every church of Christ the world over, should be in very deed an organization of pure temperance, under the headship and patronage of Jesus Christ, the friend and the model of purity. Members of the church of God most pure, bear it in mind that intemperance in our land, and the world over, stands in the way of the gospel. It opposes the progress of the reign of Christ in every village and hamlet, in every city, and at every corner of the street. It stands in the way of revivals of religion, and of the glories of the millennial morn. Every drunkard opposes the millennium, every dram-drinker stands in the way of it, every dram-seller stands in the way of it. Let the sentiment be heard and echoed, and re-echoed all along the hills and vales, and streams of the land, that the conversion of a man who habitually uses strong drink is all but hopeless. And let this sentiment be followed up with that other melancholy truth, that the money wasted in this business—now a curse to all nations—may, the money wasted in one year in this land for it, would place a Bible in every family on earth, and establish a school in every village; and that the talent which intemperance consigns each year to infamy and eternal perdition, would be sufficient to bear the gospel

over sea and land—to polar snow, and to the sands of a burning sun. The pulpit must speak out: and the press must speak: and you, fellow-Christians, are summoned by the God of purity to take your stand, and cause your influence to be felt.

EXTRACT FROM NOTES OF A DISCOURSE ON THE MORAL AND RELIGIOUS TRAINING OF THE YOUNG.

By the Rev. J. C. Warren, Secretary of the New York State Juvenile Temperance Society.

I would now call your attention to another feature of education. It has been my privilege for some years to lecture on temperance, but yet, considering it only in a secondary light, I would not be satisfied if I were not enabled on Sabbath to hold up Christ to my fellow-men. I look on temperance as tending to lead men to him. We are now making systematic efforts to reach every village—to have all to kneel around the family altar, and, at the same time, have their names on the temperance roll, that they may thus be bound together. We have felt more and more need of this, since of late years, boys have been seized on by the emissaries of Satan to make drunkards of them. There must, therefore, be corresponding efforts on the part of the friends of truth. It has been ascertained that in the United States, in the course of forty years, 1,500,000 have fallen into the drunkard's grave. Let any one look back on his companions and he will find that the fairest and most promising of the flock have been swept away by this sin. My heart was pained very lately, to see at a hotel in Albany, a lawyer, who was qualified by his talents to shine at the bar, in a state of drunkenness, leaning against the wall, holding a tumbler in both hands. This was at ten o'clock at night, and, by two o'clock next morning, he was ushered into eternity under the influence of *delirium tremens*. One of our best clergymen, Dr. Sprague, while visiting the jail, found a man who had been committed for riotous and boisterous noise on the streets. He told him that he had been a pupil of Dr. Chalmers, and had followed him in the same pulpit, "Take my key, he said, and go to my boarding-house and you will find proof of the truth of what I say." It was all true. He was persuaded to sign the pledge, and was taken from prison, and from that day to this, has been faithful to his pledge. At the request of Dr. Sprague he prepared some notes respecting Dr. Chalmers, which were found to be sheets written in a style worthy of the great man himself. Do we err in pressing the claims of temperance when we find such things? Is there not reason for effort? Mr. W. added, he would return home with hope if he could do something towards saving children in this Province. "I would urge on you," said he, "systematic, combined effort—may God bless you—may he enable you to train up your children in his fear, fit them for honour and usefulness on earth, and finally, for glory beyond the skies."

TEMPERANCE SHIPS.—"I returned in an American ship from New York, which had touched at the Island, with flour. This was a temperance ship. I never heard a bad word or oath, or saw any body of men more happy and more contented than those American sailors. They told me that they never felt the want of spirits, that they had met with some fearful storms in their way out, that for two or three days they were without a dry rag to their backs, and working incessantly at the pumps, but that they could work better with coffee than with grog."—From '*A Voyage to Madeira*.'

INTEMPERANCE THE GREAT DESTROYER.

The Hon. Judge MARSHALL, of Nova Scotia, said that few men had had such means of observing the evils of drunkenness, and the good of teetotalism, as himself. He had been for many years a barrister in the superior courts of his country, and for fifteen years he had been a judge in them. He had had forty years' experience of the first and great evils of intemperance; and he was prepared to say that the evils of drunkenness in Nova Scotia were equal to anything found in this country. Of eleven murders tried before him, eight had been induced by habits of intemperance; and robberies had been traced to the same source. Every branch of industry had been paralyzed and embarrassed by this evil. He had belonged to the legislature of that country, and he could speak from knowledge gained while a member, that drunkenness paralyzed their trade and commerce, and kept their timber trade and other mercantile branches in a state of apathy, and ruined its merchants, till the abstinence principle obtained, when all revived, and became profitable. He knew practically little of the effect of strong drink upon the trade, commerce, and social condition of England; but he was able from experience to state that in Scotland the moral and social condition of the people had suffered beyond all conception from the appetite of the people for strong drink. These evils had existed in all countries; and in America it was at one time calculated that every 25th man was a drunkard, leaving out of consideration those in the intermediate stages. All experience went to prove that drunkenness was the parent of crime; and this had been declared by all judges, from the days of Lord Hale to the present day. Such would ever be the case; and the statement made the other day, that of 550 prisoners in a Scotch gaol, 490 had been brought there by drunken habits, was not only true of intemperance in Scotland, but was the type of that vice wherever it existed. Moderate drinking led to habits of intoxication. Take, for example, tavern-keepers; fifteen out of every twenty became drunkards; one-half of the professional men became drunkards, if they were ever moderate drinkers; and the result he had arrived at, was that so long as the drinking-customs prevailed, so long would drunkenness obtain. How then, were they to do away with the evil? Some had thought the law was sufficient; he had tried it in hundreds of cases, and he had found that the arm of the law was powerless, so long as drinking-customs existed. Others urged that religion was sufficient; he agreed that the spirit of the gospel was sufficient for the purpose; but christian ministers and christian people fell into the awful mistake, that they could find their way to heaven, and yet indulge in alcoholic liquors. This had been an egregious error; and he contended that total abstinence was the means of helping forward true religion. The drinking-customs were the greatest stumbling-blocks to true religion, and they were removing this stumbling-block out of the way of the progress of truth,—of religion, and the gospel. As to teetotalism having an infidel tendency, it was wholly untrue. With regard to the connexion of drunkenness and crime, he mentioned that in the state in which he resided, there was a population of 14,000, and of these 3,000 were teetotalers; when they remembered that these were nearly all adults, they would see that this was a very large proportion. *In that county there was not a single case, at the last term, to come before the judges; in the next county, the case was precisely the same; whereas, in an adjoining county,*

where the drinking-customs prevailed, the judges could not get through the cause list in ten or twelve days. All this was to be traced to their drinking-customs. Regarding religion as connected with total abstinence, he stated, that within the knowledge of himself, and others on whom he could depend, the conversion of drunkards to teetotalism had led to their conversion to Christianity. But it was not confined to Nova Scotia; in America, testimony on testimony had been given, that the increase of teetotalism had brought with it an increase of religious membership in the several churches. But such a charge was pitiful: he cared not whether it were true that they had infidels amongst them—it was sufficient for him to know that teetotalism did not make them so. It was the end and design of their Creator that we should enjoy the utmost happiness possible on earth,—and the total abstinence principle had the tendency to produce these effects: it improved their minds, their bodies, and their social condition; and it prepared them, not only to enjoy, in the best way, the good things of this world, but to lead them to a brighter hereafter. Expediency might do very well in some cases, but in all questions where morality and religion were concerned, there should be no such thing as expediency, or temporizing. He therefore felt sorry to find great and good men taking this low ground; and he was anxious to prove to them that the use of intoxicating drinks was not defensible upon Christian grounds, or authorized by Scripture. On the contrary, the Scriptures denounce the use of intoxicating drinks; and the wine referred to in the Old Testament was unfermented wine, except in those cases where its use is denounced. So far was this feeling progressing in America, that three Christian churches had resolved not to tolerate in its communion, persons who dealt in intoxicating drinks or used it as a beverage. Thus they saw the churches were being moved in this cause, though unhappily the great body of the clergy in England, Scotland and Ireland were lukewarm on the matter, if they did not even look upon it with distrust and jealousy. In his own colony, the Baptist ministers took a lead in the cause, and the consequence was, that almost all the Baptists in that country were total abstainers. This was the case in the United States of America; and the great progress the temperance cause had made in that country was attributable to the active part taken by their ministers. Mr. J. S. Buckingham, the eminent oriental traveller, expressed his concurrence in the position that the Scriptures of truth did not authorize the use of intoxicating drinks, and added, that he had frequently met with non-intoxicating wines in the Eastern world. The hon. judge concluded by urging that Christ could never have sanctioned the use of a liquor calculated, as intoxicating drinks are, to ruin the temporal and spiritual welfare of God's creatures.—(Cheers.)

Extract from a speech made in the Music Hall, Leeds.—*National Advocate.*

GOOD TIMES.—It is worthy of remark, that at the Rotherham Court-House, one Monday lately, Mr. Bland informed the Bench that he had not upon his list a single person for being drunk and disorderly, a circumstance unparalleled for fourteen years. It is evident, the important temperance movement now taking place in Rotherham has exerted a powerful influence in effecting this improvement.—*Sheffield Mercury.*

Literary Notice.

A Journey beyond the Rocky Mountains, in 1835, 1836 and 1837. By the Rev. SAMUEL PARKER, A.M.

A very excellent People's edition of this American work, has been issued by the Messrs. Chambers, which for cheapness and execution reflects great credit on their literary enterprise. We notice it chiefly on account of its bearings on temperance, to which there are many incidental allusions. Mr. Parker was deputed by the American Board of Missions, to inquire into the practicability of increasing the number of mission stations amongst the Indians, beyond the Rocky Mountains, and on the Columbia River. There is a charming simplicity throughout the work, and its details are valuable in every point of view. The writer infuses his own freshness of spirit into one's heart, and it cheers and animates to see the unsparing lash applied by the agent of a great missionary society to drinking usages which to a great extent neutralize the benefits of all missions to the heathen. It will be seen by these pages that the curse of this Upas has spread across this vast continent, pervades the aboriginal tribes, and revels demoniacally amongst the trappers, hunters, and voyagers of the great fur companies. We proceed to make a few extracts from this most interesting work, cordially recommending it to our readers' notice. It is charming to see the true temperance tone which pervades the whole literature of our western brethren.

Voyaging up the Missouri by steam, an accident happens on the Sabbath to the boilers of the engine. Mr. Parker says—

"From a disregard of any thing but extreme speed, the captain set no bounds to the raising and applying of steam; and as I observed that ardent spirits were lavishly used, I apprehended the worst consequences. Soon the disaster came, but it proved less extensive than I feared, the main shaft broke * * * Our captain remarked at dinner to-day, that most of the accidents which happened to steam boats take place on the Sabbath; and that he did not believe it would be long before they would not run on that day."

"Travelled to-day twenty miles, which brought us beyond the limits of civilization, and into the Indian country . . . Our mode of living from day to day had already necessarily become uniform. Dry bread and bacon constituted our breakfast, dinner, and supper. Our bacon we cooked when we could obtain wood for fire; but when 'out of sight of land,' that is, when nothing but green grass could be seen, we ate our bacon without cooking. A very few of the simplest articles of furniture were sufficient for our culinary purposes. The real wants of life are few, artificial ones are numerous."—pp. 9, 10.

Journeying onward across the Prairies, we read—

"In consequence of the men being drenched with rain, whisky was dealt out freely to keep them from taking cold. Most of them (Mr. Parker travelled with a caravan of the Hudson's Bay Fur Company) became much excited, and one of the men who took an active part in killing Garrig, stabbed a man with full intent to have pierced his heart; but the knife by striking a rib turned aside, and only made a deep flesh wound."—p. 14.

Mr. Parker was only a passenger, and had no power to prevent these scenes.

"A day of indulgence was given to the men, in which they drink as much as they please, and conduct themselves as they may choose. It was as usual found that ardent spirits excited so many evil spirits, that they may be called legion. A Mr. G. shot at a man named Van B., with the full intention to kill him. The ball entered the back, and came out at the side, Van B. exclaimed, I am a dead man! but after a pause said,

No, I am not hurt! G. on this seized a rifle to finish the work, but was prevented by some men who stood by, who took it from him, and fired it into the air. The day of indulgence being passed, a quiet day followed. The exhilaration was followed by consequent relaxation, and the tide of spirits which ran so high yesterday, ebbed to-day proportionably low. The men were seen lounging about in listless idleness, and could scarcely be roused to the business of making repairs and arrangements for the long journey yet before us. The Indians were active, and manifested a disposition to be sociable and kind."—p. 17.

"I was agreeably surprised to see tall young chiefs well dressed in their mode, leading their ladies by the arm. This was not what I expected to see among 'savages.' Though as yet ignorant of religious truth, and unacquainted with the refinements of civilized life, yet in decency and politeness, as well as in many other particulars, they differ widely from those Indians on the frontiers who have had more intercourse with bad white men, and who have had access to whisky."—p. 18.

We detail one more scene of debauchery, and then take our leave of this enterprising missionary.

In the country of the Nez Perce and Flathead Indians, Mr. P. says—

"A few days after our arrival at the place of rendezvous, and when all the mountain men had assembled, another day of indulgence was granted to them, in which all restraint was laid aside. These days are the climax of the hunters' happiness, I will relate an occurrence which took place near evening, as a specimen of mountain life. A hunter who goes technically by the name of the great bully of the mountain, mounted his horse with a loaded rifle, and challenged any Frenchman, American, Spaniard, or Dutchman to fight him in single combat; Kit Carson, an American told him, if he wished to die, he would accept the challenge. Shunar defied him, Carson mounted his horse, and with a loaded pistol rushed into close contact, and both almost at the same instant fired. Carson's ball entered Shunar's hand, came out at the wrist, and passed through the arm above the elbow. Shunar's ball passed over the head of Carson, and while he went for another pistol, Shunar begged that his life might be spared. . . . Their demoralizing influence with the Indians has been lamentable, and they have imposed upon them in all the ways 'that sinful propensities dictate.' It is said, they have sold them packs of cards at high prices, calling them the Bible; and have told them, if they should refuse to give white men wives, God would be angry with them, and punish them eternally; and on almost any occasion when their wishes have been resisted, they have threatened them with the wrath of God.

"Mr. Parker considers this statement to be probably true. Such is the thirst of these hunters for liquor, that Mr. Townsend, an ornithologist, with whom Mr. Parker met, could not even keep the spirits in which his reptiles were preserved, the keg was emptied by a man named Thornberg, who was afterwards shot dead by another, for attempting the forcible abduction of his concubine."—p. 41.

"There are, Mr. Parker says, he believes nine thousand white men in the North and far West, engaged and connected with the fur trade, of which the Hudson's Bay Company is the principal, indeed the monarch, beyond the Rocky Mountains. From privation and excess their average hunter's life is three years."—p. 43.

"We recommend it to the Hudson's Bay Company, to consider well their responsibility towards these men; to discourage by every means the introduction of spirits amongst them. In trading with the Indians it might

well be dispensed with. We trust this will meet the eye of the London Governor. Can nothing be done to arrest such horrid exhibitions, and such fearful waste of life. The introduction too of spirits, according to Mr. Parker's showing, and every traveller we remember, is numbering the very days of the Company's existence. Mr. Parker tells us, that such is the unwholesome industry of these hunters, trappers, and Indians, engendered by the expense of their drinking habits, that if the animals continue to diminish for the next thirty years as they have during the last thirty, the Company will probably have to abandon its forts and be here at an end. More northward towards the pole similar accounts are furnished of the scarcity of furs. Now was there not this too ardent pursuit of the furs, were the beaver, &c., permitted in some sort to multiply, the Company need have no such prospect of dissolution. The reckless extravagance and intemperance stimulates the hunters of the Company to exertions beyond their strength, and destructive to the very races of the animals which are their quarry; and we see in all this, but another proof added to the many which demonstrate drunkenness as, destructive to all prosperity, and enterprise, and trade.

Mr. Parker embarked on the Pacific, at Vancouver in the Oregon, and proceeded to the Sandwich Islands, where after visiting the various American Missionary Stations, he returned in safety to his native States, where we wish him all happiness.

Foreign Intelligence.

WEST INDIES.

The temperance cause is progressing most satisfactorily. In England, Ireland, and Scotland: in the East and West Indies, success attends the efforts of temperance advocates. Last month we announced that Government had resolved to discontinue the Canteen system; to-day we have the satisfaction to lay before our readers, intelligence concerning the cause which will fill every philanthropic bosom with delight.

It is not many years since a total abstinence society was formed in the Island of Bermuda. As usual, the friends were few, the enemies numerous; the former laboured, and amidst much opposition the good seed was sown; it took root, and now a rich harvest is being reaped. Under the patronage of Governor Reid, the society circulated large numbers of periodicals, and they found their way into high circles. Those periodicals did their work surely:—converts to total abstinence have been won from the highest rank—Bermuda has attained a point in reference to this cause reached as yet by none of those islands, as the following extracts from the legislative proceedings will show:—

“Mr. Ingham, sen., presented a petition from certain residents of Southampton parish, praying that an Act may be passed that no License for the sale of Spirituous Liquors should be granted in the said parish, without the consent of a majority of the legal voters of the said parish.

“Mr. Washington presented a similar petition.

“The Bill to regulate liquor shops, taverns, and ordinaries, was read a second time and committed.

“Mr. Ingham, sen., in the Chair.

“Mr. Robinson moved that the price of a license for the sale of spirituous liquor be £12.

“Mr. E. Seon moved that it be £20.

“Mr. Higgs moved that it be £30.

“The question being put on Mr. Robinson's motion, it was lost 11 to 15.

“Mr. E. Seon's motion was carried 20 to 6.”

Other resolutions raising the prices of licenses, &c., were then put and carried; also one prohibiting the sale of spirits in grocers' shops, &c., on which the Editor remarks:—

“The clauses prohibiting groceries and other goods from being sold on the premises with spirituous liquors, and regulating the opening of liquor-shops, are admirable. They will tend to stamp the character of the places, and to drive alcoholic beverages into the druggists' shops, to which they properly belong. Then, and not till then, can our efforts be slackened. That the time is approaching we believe, for

“This Babylon the Great must fall,

Its poisonous waters soon must fail,

And Temperance o'er the world prevail.”

—*West Indian.*

A LOVELY TOWN.—In Lewisburg, Pennsylvania, a town lying on the west branch of the Susquehanna, containing 3000 inhabitants there is not a single grog-shop or tavern, where alcoholic liquor is sold.

EXTRACT FROM THE REPORT OF A MISSIONARY.

(From the *Canada Temperance Advocate.*)

“By my repeated visits to the four villages where I preach, I have seen more of the effects of ignorance and heathenism than ever I expected to witness in this—a land of Bibles! And yet, in some of these villages where I have called upon every family, I have found sixty out of every hundred have had neither Bible nor Testament, and very many could not read them if they had them * * * I went into a house at S. H.—, with a tract * * * What a scene presented itself to me when I entered! The house bare of all furniture, the children in rags, the father (unworthy of the name) was lying in a corner in a state of intoxication—his wife, poor creature, was crying. I tried to comfort her in her misery. She told me they had no Bible now, her husband had destroyed it because he believed it all lies. She had been obliged to sell all the furniture to buy food for herself and children; for though her husband could earn 4s. 6d. a day, he spent it all in drink. I left her a tract, and promised to call again. When I did so, I found her husband had seen the tract, ‘What do you get by Gin-drinking?’ He told me he had read the tract, and that he was convinced drinking was wrong, but he was sure there was no truth in religion. I reasoned with him on the subject—induced him and his wife to attend the meeting, and gave him another tract, ‘Believe and be saved.’ The mists of infidelity have by these means been cleared away. He has bought a Bible, and regularly attends our meetings on the Sabbath, and as often as his work will permit in the week.”

A MAN, praising porter, said it was so excellent a beverage that, though taken in great quantities, it always made him fat. “I have seen the time,” said another, “when it has made you LEAN.” “When, I should be glad to know?” said the eulogist. “Why,” no longer since than last night—against a wall?”

SUGAR DESTROYED IN PLACE OF MALT.—The quantity of sugar used in licensed breweries, from the passing of the 10th of Victoria to the 5th of July last, was 3,477,458 lbs.; the quantity used in distilleries was 22,458,240 lbs., which produced 185,165 gallons.—*From the Healthian Journal.*

National Temperance Society.

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The EARL of ARUNDEL and SURREY, M.P.

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J. D. Bassett, Esq.	W. J. Morgan, A.M., M.D.
Thomas Beaumont, Esq.	Richard Peek, Esq.
C. Bowly, Esq.	Rev. P. Penson, M.A.
Samuel Bowly, Esq.	Rev. W. Reid.
J. S. Buckingham, Esq.	Rev. W. W. Robinson, M.A.
Robert Charleton, Esq.	Rev. J. Sherman.
Rev. R. Clowes, M.A.	Rev. C. Stovel.
Joseph Eaton, Esq.	Rev. T. Spencer, A.M.
J. Forbes, M.D., F.R.S., &c. &c.	Joseph Sturge, Esq.
S. C. Hall, Esq., B.L., F.S.A.	Rev. W. H. Turner, M.A.
Lawrence Heyworth, Esq.	Edward Thomas, Esq.
William Janson, Jun., Esq.	Robert Warner, Esq.
Ven. Archdeacon Jeffreys.	Edward Webb, Esq.
G. S. Kenrick, Esq.	Rev. J. Wilson.
Dr. Lee.	

TREASURER.

G. W. Alexander, Esq., 40, Lombard Street.

CHAIRMAN OF THE COMMITTEE.

William Cash, Esq., Peckham Rye.

EXECUTIVE COMMITTEE.

G. W. Alexander.	Charles Gilpin.
George W. Atwood.	Richard Hicks.
Richard Barrett.	C. H. Lovell, M.D.
Jabez Burns, D.D.	John Meredith.
William Cabell.	W. W. Robinson.
William Cash.	T. B. Scutt.
John Cassell.	

SUPERINTENDENT OF MISSION. SECRETARY. (*Pro. Tem.*)
John Meredith. W. Claridge.

COLLECTING AGENTS.

Mr. Thomas Whittaker. Mr. Thomas Hudson.
Mr. Jabez Inwards.

Mr. CULVERWELL, having entered upon other duties, has been compelled to relinquish his engagement as an Agent of this Society.

THE ANNUAL MEETING

OF THE

NATIONAL TEMPERANCE SOCIETY

Will be held (D.V.) in the

LARGE ROOM OF EXETER HALL,

On Thursday Evening, May 25th,

AT SIX O'CLOCK.

Further particulars in our next.

We have received notice of an addition of three new Tracts to the very valuable collection of the Ipswich series, under the superintendence of R. D. Alexander, Esq., making an accession of fifteen new Tracts during the present year, each and all of which are of the best kind, and well calculated to serve the cause of Temperance. We would, however, call the especial notice of our friends to the Tract No. 94, by that Venerable and long tried friend of the cause, Archdeacon Jeffreys, which we deem admirably calculated to call the attention of christians of all denominations to the subject of Temperance.—Ed.

NATIONAL TEMPERANCE SOCIETY.

During the past month, three important and influential meetings have been held in the metropolis, presided over on each occasion by members of the Executive Committee; the first in Enon Chapel, Paddington, John Cassell, Esq., in the chair; the second in Fetter Lane Chapel, Holborn, T. B. Scutt, Esq., in the chair; and the third in Jewin Crescent Chapel, Aldersgate-street, G. W. Atwood, Esq., in the chair.

SUBSCRIPTIONS.

Received at Office. £ s. d.	Saunders, Mr. H. 0 5 0
Bowly, C., Esq. . . 5 5 0	Unwin, Mr. J. S. d. 0 2 6
Goad, Misses S. & H. 2 2 0	Walliss, Mr. Arthur 0 5 0
Ditto for Chronicle 0 2 6	Walliss, Mr. M. . . 0 5 0
Martin, Mr. J. . . 0 5 0	Winter, Rev. R. Jun 0 5 0
Rickman, John, Esq.	Chalk, Mr. T.
for Chronicle . . . 5 0 0	Kingston . . . 0 5 0
Watson, Geo. . . 0 10 0	Finchley Society d. 0 10 0
Per Mr. Culverwell.	Per Messrs. Hudson and
Bacon, J. P., Esq. 1 1 0	Whittaker.
Barry, J. T., Esq. 1 1 0	Uzbridge.
Bevan, Paul, Esq. 1 1 0	Grange, Mrs. . . . 0 10 0
Bigg, Mrs. S. . . 1 1 0	High Wycombe.
Binns, Thos., Esq. 1 1 0	A. B. . . . d. 0 1 0
Callaway, Mrs. Ann 0 10 0	Edmonds, T., Esq. 0 10 0
Forster, Josiah, Esq. 1 1 0	High Wycombe So-
Forster, R., Esq. . . 1 1 0	ciety . . . d. 0 10 0
Hodge, J., Esq. . . 1 1 0	Thurlow, Mr. J. . . 0 5 0
Howard, Miss E. . . 1 1 0	Chesham.
Janson, W., Jun.,	A. B. 0 5 0
Esq. 5 5 0	Chesham Society d. 0 10 0
Loomes, Mr. J. . . 0 10 0	Fairthorn, G., Esq. 0 5 0
Miles, Edward, Esq. 0 10 0	Garret, J., Esq. . . 0 5 0
Neatby, T., Esq. . . 1 1 0	Gomm, Mr. W. . . 0 10 0
Norton, Thos. Jun.,	Hall, Mrs. . . . d. 0 2 6
Esq. 5 5 0	Payne, Mr. C. d. 0 2 6
Philips, Mrs. . . . 0 10 6	Plato, Mr. P. . . d. 0 5 0
Smith, Edw., Esq. 5 0 0	White, Mr. Joseph 0 5 0
Per Mr. Hudson.	Hemel Hempstead.
Clarke, E., Esq. . . 0 10 6	Johnson, Mr. G. . . 0 5 0
Enon Chapel Asso-	Modlin, Mrs. . . d. 0 2 6
ciation 1 0 0	Poulter, Mr. J. . . 0 5 0
Walthamstow Soc. 0 15 0	Shephard, Mr. W. 0 10 0
Per Mr. Whittaker.	Per Mr. Inwards.
Leves.	Leicester.
Blaker, Edgar, Esq. 0 10 0	Burgess, Mrs. and
Davey, Mr. Thos. . . 0 5 0	family . . . d. 1 10 0
Godlee, B., Esq. . . 2 1 0	Elliss, E. T., Esq. 0 10 0
Jones, Mr. J. . . d. 0 2 6	Leicester Society d. 1 1 0
Lucas, Edw., Esq. 1 1 0	Palmer, Mr. . . . 0 5 0
Martin, Mr. Thos. 0 10 6	Roper, Mr. 0 5 0
Morris, Mr. A.	Stafford, Mr. R. . . 0 10 0
Jun. d. 0 2 6	Chesterfield.
Parsons, J. L., Esq. 0 5 0	Bingham, W. Esq. 0 10 0
Rickman, R. P., Esq. 1 0 0	Cutts, T., Esq. . . 0 10 0
Rickman, Mrs. S. 0 5 0	Greesborough Soc. d. 0 10 0
Weston, Mr. John 0 5 0	Irving, Mr. . . . d. 0 2 6
Brighton.	Lowe, Mr. G. . . . 0 5 0
Bass, Isaac, Esq. d. 1 0 0	Mason, Mr. T. d. 0 2 6
Bass, Mrs. . . . d. 1 0 0	Mexborough Soc. d. 0 7 6
Bass, Miss S. . . . 0 5 0	Robinson, Mr. d. 0 2 0
Brighton Society d. 0 10 0	Rotherham Society d. 1 10 0
Elton, Mr. J., Jun. 0 5 0	Rowmarsh ditto . . 0 10 0
Hack, D. P., Esq. 1 1 0	Saunders, Mr. W. 0 5 0
Hill, Mr. W. . . . 0 5 0	Tucker, Mr. C. . . 0 5 0
Holtham, H., Esq. 1 0 0	Woodhead, Mr. Jas. 0 5 0
Kemp, G., Esq. . . 1 0 0	Wright, Robt., Esq. 0 10 0
Patching, Mr. R. . . 0 5 0	Doncaster.
Pugett, J. H., Esq. 5 0 0	Marsden, Messrs. . 0 5 0
Pryer, Miss S. . . . 0 5 0	Plant, Mr. W. C. . . 0 5 0
Rutter, J. O. N.	Roberts, Mr. . . . 0 5 0
Esq. 0 5 0	Walker, G. C., Esq. 0 10 0

MORAL COURAGE.

This is an excellent virtue, enabling its possessor to achieve deeds of noble daring—it is a constellation of graces; it led the intrepid, generous Howard to explore the cell of the criminal, and to devise means for his comfort; it drew on the holy philanthropic Wilberforce in his work of mercy and labour of love, till he had the satisfaction of seeing the galling chains taken from the hands and legs of the slave, the lash from his back, and his body freed from the yoke of the oppressor. Many others possessed of this noble influence have stood forward when their country's liberty and independence have been threatened, and have wrought wonders. Moral courage is as much needed now in prosecuting any good cause as formerly, and in reference to the great principle we heartily espouse, viz., total abstinence from all intoxicating drinks, we feel that a high degree of this virtue is necessary, and must be attained, if we would make progress and free our fellow-creatures from far worse than West India or American slavery,—the slavery of both body and mind. True it is, the inquiry may fairly be put, who is sufficient for these things, who is naturally possessed of this holy principle? We answer none—but let us not be misunderstood—we mean not to say none are naturally bold and energetic, and that too in the cause of humanity. No, but we assert that naturally none are impelled forward from the right and the only enduring motive, 1st, love to God, and springing out of that love, to man as a citizen of this world, but above all as a candidate for eternity. Let us then seek for this grace, it is to be obtained by all who sincerely desire it; if any man lack wisdom let him ask of God, who giveth to all liberally, and upbraideth not. Let us never expect to effect a moral regeneration but by moral means. Truth is mighty, yea it is almighty, and must prevail. We have it with us in our crusade against the monster intemperance. Christians, we call upon you, we urge you in the spirit of love and affection to consider this matter; this work emphatically belongs to you; this moral darkness must be dispersed by the bright shining of the light imparted to you for that purpose by the Great Head of his Church, who has solemnly warned you against putting that light under a bushel. This state of moral putrescence can only be reacted upon and made sweet by the holy savour of that salt which you possess, let its influence then be seen and felt. Dare to be singular in this noble enterprize, give all your energies both of body and mind to this God-glorifying cause, that the stumbling-block may be removed, that your weak brother may no longer be offended and stumble through the habits and customs of society, to which you give your sanction and support, that the accursed unclean thing may be entirely removed out of the camp of Israel. "For thus saith the Lord, There is an accursed thing in the midst of thee, O Israel, thou canst not stand before thine enemies, until ye take away the accursed thing from among you.—[Ed. N. T. C.

Home Correspondence.

To the Editor of the *National Temperance Chronicle and Temperance Recorder*.

SIR.—It is an adage, almost become an axiom, that example has a more potent influence, and teaches more successfully either for good or evil, weal or woe than precept; hence to track the bright example of the wise, the virtuous, the philanthropic, in a word, the friends of God and man is a pleasing and delightful task. But in our inquiries and observations in reference to the great family of man, it behoves us, also, to point out the course which has, and is daily proving fatal to thousands, so that those who are wise may be warned in due time, and be saved from the same. For the welfare, therefore, of the living and not to disturb the quiet of the dead, is this written.

Amid the baneful effects produced by the great pregnant source of so many evils—*strong drink*, an awful instance occurred in this village during the early part of the week. J. H., by trade a bricklayer, who for years has been a confirmed drunkard, was, as went on Sunday last, spending the earnings of the week in that which proved his temporal and there is, alas! too great a reason for believing, his eternal bane; for on the Monday morning following he was found dead, having fallen into the river Blackwater, which flows past the lower part of the village, and was there drowned.

To minds familiarly acquainted with the words, that "No drunkard shall inherit the kingdom of heaven," it is unnecessary to dilate. The sequel can best be supplied by the mind's own imaginings. The father of the deceased, who is an inmate of a Union House, and who attended the funeral of his son, was drunk on the night previous to his son's interment, and also on the same day.

In reference to the funeral, a more melancholy spectacle could not present itself; the remains of the poor unfortunate were borne to the grave unwept, unpitied, and unattended, save by his drunken father, whose pernicious example, most probably, induced to a great degree, so fatal a course of procedure in the son.

A few words in reference to inquests and the burial service. Would it not be wise, would it not have a tendency to aid the laudable efforts of the noble band, who seek through the medium of total abstinence from all intoxicating drink, the reclamation of the drunkard? When there is every evidence to prove, that drunkenness was intimately connected with the cause of death, not only in this case, but in many others, should not the jury return a verdict to that effect? Does not truth demand that they should, that there should be no mincing, no delicacy about the matter? And, then, with such a verdict with what grace could his reverence, he, who above all others should utter truth, and by every means discountenance falsehood, pronounce the solemn words, "In sure and certain hope of a resurrection to eternal life?" Surely it is a matter of solemn moment, and one that commends itself to the serious consideration of all parties.

I cannot find words to utter all my thoughts on the subject, but this in connexion with, alas! too many similar cases, calls upon the friends of abstinence to exert themselves to the utmost in every possible way to crush the monster—*drunkenness*. Temperance is the Hercules that can and will effect it. Let parents then, who would not have their children partakers of the drunkard's woes, masters,

"WILL YOU ALLOW ME TO SIGN?"—A female came to the missionary's house one day. He being at home, she came in and said,—“Oh, Sir, will you be so kind as to put my name down in your book, for I am sure your society is the only safe one for me!” The request was complied with, and subsequent visits have found her quite firm and comfortable.

heads of families, old and young, of all grades, and pursuits, enlist under its banner, and the fruits of conquest will be health and peace.

Yours respectfully,
J. C.
Kelvedon, Essex, Feb. 12th, 1848.

TRIUMPH OF TEETOTALISM.

At a delegates' meeting, held lately at Cowes, in the Isle of Wight, the report from Newbridge, a village about 6 miles from Newport, contained the following extract:—

"In the year 1840, there were in Newbridge not less than nine sly grog-shops, besides the licensed "Horse and Jockey," nearly 40 persons obtained their living by smuggling, drunkenness and wretchedness abounded, and the Sabbath-day was but little observed.

In 1847, through the determined conduct of a few teetotalers, a great radical change has taken place, all the men have abandoned smuggling, and obtain their living by honest labour. Every sly grog-shop is closed and the "Horse and Jockey" has quitted the field, as drunkenness is now quite unknown, and almost all in the village have signed the pledge; but the best result of the labour bestowed is, that the places for divine worship are so crowded that an increase in their size is imperatively demanded and must be had.

PRESTON.

On Friday evening, February 11th, a respectable and well-attended meeting was held in the School Room belonging to the Friends' New Meeting House, when a First-day (Sabbath) Total Abstinence Society in connexion with that place was established. Mr. H. Bradley, who was for several years the Secretary of the Preston Temperance Society, was called to the chair; and addresses enforcing the necessity of the formation of Total Abstinence Societies in Sabbath-schools and amongst religious bodies were given by Mr. T. Swindlehurst, sen., Mr. T. Swindlehurst, jun., Mr. J. Barnes, Mr. Charnley, Mr. J. Catterall and Mr. Charles Wilson. This new society is the fourth connected with Sabbath-schools that has been formed in Preston within the last eleven months, and it is very likely that similar societies will very shortly be introduced into other Sabbath-schools in the town. We hope the Friends in other towns will imitate their brethren in Preston.

GREENWICH.

(From a Correspondent.)

We have the pleasure to record another among many gratifying evidences of the indirect influence of temperance principles on various sections of society. Connected with the Literary Institution in this place, is a "discussion class," composed of several of the leading members, and which is kept up with great spirit and general good feeling. On former occasions, this "class" has met together at one of the principal taverns in the town to celebrate the anniversary of its formation, and as (not altogether unusual at such festivities) "the evening's amusement did not bear, as it should, the morning's reflection," some of its members thinking the temporary deprivation of reason there produced not quite consistent with the worship they were professing to pay the "goddess" in their weekly pilgrimage to her shrine, brought the matter fairly and boldly before the "class," and proposed that at their

forthcoming anniversary a soiree, at which no intoxicating drinks should be permitted, be given in one of the large rooms of the institution, at which their friends, including wives, sisters, sweethearts, &c., should be invited. This suggestion, after some opposition from a few of the members, was agreed upon, and the "experiment" determined to be made. The soiree took place on Friday evening, January 22nd, and at which the Hon. Secretary of the institution presided, and it is not necessary to say further than that the several gentlemen who were most opposed to such a "tame and slip-slop affair," rose one after the other, and frankly stated before the meeting, that a more delightful and harmonious evening they had never experienced, and were utterly astonished that without the excitement of the wine-bottle so much hilarity could be produced.

About eighty ladies and gentlemen partook of the refreshments provided, consisting of tea and coffee, ham sandwiches, cake, fruit, &c. &c. Several appropriate "sentiments" were given with great ability from the chair, all of which were suitably, and many eloquently, responded to, and the pleasure of the evening further enhanced by vocal harmony, many expressing, at their dispersion, their hope that another entertainment, conducted on such principles, might soon again take place.

FOXES LANE, SHADWELL.

The annual meeting and festival of the above society was held on the 20th of March, upwards of eighty sat down to tea. The public meeting commenced at seven o'clock; Mr. Green opened with singing and prayer. The report was read by the secretary, proving that teetotalism had added several members to the church; the whole of the meetings having been conducted on religious principles, and the society, morally and religiously, had been eminently successful in its operations.

Mr. P. EDWARDS spoke at some length, and was applauded.

Mr. CLARIDGE, the present Secretary of the National Temperance Society, in his truly christian and persuasive address, shewed by incontrovertible truth the goodness of our cause, referring to the strong injunctions laid down in Holy Writ in reference to Aaron and his sons, Samson, John the Baptist, the Apostle Paul and others, that has left a most decided good impression upon the minds of some that are high in the christian church, that we know will do good, and for whose services we are much indebted on this and other occasions.

JOHN CASSELL, Esq., the Chairman, to the delight of a very attentive and large audience, elucidated by powerful argument and correct comparison the evil effects of drink and the great prosperity attending the adoption of teetotalism.

Mr. BURT and others also addressed the meeting, upon the whole this was one of the very best meetings held here.

P. H. LEX, Secretary.

AGENCY.

In this department, Messrs. Whittaker, Hudson, and Inwards, have been most actively engaged during the past month. The accounts received from Mr. Inwards, from February 18 to March 17 inclusive, show that he has been unremitting in his exertions. He has held highly encouraging meetings at Leicester, Derby, Chesterfield, Rotherham, Rowmarsh, Greesborough and Mexborough. We extract the following from the communication for-

warded to us by Mr. Inwards:—Tuesday, 15th of February, I visited Leicester. In this town I held six public meetings, and had the pleasure of speaking to about eight thousand persons; nearly one hundred signatures were obtained, and it is confidently believed much good was done. On 22nd and 23rd, two meetings were held at Derby, in the British School, and on both occasions crowded. On 24th, 25th, 26th, and 29th, held meetings at Chesterfield. At Rotherham, I delivered three lectures to crowded assemblies, about 30 signed the pledge. I am now (March 17) at Doncaster, where I have held two meetings. I have never had the pleasure of holding such good meetings as during the last three months. The cause is making decided progress."

Messrs. Hudson and Whittaker have also been very assiduous, having attended as a deputation to the following places:—Royal Mint Street, Princes Street, Uxbridge, Chesham, Hemel Hempstead, Epsom, &c.; at the last place they met with a most cordial reception. Mr. Whittaker has also attended and delivered one or more lectures at Dorking, Epsom, Kingston, Finchley, Lewes and Brighton. Mr. Hudson has also attended meetings at the Rev. Caleb Morris' chapel, Fetter Lane, Brentwood and Walthamstow. Such, however, are only an outline of the many important meetings held by the agents of the society.

CORK TOTAL ABSTINENCE UNION.

Founded, October 20th, 1847.

OPENING ADDRESS TO THE PUBLIC.

That a great many of the evils which afflict this country, are distinctly traceable to one source, the unnatural vice of Intemperance—that the entire disuse of intoxicating liquors is an easy and effectual remedy for those evils—and that Temperance Societies, under the Divine blessing, though hitherto limited in their operations, have already effected a vast amount of good, are propositions so evident that they claim the assent of all the right-thinking and enlightened portion of the community.

In this city, as elsewhere, the indefatigable and praiseworthy exertions of the Rev. Mr. Mathew, and other philanthropists, have done much to diminish the evils of intemperance and to establish habits of sobriety especially amongst that important section of society, comprising the mechanics and labouring classes; but there still remains in our midst, a fearful amount of drunkenness spreading a moral pestilence throughout society.

To aid in cutting off this great source of evil—to work with all of every creed and class who are willing to labour with us in this good cause,—to endeavour to introduce a correct knowledge of our principles and purposes into circles where that knowledge has not yet penetrated—we have felt it to be our duty and privilege to unite in the formation of the Society, the title of which heads this address.

The practice of total abstinence from all intoxicating liquors is not opposed to the truths of either of science or of revelation.

It is frightful to contemplate the host of evils attendant upon intemperance. It is melancholy to think of the thousands who annually fall its victims; the many whom it makes widows and orphans, the families whom it pauperises, the numbers, whom it yearly sends to our hospitals, our workhouses, our lunatic asylums, our gaols, our penal colonies, and to the gallows; and never did the attendant evils of intemperance appear more awful than when, in the midst of our late direful visitation, we beheld the good creature of God, which

Providence designed as food for man, perverted from its legitimate purpose into a source of innumerable woes, while tens of thousands were perishing of famine.

All classes of the community have a near interest in our efforts, and will be benefited in proportion to the extent of our success.

We affectionately invite the victims of intemperance to seek a cure for that which is a physical as well as a moral disease, by adopting the practice of total abstinence from all that can intoxicate.

We invite the philanthropist to aid us in our efforts to save his and our fellow-men from the most fatal and destructive of vices.

We ask the Political Economist to unite in furthering a reform which will have the certain effect of relieving society from a large amount of taxation, imposed for the repression and punishment of crime, or for the relief of poverty, and from a much larger amount of taxation, self-imposed in the indulgence of pernicious habits.

We request the Physician to use his influence to prevent rather than wait to apply a remedy to a large amount of self-inflicted diseases.

We entreat the Minister of Religion to assist us in removing one of the greatest obstacles which interposes itself as a barrier to the more extended reception of gospel truth.

In this necessarily brief address, we cannot do more than thus succinctly lay before our fellow-citizens a statement of our principles and our purposes; but, as soon as our organization is complete, and our plans are matured, we trust that we shall be able to present to the public, through the press, and from the platform, such facts and arguments as shall have the effect of awakening the consciences of all patriots, philanthropists and christians, to the vast importance of the movement which is now pervading society, reforming evil habits, fostering education, cutting off many diseases, diminishing crime, and making smooth the way for religion.

ROBERT SCOTT, Vice-President.

RICHARD PERROTT, Jun., Treasurer.

HENRY HAYCROFT, Secretary.

*Committee Rooms, 4, Cork Street,
December 1, 1847.*

A KIND ANSWER.—The missionary accompanied Mrs. Carlile to the Sunday School in New Park Street, where he addressed the children; after which stayed their monthly tea and prayer meeting, which being over early, Mrs. C. addressed the teachers present for a short time, prior to going to evening service, when one of the male teachers said, "Dear madam, can you oblige me with a Scripture or Bible proof that God is the author of the temperance movement?" When Mrs. C. says, "Do you believe the temperance reformation is doing any good?" The answer was, "Oh, certainly, madam." When Mrs. C. says very solemnly, "Every good and every perfect gift is from above, and cometh from the Father of Lights, with whom there is no variableness, nor the shadow of a turn." When he says, "Thank you, ma'am," and he came and signed the pledge.

The number of children who have signed the pledge in the various schools visited, from January 1st, 1847, to February 1st, 1848, are 1334.

RICHARD HODGSON, *Missionary.*

The Mayor of Boston in Lincolnshire has declared his determination to preside at no public dinner where drinking customs are permitted.—*From Wiltshire Independent.*

DRUNKENNESS AND CRIME.

MR. JUSTICE COLERIDGE ON DRUNKENNESS.—During the recent gaol delivery for Yorkshire, two young men were convicted of a highway robbery. They received excellent characters from several witnesses, and on the night of the robbery it appeared that they, as also the prosecutor, were in a state of intoxication. The jury found them both guilty, but recommended them to mercy on account of their previous good characters, and because they, as well as the prosecutor, were all drunk at the time. His lordship, addressing the prisoners, said, "The jury, on account of your previous good characters, and because all the parties were drunk at the time, have recommended you to mercy. I must say that the first ground is an exceedingly good one; but I think if the jury had considered the mischief and crime that results in this county, as well as in every other part of England, from the use of liquor in excess, they would hardly have considered that that is any extenuation of your offence. True, you would not, perhaps, have committed this offence if you had not been in liquor; but if a man will commit crime when drunk, he should take care not to get drunk. I venture to say, that with much more than half the offences which have been brought before the assize, liquor has had something to do. Liquor has either been the temptation beforehand to robbery, to get something to purchase it; or it is the provocation, under the influence of liquor, that causes them to quarrel, and, perhaps, commit murder; or it is liquor upon which the fruits that have been obtained by robbery are generally spent; and it seems to me that, but for the cases where offences are brought on by the excessive use of intoxicating liquors, the courts of justice might nearly be shut up. I am sure that a great deal more than half the time of criminal courts is taken up in consequence of offences which have something to do with liquor. The first recommendation of the jury I shall take into consideration, but the second I cannot. The laws of this country do not allow drunkenness to be either a justification or extenuation of any offence. The old law said, that if a man killed another man when drunk, he should be hung when sober. It must not be for a moment heard that intoxication is to be anything like an excuse for crime."

MURDER.—GLOUCESTER, March, 8.—The village of Twigworth, near this city, was thrown into a state of no ordinary excitement on Friday last, by a report which spread abroad, that a milkman residing there, named William Hall, had, in a fit of drunken fury, murdered his wife. A crowd soon hastened to the spot, when the report was found to be too true. Those who first arrived found the wretched man himself in a state of stupified horror, gazing at the body of his murdered wife, which lay on the floor of the cottage. His four children were screaming at the spectacle of brutal violence, the meaning of which they scarcely understood. From inquiries then and since made, it appears that Hall had left home early that morning, as was usual, to sell his milk in Gloucester, and that, after he had done so, he spent the whole of the day in various public-houses, returning intoxicated late in the afternoon. His unfortunate wife began to upbraid him with his unfeeling conduct in wasting the money required for the support of his family. High words ensued, and then blows, screams were heard by the neighbours, and hence the alarm which brought so many to the spot. The children stated that their father kicked their

mother in the stomach while she was on the ground, and that she made no noise afterwards. An inquest was held on the body yesterday by the district coroner, when these facts appeared in evidence, and a verdict of "Wilful murder" against William Hall was returned by the jury. An unfortunate accident, which may have a fatal termination, resulted from this deplorable affair:—A young man named Hobbs, who rode into Gloucester for a medical man, was thrown from the horse he rode and fractured his skull in the fall. He is now lying dangerously ill.

MANSLAUGHTER BY ALCOHOL.—Read the following, ye lovers of alcoholic liquors. One Monday afternoon lately, James Tibbs called at the house of his friend J. Herbert, of Farthingstone. They drank gin, brandy, and beer together, until reason was drowned. About two o'clock the following morning, Tibbs resolved to return home; and upon making known his intention, Herbert reached a charged double-barrelled gun, and expressed a desire to accompany him a part of his way. But, alas! before the threshold of the outside door was crossed, Herbert declared he would shoot him. He did so, and Tibbs is now no more. Upon questioning Herbert as to what induced him to commit the tragic deed, he replied—"I only did it in a joke." Poor Herbert! the equilibrium of thy mind was destroyed by strong drink; therefore the shedding of thy friend's blood—the acme of crime—appeared unto thee but as a joke. An inquest was held over the body of Tibbs, and a verdict of *wilful murder* returned against Herbert. Should not the verdict have been—"Manslaughter occasioned by alcoholic excitement?" O, Alcohol! thou foul spirit! again thou hast been accessory to the taking away of human life. If thou hadst not a name, I would call thee DEVIL! Herbert is now incarcerated in Northampton jail. Will he be hung? May God avert it! S. C.

CLOSING OF PUBLIC HOUSES ON SUNDAY.—A public meeting was held on Monday night, in the Wesleyan School-room, Jordan-street, Liverpool, for the purpose of adopting a petition to Parliament, for closing public houses on the Lord's Day. The Rev. W. Elton, of Altrincham, A. Dunlop, Esq., and other gentlemen addressed the meeting. The Rev. P. M'Own occupied the chair. The petition prayed that public houses might be closed from eleven on Saturday night until six on Monday morning. The prayer of the petition was grounded on the facts, that the sale of liquors on the Lord's Day exercises an injurious influence on the morals of the nation; that several persons in the trade have desired to be relieved from business on that day; that the servants employed in the traffic are deprived of the blessings of the Sabbath, whilst no class needs more its sanctifying influences; that the places for the sale of liquors on Sunday prepare a resort for the idle and worthless, who are allured thereby to crime, and that they form one great reason why working men are generally unable to provide education for their children, who are not sent to the Sunday-school, but are taught evil and injurious habits.

WESLEYAN SUNDAY SCHOOL, NOTTING-HILL.—WHAT A LITTLE GIRL CAN DO!—A little girl, the daughter of a reclaimed drunkard, hearing her teacher lament that she could not, for want of funds, give the children of the above Sunday-school breakfast on the morning of Christmas-day, went home and told her parents, who immediately gave her two shillings, and told her to canvass the neighbourhood, and try to raise the amount neces-

sary for the repast. She did so, and obtained twenty shillings, which she took to her teacher. On Christmas morning a good breakfast was provided for the children, and afterwards a vote of thanks, and a simple token of regard, were given to her by the teachers and children for the treat she had provided for them. Our correspondent adds—"I am happy to state that ground has been obtained, and it is in contemplation to build a commodious Wesleyan chapel for this district."

RUM AND MISSIONARIES.

[From the *New York Telegraph*.]

On Wednesday of last week, the barque *Catalpa*, sailed from this city, with a number of missionaries, for Smyrna, under the direction of the American board of Foreign Missions. These men of God embarked to carry the gospel to the heathen, to spread truth among the benighted idolaters. A part of the cargo, strange to say, consisted of forty thousand gallons of rum! The *Boston Journal* very properly remarked, that "thus the *Catalpa* goes forth to heathen lands like Cato, 'doubly armed,' and may say to the unbelieving Moslems almost in the words of that stoic, 'bane and antidote are both before ye.'" The *Journal* might also have added, the *Tarantou Dew Drop* thinks, "this in a moment brings me to an end; but this informs me I shall never die." Rum and the Bible! An instrument of death and an instrument of life! No blame, however, is to be attached to the Board of Missions. We do not suppose, of course, that they had any agency in shipping the rum; they probably knew nothing about it; but the fact is singular and striking. The Christian Missionary and New England rum bound to the same port! Life and death! Excelsior.

PHYSICAL ADVANTAGES OF TEMPERANCE.

The severe attacks of dysentery, and the former indispositions caused by remaining in unwholesome climates, and by exposure to the weather, seem to have made no inroad into my constitution; for although life's index points to sixty-two, I am a stranger to all sexagenarian disabilities, and can mount to the top of a tree with my wonted steadiness and pleasure. As I am confident that I owe this vigorous state of frame to total abstinence from all strong liquors, I would fain say a parting word or two to my young reader on this important subject. If he is determined to walk through life's chequered path with ease to himself, and with satisfaction to those who take an interest in his welfare, he will have every chance in his favour, provided he makes a firm resolution never to run the risk of losing his reason through an act of intemperance; for the preservation of his reason will always insure to him the fulfilment of his resolution, and his resolution will seldom fail to crown his efforts with success. The position of an irrational ass, cropping thistles on the village common, is infinitely more enviable than that of a rational man under the influence of excessive drinking. Instinct teaches the first to avoid the place of danger, whilst intemperance drives the last headlong into the midst of it. To me there is no sight in civilized society more horribly disgusting than that of a human being in a state of intoxication. The good Jesuit who, six-and-forty years ago, advised me never to allow strong liquors to approach my lips, conferred a

greater benefit on me than if he had put the mines of Potosi at my immediate disposal. I might fill a large volume with the accounts of miseries and deaths which I could distinctly trace to the pernicious practice of inebriety. I have seen manly strength, and female beauty, and old age itself, in turns under the fatal pressure of this degrading vice. The knave thrives on the follies of the drunkard, and whole families may trace the commencement of their decay to the dire allurements of the public-house.—*Autobiography of Charles Waterton, Esq.*

We have great pleasure in referring to the fact of Ebenezer Chapel, Denmark Street, Soho, under the pastorate of the Rev. R. B. Isaac, a staunch teetotaler, being opened for the advocacy of the principle, on the third Monday in every month, we wish them great success.—Ed.

PETITIONS TO PARLIAMENT.

We submit the two annexed petitions for the consideration of our readers, the one in connexion with the profanation of the Lord's day is worthy of very grave attention. The British Association are with their usual energy labouring to secure the zealous co-operation of all teetotalers on this subject. A few petitions will produce no effect in the House of Commons, but let every Temperance Society in the United Kingdom move in the matter, all, all move together, and the subject must then meet with respectful attention, and ultimately we hope with complete success.

To the Right Honorable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland in Parliament assembled.

The Petition of the undersigned inhabitants of the town of _____ in the county of _____

SHEWETH,

That intemperance, the prolific source of crime, demoralization, and evil of every kind, prevails to an alarming extent in this kingdom, especially on the Sabbath day.

That intemperance is commensurate with the facilities afforded for obtaining intoxicating liquors; and the lamentable amount of drunkenness prevalent on Sunday is occasioned by licensed victuallers and beer-shop keepers being legally permitted to pursue their ordinary occupations on that day, when the greater leisure of the industrious classes and their recent receipt of wages, lead them to greater excess.

That since the introduction of the Metropolitan Improvement Act in 1839, which enforces the closing of public-houses, from midnight on Saturday until one o'clock in the following afternoon, there has been a decrease in the convictions for drunkenness occurring in London on Sundays, of nearly 50 per cent; and the beneficial results of similar regulations, adopted at Liverpool, Manchester, and Newcastle-upon-Tyne, justifies the conclusion that such benefit might be made general by the legislature.

That the various and continued efforts made by ministers of the gospel, and by benevolent persons of all parties to diminish the vice of intemperance have been greatly impeded by the Sunday traffic, and will prove in a great degree unsuccessful so long as that traffic remains legalized.

Your Petitioners therefore earnestly pray that your right honorable House will be pleased to enact a law, greatly restricting or entirely prohibiting the sale of intoxicating liquors on Sundays.

And your Petitioners will ever pray, &c. &c.

Newport, Monmouth, March 9th, 1848.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

The Petition of the undersigned inhabitants of the Borough of Newport and Parish of St. Woods within the said Borough, in the county of Monmouth,

HUMBLY SHEWETH,

That your petitioners are deeply and seriously impressed with the evils inflicted on this neighbourhood and the county at large, by the indiscriminate allowance of licenses for beer-houses.

That in consequence of the facilities at present afforded for obtaining licenses, houses are often over-rated at the request of the tenants, in order to qualify them as beer-house keepers, the rateable value being taken from the assessments.

That it is a lamentable and generally admitted fact, that persons of bad character who have failed in other schemes embark in this business, and draw a number of disreputable acquaintances after them, who pursue a course of vice and depravity, whilst many of the keepers of beer-houses also carry on an illicit trade in exciseable liquor, by which the consumption of spirits is increased to an enormous extent, to the great injury of the fair trader and loss to the revenue, as well as appalling extent of pauperism, wretchedness, and crime; and from the most correct observations, your Petitioners declare that such beer-houses, especially encourages, idle and dissolute habits among the youth of both sexes, operating fearfully in the demoralization of the labouring classes, by affording facilities for criminal practices of all kinds; and besides these great moral evils, it is stated as a fact, supported by statistics, that seven-tenths of all the sickness and accidents which occur, and by which (through the distresses in which they involve whole families) the poor-rates are so greatly increased, originate in intemperance. It is also a melancholy and well ascertained fact, that a large majority of the cases of illness in consequence of which the members of the different benefit clubs declare upon the box, are actually the results of beer-house drunkenness, where too often a spurious and unwholesome drink is chiefly supplied, thus morally and physically sinking the frequenters lower in the scale of degradation, and causing serious and ruinous effects to the funds of the said benevolent and praiseworthy societies.

Your Petitioners, moreover, beg respectfully to direct the attention of your honorable House to the testimony of a large number of physicians and surgeons, including the most eminent practitioners in the empire, which has often been laid before Committees of your honorable House, proving that the use of strong drinks is not at all conducive to the health of working men, but is on the contrary, highly injurious.

Your honorable House is earnestly and with all humility requested to afford the moral benefit to the neighbourhood of Newport, which a legislative Act for the discouragement of beer-house licenses would effect.

And your Petitioners will ever pray, &c.

Upwards of 2000 men and 1000 women were taken off the streets of Aberdeen drunk during the last year! At one time 45 females were huddled together in a small cell in the police-office.

The number of tobacco pipes used in London last year was 364,000 gross, or 52,416,000 pipes.

Advertisements.

CONFERENCE of MINISTERS of RELIGION, at MANCHESTER, TO PROMOTE THE TEMPERANCE REFORMATION.

The following arrangements have been made for the above important event, viz:—

ON SUNDAY, APRIL 9th, 1848:

Sermons on behalf of the cause, will be preached in several of the principal Chapels, by Ministers from America, and distant parts of England.

ON MONDAY, EVENING, APRIL 10th,

Temperance Meetings will be held in many parts of Manchester, and the surrounding district.

ON TUESDAY, APRIL 11th,

The Committee of Management, will meet at Two o'Clock in the afternoon, in the Ante-room of the Athenaeum, to arrange the business for the Conference; which will open in the Lecture Theatre of the above Institution, on Wednesday Morning at Nine o'Clock.

ON WEDNESDAY EVENING, APRIL 12th,

THERE WILL BE A

GRAND DEMONSTRATION IN THE FREE TRADE HALL.

The doors to be opened at half-past Six o'Clock, and the chair to be taken at Seven precisely.

ON FRIDAY AFTERNOON, APRIL 13th, at 5 o'Clock, A SOIREE

Will be given to the Ministers, in the Corn Exchange, Tickets, 1s. Each.

N. B.—Visitors will be admitted by ticket to the various Meetings, on the following terms:—To the Sittings of Conference, Sixpence each day; or a ticket to admit one person to all the Sittings, may be procured for One Shilling.

FREE TRADE HALL.

Reserved Seats One Shilling, Second Seats Sixpence, the remaining part of the Hall Free.

Further particulars will be sent by post, to all the Ministers who have engaged to be at the Conference.

These arrangements have been made to secure the comfort of visitors. Parties at a distance who intend to visit Manchester, upon this interesting occasion, will do well to procure tickets for the several meetings; which may be had on application, (with a remittance in postage stamps, or money to the value of the tickets required,) to Mr. Robert Jones, 27, Clarendon Street, Oxford Street, Manchester.

As the arrangements for this Meeting, will involve considerable expense, the Committee of the British Association, urgently solicit the aid of the friends of the cause throughout the Kingdom.

Subscriptions will be thankfully received, and duly acknowledged, by JAMES BACKHOUSE, Esq., Treasurer; and Mr. F. HOWWOOD, Secretary of the Association, at the Office, 3, Low Ousegate, York.

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CONFERENCE of TEMPERANCE ADVOCATES.

It is proposed to hold a Conference of Temperance Advocates, in the Month of September next, at LEICESTER. For the carrying out of this object, a Committee has been appointed, and a Circular to Advocates and Societies issued. The design of the Convention is to afford an opportunity for the ploughers of the ground and the tillers of the soil to spend a week together in fraternal consultation on the History, Prospects and Requirements of the Temperance Movement. The Leicester Society will provide free accommodation for all Advocates who may be invited by the Conference Committee or recommended by Societies. A liberal Subscription has also been commenced towards the necessary expenses. Full particulars will be given in future Advertisements, or should any Advocates or Societies be overlooked in the distribution of the circulars, information will be given in reply to applications addressed to the Secretaries, 26, Granby-street, Leicester.

JOHN BABINGTON, A.M., Rector of Cossington, Leicester, March 14, 1848. President.

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Prospectuses will be sent free to any address.

* * The NATIONAL TEMPERANCE CHRONICLE and TEMPERANCE RECORDER is published on the first day of each month, at HOULSTON & STONEMAN, the Depôt of the National Temperance Society, 65, Paternoster-row, and will be sent post-free for one year on receipt of 2s. postage labels. Annual Subscriptions received at the Society's office, 11, Fokenhouse Yard, London, and subscriptions and donations for the general purposes of the Society, by the Treasurer, G. W. ALEXANDER, 40, Lombard Street; by any Member of the Committee, read at the office as above.

London: Printed by RICHARD BARRETT of Grove Hill, Camberwell, in the Parish of Camberwell, in the County of Surrey, Printer; at his Printing Office, No. 13, Mark-lane, in the Parish of Althallows Staining, in the City of London; and published by JOHN STONEMAN, of 24, Brooksbury Street, in the Parish of Islington, in the County of Middlesex, at HOULSTON and STONEMAN'S, No. 65, Paternoster-row, in the Parish of St. Michael-le-Querne, in the City of London, Publishers.—Saturday, April 1st, 1848.

THE
NATIONAL TEMPERANCE CHRONICLE
 AND
TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

No. 29, JOINT SERIES.]

MAY, 1848.

[PRICE 1d., STAMPED 2d.]

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THE MINISTERIAL CONFERENCE.

WE regret that want of space will oblige us to curtail our observations on this important body, whose sittings were brought to a close on the 14th ultimo. The conference is described by a gentleman who took a prominent part in the proceedings as one of the most paramount in the annals of conventional gatherings. Its numerical strength alone was a sufficient demonstration that strong sympathy is felt by a portion at least, of the ministers of this country, in relation to a cause, which the ministers of Christ, as a body, have not yet openly espoused. The venerable Jay of Bath was unable, from declining age and other causes, to be present; but that his heart is right in this matter, we refer for proof to the valuable testimony which appears in our outline of the proceedings. There, too, it will be evident, that almost every section of the Christian church was represented, there being 180 delegates present, representing the various dissenting bodies, including seven ministers of the Church of England.

It was not, however, from the numerical strength alone, as exhibited at this conference, or from the almost uniform unanimity that prevailed throughout the whole of the sittings, that its chief characteristic is derived, but from the fact, that 180 ministers of religion had been brought together, from different parts of the empire, for the purpose of holding friendly converse on the best means of promoting a scheme akin to that religion whose ministers they are, and whose essence is glory to God, and good will to men. Nor were they there simply in their own individual capacity, as merely expressing their own views and opinions, but they were there to stand

in the place, and as the mouth-pieces, of a vast number of the most excellent, pious and devoted teetotalers in the country. We would that the gathering had been larger, that numbers upon whom our eye was fixed had been present, to aid by their counsel, and to add weight by their presence; yet it was, notwithstanding, a conference in some measure worthy of the cause, and such an one, we believe, as could not have been convened seven years ago, and we hail it as the precursor of still greater things. Feeling, no doubt, the full force of the position they were called to occupy, the reverend assembly proceeded to discuss the several resolutions and papers submitted to them, in a spirit of philosophic inquiry and christian charity. Many admirable testimonies were borne to improved health experienced since the abandonment of intoxicating drinks, so that the physical and physiological claims of the cause were not recklessly abandoned. We were bound, however, to look from such a conference for testimonies of a still higher character, and we have not been disappointed. Evidence was tendered of the good that had been effected among the young, and by the formation of Church and Congregational Temperance Societies; while still more blessed fruit was made to appear, in the numbers of those who had been rescued from the error of their way, and who have since been led to become constant attendants of the sanctuary. Thus to have interchanged thoughts and feelings on the progress of a movement so dear to every member of the conference, must add new feet to all, and as each retired to his family, his home and his flock, he must have had a still stronger desire to walk honestly as in the sight of all men, and in this, and every other good work, to "lure to brighter worlds, and lead the way." Doubtless, on retiring to their respective charges, each minister will have called his people together to communicate to them fresh information, and to infuse into them new vigour, so that in every direction may be felt the power and influence of the Manchester Conference.

TEMPERANCE REFORMATION CONFERENCE.

(Abridged from the "Manchester Examiner.")

This long looked for conference of ministers of various religious denominations has just been held in Manchester. The object of the meeting was to consider the best means of promoting the temperance reformation: the arrangements connected with the conference were made by a committee of the Manchester Temperance Association, of which Mr. Robert Jones is the honorary secretary. Mr. F. Hopwood of York, was associated along with Mr. Jones in the secretaryship of the conference. The number of reverend gentlemen invited to the meeting comprised all the known pulpit strength of the temperance cause throughout the kingdom, of whom no less than nearly 200 were enabled to obey the invitation of the committee.

The first meeting in connection with the conference was held on Tuesday, in the Lecture Room of the Athenæum. Such of the ministers as had arrived in town were present, and the Rev. Walter Scott, president of Airedale Independent College, Bradford, was unanimously called to preside. The object of this preliminary meeting was shortly explained by Mr. Hopwood to be to make arrangements for the proper conduct of the business of the conference.

WEDNESDAY.

The general business of the conference commenced, and was opened with devotional services. The chair having been taken by Dr. Ritchie, according to previous arrangement, a letter in favour of the movement from the Rev. W. Jay of Bath, was read, and Mr. Hopwood said that he had received 350 letters—all of a cheering character; and he was glad to inform the meeting that it was now quite certain the number of ministers, who were total abstainers, throughout the kingdom, was much greater than was anticipated. He himself had received the names of 1200 such—(hear, hear)—and he was led to believe from subsequent information that in Great Britain and Wales, there were nearly 2000 abstaining ministers. He wished to state these facts, knowing that they would be very cheering to the gentlemen present. Mr. Jay's letter was in the following terms:—

Bath, Percy Place, April 7th, 1848.

To the Secretary of the Manchester Temperance Meeting, to be holden April 12.

DEAR SIR,—I herewith transmit a five-pound note, to be applied towards discharging any expenses arising from your convocation; but from attending it I must be excused: my engagements and age forbid much journeying.

I am within a month of seventy-eight. Fifty-seven of these years I have been pastor in this place, where (though now I have received assistance) I have had hitherto all the duty of the relation to perform alone (as well as extra services abroad, and my labours continue acceptable, and I hope useful. One reason why I mention this, is, because I owe much to the cause which you are pleading. I was a teetotaler before your institution commenced, and have perseveringly adhered to the practice, with few and slight exceptions, and these of a medicinal recommendation, always submitted to with only a half conviction, but resigned with a full one.

I sincerely lament that many of my ministerial brethren, in our several denominations, feel so little interest in this subject, especially as they know, or easily may know,—

First: The immensity of evil of every kind arising from the use of these liquors, and counteracting every means of doing good.

Secondly: That the entire abstraction alone can preserve the mass from the malady and the curse.

Thirdly: That their own example would have an extensive and powerful influence, in their moral admonitions, to sway others, and that influence is a talent for which we are responsible.

Fourthly: That self-denial, for the sake of usefulness, is a species of benevolence the most noble, heroic, and Christian, enforced by Him who said, "If eating meat will make my brother to offend, I will eat no meat while the world standeth;" and, above all, by Him who "pleased not Himself, but, when rich, for our sakes became poor, that we through his poverty might be rich." What! cannot we watch with Him one hour?

Fifthly: That though we cannot, and do not, deem this practice a substitute for religion, it amazingly promotes the temporal welfare of men, personally and socially. And, as to religion, it is a preparation for it, and aids it in numberless ways, which must be obvious to every reflecting mind. I have not time to enlarge. In haste, and wishing you encouragement and success, believe me, dear sir, respectfully yours,

WILLIAM JAY.

The CHAIRMAN then expressed his satisfaction in the holding of such a meeting. It would have the effect, he believed, of wiping away the stigma which had attached to the cause of total abstinence on both sides of the Tweed. His heart was and had been in this cause for many a year.

Rev. WALTER SCOTT, of Airedale College, then rose to move the first resolution, and made a few observations in support of it. He knew the conference did not want any information from him on the subject of total abstinence. It was the happiness of many of them that they did not know from experience the miseries of the drinking-system. His own habit had been just to take such a quantity as he thought was useful to him. He had now, however, for ten years been a total abstainer, and consequently he had the means to enable him to compare his experience previous to and since his giving up the use of intoxicating drinks, and it was his decided opinion, that he had never derived any advantage whatever from their moderate use. In many instances, he believed, their use had been positively injurious to him. Their use might be considered, perhaps, somewhat cheering when at the time a man was entertaining a friend; but there always came after that, sinking and depression, which more than counterbalanced any previous advantage or temporary elevation of spirits. As regarded bodily health and mental power, he would say, from experience, that the moderate use of alcoholic drinks was not beneficial, but otherwise. He was quite agreed in the opinion he had heard expressed by the chairman, that it would be less injurious to a man to be thoroughly intoxicated once a month and a total abstainer for the remainder, than to be every day, to a certain extent, partaking of intoxicating liquors. The speaker then referred to the alienation and declension from religion which the system of indulging in intoxicating drinks produced in many who had had a religious education. No practice was more degrading to human nature, and introduced more moral degradation and misery into society, than that to which the use of intoxicating liquors had given rise. It was the fruitful source of murder, robbery, impurity, and violence, in all its forms. It had been calculated that we might conclude that nine-tenths of the crimes which debase society had been owing to this practice. Three-fourths of the prostitution, and the same proportion of the insanity of the country, were owing to the same cause. These

facts called on all the friends of humanity to make efforts for the extinction of the evil. Drunkenness had well been described as the putting of an enemy into one's mouth to steal away the brains. It deprived man of the reason which placed him above the animal creation, deprived him of those rational faculties which enabled man to soar to heaven, and to rise to the view of the glories of the Divine Being, and so made the knowledge of his character bear an influence on the heart. It reduced men to the state of idiots and demoniaes, every glass helping to drag the victim into the hands of his enemies; and when the victory over him was complete, he was deprived of the use of his faculties, robbed of his character, his property, and his peace of conscience; and, unless the grace of God interfered in his behalf, robbed also of his eternal happiness. In every sense the system was one of the greatest enemies of human nature.—(Great applause.) Mr. Scott moved, "That the mischiefs and the miseries arising from the use of intoxicating liquors are of such appalling magnitude, as to call for all the efforts of the friends of humanity for their extinction."

Mr. HARRIS seconded the motion.—Agreed to.

Rev. ROBERT MARTIN, of Heckmondwike, said, the longer he was a teetotaler the more he approved of the principle, and the more convinced of the right and truth of the practice. He cordially supported the resolution put into his hand to propose, as it embraced a sentiment which had always been a great favourite with him, namely, "That science has now demonstrated that intoxicating liquors were not only unnecessary for persons in a state of health, but also contained properties which were essentially injurious to the human system."

Rev. J. SHREWSBURY, Wesleyan minister, seconded the motion. They were all convinced that there was nothing in intoxication which was useful, and not only not useful, but positively injurious. One passage of scripture had been brought to bear to prove the usefulness of these drinks. That was the passage describing the treatment of the man who fell amongst thieves by the good Samaritan, who gave him wine. An excellent illustration, however, he had once heard of the meaning of that passage, by a sea captain, at a meeting in Bradford. The captain was describing the mode he had seen adopted in some parts of Spain to heal wounds, which was nothing else than the application externally of a mixture of wine and oil. This practice may have been the same as that described in the New Testament, and may have been handed down to the countries where it is still adopted from these remote times.

Mr. MATHEWS, of Boston, hoped the conference was not committed to every sentiment uttered by all the speakers. He felt constrained to object to the language of Mr. Martin, as to intoxicating drinks not being a creature of God.

The CHAIRMAN said, the conference, as such, would only be committed by the resolutions and declarations it put forth. The members of conference spoke their individual sentiments, for which they alone were responsible.

Rev. Dr. BURNS said they could not suppose that any member was precluded from contradicting any sentiments uttered by another member with which he did not agree.

The resolution was put and carried unanimously.

Rev. HENRY SOLLY, of Cheltenham, moved the next resolution:—"That entire and universal abstinence from intoxicating liquors is proved to be, in the opinion of this conference, the only effectual remedy for the above evils, and that this conference

believes it to be incumbent on christian professors, not only to give up the personal use of them, but also to employ all legitimate means to effect their universal abandonment." This resolution was a very important one, and went at once to answer the unjust and unmeaning cry of infidelity which had been urged against their principle. It was, he thought, the duty of the conference to lay down the grounds on which they were bound to advocate this cause, and the principles which they believed to be the highest and the strongest; and that while they eschewed anything like bigotry and intolerance, they were bound to take up this principle and to act upon it. The christian should take his place on this, and on all practical matters of reformation, and might they not therefore clearly and explicitly lay down, as christian professors, on this question, that they felt themselves bound not only to abandon the use of these drinks, but also to dissuade others from the use of them?—(Hear, hear.) They were there brought together on the common ground of love to God and obedience to the Saviour. He thought that great credit was due to the gentlemen who had been instrumental in calling the conference together. They felt that though they differed on some points and some subjects, they could unite on this question with much good. As christian men whose religion was founded on a sacrifice, they thought that they could put this question before men on the ground of self-sacrifice, and tell the world that, in so putting it, they were simply carrying out the soul and spirit of the christian religion. If the practice of using intoxicating drinks was injurious and dangerous to the individual members of the christian church, it of course would be injurious to the church at large. What they needed to do was to show to men that far more blessed and happier associations could be gathered around the practice of total abstinence, than were believed to be connected with the drinking system. In this case, as in all others, self-sacrifice led to self-blessedness; and they could show that here the sacrifice was one that promoted the individual happiness of those who adopted the principle.

Rev. F. SKINNER, of Blackburn, rejoiced in being one of the ministers present to promote this good cause. If they could convince the christian public that christian ministers generally were in favour of the principle of total abstinence, its progress would be much more rapid than it had been. When he looked on some of those present who had long practised total abstinence, and when he pointed to the chairman, and thought of what he had done in the cause in connexion with other societies, it only showed him what an individual was able to do. The language of the resolution was very strong, but it was just what should come from the conference. Entire and total abstinence was the only remedy. All other remedies had been found to be totally ineffectual. He was not going to say that total abstinence should be put in the room of the gospel, but he did say that it was the means of opening the gospel to the minds of many men who would not otherwise have been brought to a knowledge of it. He related a remarkable instance of this in his own experience. It was seventeen years since he had abandoned the use of spirituous liquors.

Rev. HUGH BURN, of Burslem, read a paper which he had drawn up, and which he was allowed to read as his speech. Its argument went to rebut the charge of infidelity made at the meeting of the Evangelical Alliance. The quaintness of the style of reasoning gave rise to no little laughter in the conference.

Rev. Mr. BUCHAN, of Home, justified the interference of the christian church in this matter, on the principle that it had been induced to interfere in behalf of the slave for the breaking of his bonds. They had in the victims of this vicious system a worse kind of slaves than even those, and it was their duty to bring the influence of the gospel to bear upon their fellow-men lying under this bondage.

Rev. Mr. PATTERSON, of Liverpool, advocated the conducting of this movement on christian principles, as the most likely to lead to success. He most cordially approved of the principle, and would carry it out wherever he went.

The proposition was put from the chair, and carried by acclamation.

Rev. R. TABRAHAM, of Clitheroe, moved the next proposition. Thirty-three years ago he became the advocate of total abstinence in a certain way, and for the last twenty years of his life he had been a complete total abstainer, and had advocated the principle from the pulpit and the platform. The movement would still have the benefit of his advocacy, such as it was; but he rejoiced that it had now the benefit of the services of abler and better men than himself. The resolution put into his hands needed no remarks from him, and he would content himself by placing it before the meeting—"That the use of any kind of intoxicating drink, in business, or in social intercourse, but especially at marriages, births, baptisms, and funerals, and at ordinations, and all other meetings of ministers, is a great evil, which has, in multitudes of cases, ensnared the unsuspecting, encouraged dishonest bargains, desecrated and embittered the most endearing relationships and solemn events, and exposed even sacred acts to reproach as well as suspicion, and, therefore, should be religiously avoided by all." It was a very common practice in his part of the country, for parties at auctions to be provided with abundance of drink, by which many were entrapped into giving a much larger price for articles than they were really worth. He had heard of such cases where the excess of price paid by one purchaser would clear the whole expense of the liquor and refreshments. He hoped they would go forth from this conference with renewed zeal in the cause to which they professed to adhere.

Rev. Mr. FRANKLIN, of Coventry, said that both he and his wife had been long pledged teetotalers, and although in the 76th year of his age and the 50th of his ministry, he was able to preach three times every Sunday, and take his week-day amount of labour in the villages in his neighbourhood. The intoxicating drink might gratify the taste for a short time, but in a few minutes the somniferous, or, to use a more vulgar phrase, the "muddling" effect was produced which disabled from all active exertion. He had been subject sometimes to extreme depression of spirits, even to a state approaching to insanity, and when in this state he was visited by a horrible imagination, and during his sleep to dreadful dreams. He had tried the abandonment of the moderate use of fermented liquors he was in the habit of taking as a means of escape from these torments, and the result was an entire absence of these unpleasant sensations, and old as he was, he never felt excessively fatigued. (Hear, hear.) He was even in better spirits than ever, and last Lord's Day he was able to preach three times. They had 800 pledged teetotalers in Coventry, and their meetings were attended by large audiences. He stated his own experience to be that the worst persons to deal with on the question of total abstinence were ministers.—(Hear,

hear.) The members, too, of churches, screened themselves in this matter under the example of their ministers. His experience enabled him to say, that nine out of every ten exclusions from their churches was owing to the drinking customs.

Rev. Mr. ROAF, of Wigan, seconded the resolution, and said the meeting would be happy to know that in Canada, in the Independent denomination, there were neither ministers nor students, in either of the provinces, who were not total abstainers. (Applause.) This news had appeared to him, when he first heard it, to be too good to be true; but his brother, who was superintendent of the mission, had since assured him that such was the fact, that there was not a single minister nor student who had not joined the total abstinence cause.

Rev. Mr. ELLIS, a minister from America, said he had lived 24 years in the United States, and during that time he had seen not a few laid under the clods of the valley; but at none of the hundreds of funerals he had been present did he ever see any intoxicating liquors introduced.—(Applause.)

Rev. Dr. BURNS said that this was a most important resolution, as it had reference to ministerial practices. They felt the time had come when the system must be rebuked. He reminded the conference that many ministers were subjected to much persecution in connexion with this thing. He gave an instance in which an ordination service was blazoned forth in the newspapers, with full particulars as to the wines at the dinner being furnished by Mr. So-and-So. What was the result in that case? In less than two years the minister and the deacon (the latter the person who furnished the wines) were both miserable apostates.—(Hear, hear.) He trusted every brother, whether at evangelical alliance, missionary, or ordination services or meetings, would be prepared to deliver his soul on such occasions, and feel it his solemn duty in the presence of God to insist that intoxicating liquors should be banished from such places. How could they expect the presence of the Holy Spirit in such circumstances as they sometimes had heard of in connexion with meetings of this description? He sincerely trusted that they would go from this conference with strength and courage to act in this matter for the cause of Christ, and for the sake of a perishing world.—(Applause.)

Rev. Mr. MUIR, Paisley, mentioned that in addition to the congregational ministers of Canada, as stated by Mr. Roaf, a large number of the Free Church ministers in the colony had given in their adherence to the cause of total abstinence. Dr. Burns had, since he left Scotland, himself signed the pledge, and when he (the speaker) went to Canada, as he expected soon to do, he would carry with him the sympathies of this meeting towards those who had adhered to the principle. The new world seemed in this respect to be giving a pattern and an example to the old.

After observations from the Revs. WALTER SCOTT, STEADMAN, TOWNEND, HANNEY, JACOBS, and SCOTT of Shelley, the resolution was passed unanimously.

The next resolution was moved by Rev. BENJAMIN PARSONS, of Ebley, to the following effect:—"That the gift and use of these intoxicating drinks at the election of parochial, municipal, and other officers, and especially at the elections of members of parliament, is calculated to demoralize the British public and to destroy patriotism; to encourage the traffic, and to rivet the fetters, of the licensing system, and to continue the bondage of the nation to those dangerous beverages; and

therefore it is a solemn duty of all to shun these public evils." The speaker said that elections were generally exciting occasions, and if ever they were to be conducted properly, christian men must take a greater part in them than they had done hitherto. There was no reason why professing christians should not come forward, and throw moral and religious influence into all public meetings and concerns. The resolution referred to the demoralisation by elections, and the drinking they encouraged. He begged to say that, as far as he had seen, demoralisation had not been confined to the masses of the people. He had seen more of it among the higher classes on these occasions than among the lower classes, and that entirely from the use of intoxicating drinks. He had seen ministers demoralised, and members of churches, and they would never put an end to such scenes until they had put an end to the drinking system.

Rev. F. HOWARTH, Bury, seconded the resolution. He said the man was the best patriot who promoted the virtue of the people. By that they would best cherish the principle of patriotism. The security of a country was not in the amount of its army and navy armaments, but in the dignity, the moral virtue, and the sobriety of its people.—(Applause). If they looked into the state of any religious institution, they would find how much intemperance was doing to undermine their prosperity. Britain was the most drunken nation on the face of the earth, and this unenviable notoriety was maintained solely by the drinking usages of the country. It brought great pain to his mind to notice how important questions were often treated in the House of Commons; the laughter and the ridicule on the most serious matters was truly painful. But what could they expect if the House of Commons were the representative of the beer barrel?—(Hear, hear). He believed the House of Commons would always be the representative of the general average intelligence and morality of the country, and that to raise its character, the character and morals of the people must first be raised. Mr. Howarth then detailed the circumstances connected with Mr. Lawrence Heyworth's being a candidate for Stafford at the last election. He knew his success was certain, if, as his friends told him, he would only consent to treat the electors in the public-houses, as had been the regular custom at elections there. He asked time to think over the matter; his son came upon him in his time of thoughtful reflection, and urged him in the most pressing way to give his sanction to the required condition; but Mr. Heyworth, who had prayerfully thought of the subject, continued firm, and replied to his son's entreaties, "I have thought over the subject deeply and prayerfully, and have come to the determination that I cannot, and will not sanction the giving of anything."—(Great applause).

Rev. Mr. MATHEWS stated how he had struggled to introduce temperance customs into the local bodies of Boston, particularly the board of guardians. At the last general election too they had conducted their canvass of the liberal members on the same principle, much to the gratification of the liberal Member returned.

The resolution was carried.

Rev. Dr. BURNS moved that the recent declaration by the six hundred medical men against the use of intoxicating liquors, should guard the medical profession against the dangerous and too common practice of advising its use, especially to ministers and others whose exhausting duties may generally overtax their physical powers. Dr. Burns said that they owed this declaration to John Dunlop, Esq.,

the founder of the temperance movement in this country, who was still labouring in this field.

The motion, after some remarks, was carried by acclamation, and the forenoon sederunt was brought to a close.

At the afternoon sederunt, the Rev. WALTER SCOTT presided, and at great length urged the importance of the temperance movement. He had joined the cause from religious motives and for religious objects.

Rev. Mr. SOLLY, of Cheltenham, read an address to members of parliament on the subject of Sunday traffic in intoxicating liquors.

The address was moved by Mr. SHREWSBURY, to which was added an approval of the efforts of the committee of the British Association to obtain the prohibition of Sunday trading in intoxicating liquors; and pledging the conference to promote congregational petitions during the present session, and declaring their resolution to send the address to all Members of Parliament, in order to the furthering of the great object in view.

Mr. D. DAVIDS, of Swansea, seconded the motion. He said the conference should be very careful as to what they asked parliament to do. They had all their objections to parliament legislating in matters of morals; and he only consented to go to parliament on this question, because a premium was given to this particular trade, for the detriment of the morals of the public, which was denied to all other traders whatever. The publican had more liberty, and more privilege, than other classes of traders; but there were circumstances for that state of things, for which he accounted by several things which he had seen going on in his own part of the country.

Rev. Mr. STEADMAN wished to know what were the sanctions which government extended to the publicans to sell on the Sabbath. Was there any compulsion on the publicans to sell on the Sabbath day?

Rev. Mr. M'KERROW said they all knew that the law prohibited the opening of places of business. With regard to the publicans, they had a law which allowed them to open on that day, which was not given to others.

Rev. Mr. STEADMAN replied that the thing wanted by the conference was, then, not so much a withdrawal of countenance as an extension of compulsion, so as to include the publicans as well as other traders.

Dr. RITCHIE related the case, that in Edinburgh more drinking was brought before the magistrates on a Monday morning than during any other day in the week; and the publicans said that if they could not sell on the Lord's day they might as well not be open at all, because they made more than on all the other days of the week put together. His views were clear in favour of the address, and the object it sought to attain.

The CHAIRMAN saw Mr. Steadman's difficulty, that it was against the legislating in regard to religion. He sympathised with that, and hoped the address would put the matter of prohibition more on social than religious grounds.

Mr. LINDSAY, of Perth, said the removal of the prohibition of the publican selling at particular hours would place him on the same footing as any other trade; he would be then amenable to the ordinary law the same as all other kinds of business. It was the one prohibition against selling at particular hours at night and morning, which created the privilege to sell on the Sabbath; and if the prohibition were withdrawn, the privilege would cease at once.

After remarks by the Rev. Dr. Burns, and Mr. Morris, of Morley, Mr. Guthrie, of Kendal, and others, Mr. M'Kerrow, to settle the question, moved that the address should be sent to a committee to revise it and bring it up at a future sitting. This was ultimately agreed to, no action to follow on the subject unless the members could agree, the Rev. Mr. Bardsley, of Burnley, and the Rev. Mr. Morgan, of Bradford, members of the Established Church, being named on it.—Mr. Bardsley said that, while he would not object to anything forming part of the report which interfered with the scruples of dissenters in regard to legislation on religious matters, he would equally object to anything in it in regard to the Sabbath which directly militated against his views and those of the church on that question.

The proposal having been agreed to, the meeting was adjourned.

THURSDAY.

The morning sitting was opened at the usual hour (nine o'clock); the Rev. W. Shrewsbury, of Retford, presiding.

MINISTERIAL TOTAL ABSTINENCE CERTIFICATE.

The business committee brought up a draft of a ministerial certificate to be sent out in the same way, and to much the same effect, as the medical certificate lately issued. The certificate was read by Dr. Burns, and the terms of it gave rise to considerable discussion, particularly in reference to the question of Sabbath profanation, in which Dr. Ritchie, Mr. Steadman, Mr. M'Kerrow, Mr. Buchan, Dr. Burns, and others, took part. Dr. Burns agreed to the addition of certain words having reference to the Sabbath in the body of the certificate, and the motion having been put with this proviso from the chair, was carried by a large majority.

ADDRESS ON TOTAL ABSTINENCE.

Dr. Burns then read the address to the ministers of the United Kingdom. It is an ably-written and powerfully argumentative statement of the evils it deploras, and the benefit to society, morally, socially, educationally, and religiously, that would result from the banishment of the drinking customs of the country.

The Rev. Mr. Bardsley, of Burnley, said it was an admirable document, and his duty in moving it was simple. There was nothing in it that could cause discussion, and he believed that it would be revised, and its wording altered in a few points, which would give it the character of a document issuing from the christian church generally, and addressed to the christian church generally. He wished the conference to avoid all subjects on which useless discussion might be introduced. He came there determined to sacrifice every personal feeling, and to yield on all points of difference not involving his own convictions of truth; and he believed they could discuss the important bearings of this question without reference to any matter now much discussed out of doors. He considered the total abstinence cause second to none in the kingdom—not even to the Sunday school education of the young (cheers); and he rejoiced to think that the moral results of this conference would be permanently visible in the advancement of the cause of temperance. He cordially moved the adoption of the address moved by Dr. Burns.

Mr. Lamb, of Hull, in seconding the motion, gave several particulars of his course in advocating the total abstinence cause.

Mr. Bolton, Dr. Ritchie, Mr. Solly, and others,

made some remarks on the wording of the paper, which was at length carried unanimously.

A resolution in favour of congregational societies was then moved by Dr. Ritchie. The motion recommended their institution in all religious societies wherever practicable. If these societies were good for the grown up, they were also good for the young. The young of a congregation, the minister regarded as the hope of his flock, and it was his duty to instil right principles and habits into the minds of the children under him, as well as that they should be educated in the knowledge of the Bible. The Sunday school was a creation to supply the want of family religious education by the parents, and on the same principle total abstinence societies might be immensely beneficial.

Mr. M'Kerrow seconded the motion. His own congregation had had a total abstinence society for five years, he having been from the first convinced that religious influence should be brought to bear on the temperance movement, if any good was to be done, and that a congregational influence should be brought into action for the benefit of those who were the objects of the society's anxiety. He related the circumstances under which his congregational society was brought into existence: not only of the young men in his congregation, but a large proportion of the entire number under his ministry, had most zealously identified themselves with the cause. 175 adult members of the congregation had joined, and were now members of the society. The Juvenile and Sunday School Society, afterwards formed, had now 350 members.—(Applause.) Their chapel was situated in a working class district of the town, and they had pledged no less than 1100 working people in the neighbourhood, who were perhaps not all staunch to the cause, but their branch society numbered 500 pledged members, all consistent total abstainers of the working classes. A second branch society had now 200 members, which made the entire number of members 1225 connected with their congregational society.—(Cheers.) This society was doing much good morally, socially and religiously, and he rejoiced that many had been drawn from the vortex of degradation and ruin by its means.—(Cheers.) The formation of such societies put aside the charge of infidelity which had very uncharitably been brought against them. He gave these details as the result of his experience, to show them what could be done by a united effort in the direction the motive indicated.—(Great applause.)

Mr. Slade, Independent minister, Preston, had established a similar society in his congregation; and although he could not speak of results such as those Mr. M'Kerrow had given, he was happy to think that it promised the best results.

Dr. Burns, Messrs. Shirwell, Slade, Leigh, Towers, Steadman, Bardsley and Hodgson, severally spoke to the motion, which after a few remarks from the chairman, was carried by acclamation.

Mr. Tabraham then read the address to Sunday-school teachers, which he had himself drawn up, after which the forenoon sitting was brought to a close.

THURSDAY AFTERNOON.

Dr. Burns was in the chair, and took occasion to correct a mistake which evidently existed as to the Evangelical Alliance. Reference had been made oftentimes during the sittings of the conference to the fact, that the total abstinence movement had been supposed to be connected with infidelity, and that charges to that effect had come from high au-

thority. Particular reference had been made to the meeting of the Alliance held in Edinburgh last June. He was present, and heard all that occurred. At previous meetings of the Alliance it had been arranged that certain important topics should be taken into consideration by the committees in Scotland, in the north of England, and in London. The Committee in Scotland was to engage and employ itself in obtaining information upon the subject of infidelity. Mr. Bickersteth was deputed to get all the information he could upon this subject, and at that meeting read his report. It went on to say that he had thought it desirable to obtain all the information he could on the connection of infidelity with the literature and the sciences of the day, and also with reference to its connection with benevolent institutions and teetotalism. As soon as Mr. Bickersteth had finished his report, he (the chairman) expressed himself as exceedingly anxious that teetotalism should not appear upon the report. Mr. Bickersteth's school-room was open to teetotal lecturers; he (the chairman) had lectured there himself, and, moreover, a practical teetotaler and subscriber to the temperance society, and, on his (the chairman's) recommendation, Mr. Bickersteth at once agreed to the suggestion. But that was how the impression had got abroad, and it had been suggested to him that it was necessary to disabuse the minds of those who certainly entertained some misconceptions upon the subject.—(Applause.)

The discussion upon the essay read in the meeting then commenced. Mr. M'Dowall, Mr. Shrewsbury, Mr. Watson, Mr. Steadman, Mr. B. Parsons (Ebley), Mr. D. Davis (Swansea), Mr. H. Burn, Mr. Francis Bishop (Liverpool), took part in it, and ultimately a resolution was come to, that the address should be adopted, printed and circulated throughout the Kingdom.—It was then proposed by the chairman that the brethren individually should state the progress of the teetotal movement in their own immediate localities, and it was agreed that five minutes only should be allowed to each speaker. The suggestion was at once acted upon, and much gratifying and valuable information was communicated by Mr. Winterbottom, Barton-upon-Hull; Mr. Robert Parks, Leicester; Mr. Lindsay, Perth; Mr. Harley, Whitby; Mr. Guthrie, Kent; Mr. Scott, Glasgow; Mr. Howarth, Bury; Mr. Towers, Edinburgh; Mr. E. Davis, Haverford West; Mr. Davis, Swansea; and Mr. Ellis, Methodist Episcopal minister, of the State of New York. In corroboration of the latter gentleman's remarks, the chairman observing that during a three months' tour in the United States, he had only been in company with one minister who partook of intoxicating drink, and he was newly imported from this country.

The conference terminated at five o'clock.

FRIDAY.

Mr. SHINWELL, of Monkwearmouth, was in the chair. After the usual devotional services, Mr. PARSONS, of Ebley, read a paper to the vendors of intoxicating drinks. The paper gave rise to a short discussion, in the course of which Mr. EDWARDS, seconded by Mr. WATSON, moved that the paper should also contain some reference to the wholesale vendors of these drinks, as they did not come so much in contact with the many evil features of the system.

The motion was unanimously adopted.

Mr. STEADMAN moved "that the members of conference are unanimously of opinion that the Sabbath traffic in intoxicating drinks is productive

of a great and incalculable amount of evil, and that of a greatly aggravated nature; and strongly sympathise with the British Association for the Promotion of Temperance, in their aim to obtain the cessation of the traffic in these liquors on every day, and especially on the Lord's day,—that day affording greater facilities for intemperance than any other day; and urge upon the total abstainer to follow that course of procedure for the attainment of this end which his conscience dictates." Mr. Steadman said his resolution had been adopted after a very friendly discussion, to avoid the debatable points to which the question had on a former occasion given rise.

After some discussion, the motion was carried, Mr. Stansfield, of Oldham, objecting.

Mr. PARSONS moved, and Mr. Priestly seconded a motion, "That the meeting have learned that many members of the society have been induced to abandon our principles from the injudicious advice of medical men, and therefore deems it of great importance that all their friends, and ministerial brethren especially, should make themselves well acquainted with the physiological arguments in favour of temperance, that they may preserve themselves and protect others from the seductive influence of science (falsely so called), and would particularly recommend to their attention the medical testimony above alluded to."

Mr. William Jones, Oldham, supported the motion, as did Mr. Farmer, of Romsey, and Mr. Owen, of Swansea—Carried.

Mr. PARKS, Leicester, moved a resolution, urging on ladies the necessity of refraining from offering intoxicating drinks by way of hospitality.—Seconded by Mr. SAMUEL ANTLIFFE, of Rotherham, and agreed to.

After a discussion regarding the publication of the report,

Mr. M'DOWALL, Alloa, moved a cordial vote of thanks to those members of families who had so kindly entertained the members of conference. Many of them, he believed, had formed friendships which would continue through life.—Mr. WATSON seconded the motion, which was carried by acclamation.

Mr. M'KERROW moved votes of thanks to Mr. Solly, Mr. Shrewsbury, and Mr. Priestly, for their papers, which had been committed to the publication committee. Mr. GUTTERIDGE seconded the resolution.—Agreed to.

Mr. M'KERROW at some length condemned the practice of obtaining commercial orders, which prevailed largely in Manchester, by treating parties who were connected with the establishments with which they wished to do business. These practices were extremely demoralising to the young men connected with many of their manufacturing establishments, and often led to that deterioration of character which made them lose their situations, and cast them upon the world, ruined in their character and prospects.

Other gentlemen gave instances of the evil effects of drinking in connexion with business, especially in the case of parties seeking orders for commercial and manufacturing houses. The matter was ultimately referred to a small committee, and a motion on the subject was afterwards agreed to.

After passing several other resolutions, and completing the business matters which remained to be disposed of, the conference was dissolved.

A Soiree and several Public Meetings were held in connexion with the Conference, an account of which, press of matter obliges us to withhold. ED.

National Temperance Society.

OFFICE, 11, TOKENHOUSE YARD.

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Thomas Hudson.

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Mr. Jabez Inwards.	Rev. A. W. Heritage.

The Committee of the National Temperance Society have, with much regret, to announce, that in consequence of the continued indisposition of the Rev. EVAN JONES, he has been compelled to resign the appointment of Secretary to this institution.

THE ANNUAL MEETING

OF THE

NATIONAL TEMPERANCE SOCIETY

Will be held in the

LARGE ROOM OF EXETER HALL,

On Thursday Evening, May 25th,

AT SIX O'CLOCK.

Several distinguished speakers are expected on the occasion.

SUBSCRIPTIONS.

SPECIAL FUND.

Received at Office. £ s. d.	£ s. d.
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Home Correspondence.

(To the Committee of the National Temperance Society.)

GENTLEMEN,—I beg to hand you a brief account of the meetings I have attended during the last three months, which are additional to those I have attended, in company with my friend and colleague, Mr. Thomas Hudson, of which he reported. I have preached two sermons; attended a tea and public meeting on behalf of the Dunstable Temperance Society, a large tea and public meeting on behalf of the Tunbridge Wells Society; a concert, tea and triumphant meeting on behalf of the Cheltenham Society. The meetings were suitably addressed, (I was not the only speaker) sensibly affected, and highly satisfactory in their results. I have also attended two meetings at Tottenham, one at Epsom, two at Kingston, one at Dorking, three at Finchley, and one at Woolwich. At Tottenham, things are looking well; we have got a good society, a capital hall to lecture in, and a number of striking proofs of the efficacy of our principles. Epsom is a new society, commenced under favourable circumstances, respectably supported, and the advocate affectionately received. Kingston, the Town Hall has been granted by the mayor, who is a teetotaler, the meetings well attended and peaceably conducted—we have evidences of good, and a few burning and shining lights. Dorking, a small meeting, a quiet society,

silently progressing, a number of nice young men leaning upon and guided by those of grey years. Woolwich, mild, warm and working; there had been a dead calm for some time, then came the gentle breeze, the sails were spread, the vessel put in motion, and now I am told, there is a strong wind from the north, and they are making most decided progress. Rocks and quicksands beset their path, but by prudence and forethought Woolwich may be guided into the haven of temperance. Finchley never stood better in matters of temperance than at this time; we have the countenance of the Rev. Mr. Berch and his deacons, with several other parties of great influence in the neighbourhood. I have been much pleased, profited and blessed, at the three meetings held. In Finchley we have living epistles seen and read of all men. I have made two journeys into Sussex, and held meetings at Brighton, Lewes, and Hastings. The Town Hall at Brighton was engaged for two meetings. I was favoured with large companies, and a goodly number of signatures. In my calls amongst the benevolent I was well received and liberally supported. Lewes was visited, by invitation from my friend B. Godlee, Esq., and three lectures given in the hall of the Mechanics' Institute. The first to the members of the institute; the second, to the children in the different schools; and the third, to the public generally; the whole of the meetings were largely attended, and gave evidence of the onward progress of the cause. The fact of a mechanics' institute, and one of the best managed and most prosperous I have come in contact with, receiving a lecture, betokens good, as also does a number of public and private schools assembling together in the middle of the day. At Hastings, we had a small meeting, but we have a few good men and true, and I hope shortly to visit them again. Early in May we hope to have the battle of Hastings over again.

"Cannon balls may aid the truth,
But thought's a weapon stronger,
We'll win our battle by its aid,
Wait a little longer."

By invitation from the Uxbridge Society, I have spent a week in that neighbourhood, holding meetings at Denham, Rislip, Ickenham, and Colnbrook. Since which, I have, in company with Mr. Hudson, attended meetings at Hertford and Tewin. I have also attended two meetings at Sheerness, besides a few meetings in London; the committee will perceive I have been doing the work of a temperance advocate, and I am still strong to labour. In reviewing the past three months, I may say we have not the bursts of excitement we were accustomed to witness some years ago, but we have a calm and sober hearing, and temperance truths take a firmer hold and make a more enduring impression than ever they have done in my experience. We cannot boast of teetotal communities as can America, nor produce national blessing to compare with Ireland, but we can point to a foundation laid, broad and sure. The judgment of John Bull is before his practice in this particular; and though slow in his movements, he is giving outward and visible signs, "That the welcome light hath broken." Parliament is about empowering magistrates to hold their sessions away from public-houses, that persons attending them, may no longer be placed in the way of temptation. Baron Alderson and Justice Coleridge, from the bench, are entreating young men if they wish to be preserved from future crime, to shun the public house, and by all the

solemn realities of eternity, beseeching them to guard against the maddening influence of intoxicating liquors. The Rev. S. Clay, the worthy and devoted chaplain of the Preston House of Correction, has again, in his annual report shown, that public-houses pollute the people, and that drink, ignorance, and crime are almost inseparable. Numbers of clergymen, magistrates, military and naval officers, with whom I have come in contact, have a settled and decided conviction, that the reformation proposed by our society is essential to the well-being of the nation. These facts, with many more of the same description, which might be named, prove, that though the British lion has for some time past, been asleep on this momentous question, he is now beginning to shake off his slumbers and awake to the attack of the foe. And when once the enemy is fairly before him, he will in all his might and majesty, as in the case of foreign slavery, arise and with one lash of his tail lay the monster in the dust. At least so thinks yours faithfully,
T. WHITTAKER.

DEVON.

EXTRACT FROM MR. GAWTHORP'S JOURNAL.

On the first of September last, I commenced a six months' engagement in Devon, under the management of the Bristol and Somerset Temperance Association. The special objects for which I visited the county were, first, to deliver lectures on the great truths of our hallowed cause; and second, to organize the several societies into a County Association. These objects have been accomplished, and another temperance advocate has succeeded me in my work. On my arrival I found that in many parts of the county nothing was doing to promote this good work; but now the friends generally are in active association, aiding by their efforts "the good time coming." There has been a great deal of good done by the movement in this lovely county; a great deal more, however, remains to be done before intemperance ceases to exist. There is great need everywhere for active and persevering labours to help to pull down the strongholds of the drinking system.

MR. JABEZ INWARDS.

"During the last fortnight," says Mr. Inwards, "I have held two meetings at Goole, two at Selby, two at Darlington, and four at Sheffield. All have been well attended, eight have been crowded, and a goodly number of signatures have been obtained. In Sheffield the meetings were of a highly interesting nature, the Town Hall was crowded to overflowing, and one of the lectures was reported verbatim in the *Sheffield Mercury*. My soul has been many times cheered at the progress of the cause. Meetings have only to be announced, and the places are generally full. It is not now as it was ten years ago; then we were despised, now we are respected; then our difficulties were great, now they are comparatively small; then teetotalism was considered a futile scheme, now it is recognized as a practical boon; and temperance reformers may congratulate themselves amid all the confusion of these revolutionary times, that the tendency of their principles can only be the moral, social and intellectual elevation of man."

PROGRESS OF TEMPERANCE.—HAMPSTEAD ROAD.

Thursday the 6th inst., a very respectable tea party and public meeting was held in the school room, Henry-street. Mr. T. Hudson, one of the

agents of the National Society, presided. In his opening speech, Mr. H. effectively engaged the attention of an interesting audience for upwards of half an hour, in his best style of advocacy. His lively beginning was succeeded by Messrs. Gill, Capon, and Higgins, three home missionaries, whose remarks were suitable and impressive, and were followed by Mr. Roberts, who judiciously introduced some startling statistics, to the surprise of some and the gratification of others present. The remainder of the evening was occupied by Messrs. Whittaker and Spriggs, the former eliciting frequent and well merited applause by the aptness of illustration, and the power of argument. The above meeting is deserving of peculiar and lengthened notice did space permit. The company consisted, principally of respectable, serious persons, evidently prepared and willing to receive information, and whose earnest attention plainly indicated their deep and decided sympathy with the subject of teetotalism. If signatures to the pledge are to be taken as evidence of efficient, successful advocacy, it was strikingly evinced by numbers crowding to sign when we left the room, and for some time previous.

W. S.

SOHO.

A meeting was held in Ebenezer chapel, Soho, on Monday the 17th of April; the chair was occupied by the Rev. R. B. Isaac (minister of the chapel) and an address was delivered by Mr. W. Claridge of the National Society.

TOTTENHAM.

The last of a series of public meetings was held at Tottenham, in the New Lecture Hall, on Tuesday, the 4th of April; Mr. Henry Cove occupied the chair. The meeting was addressed at considerable length, and to the great satisfaction of the auditory, by Messrs. Hudson and Whittaker, who attended as a deputation from the National Society.

NORTHAMPTON.

(From the Weekly Journal.)

Dr. Carr lectured at this place to good and delighted audiences on the evenings of Thursday, Friday and Saturday, March 30th and 31st, and April 1st. In prosecuting his tour through Hants, Dorset, and other parts, he has met with great success; his faithful exposition of true temperance principles has won over numbers to our side.

GUERNSEY.

Some very effective meetings have recently been held in this Island, by the Revs. W. Wild and S. Spurgeon. Mrs. Stamp, also, has recently given several very telling lectures, and at the close of her engagement, was presented by Dr. Collenette, in the name of the friends of temperance, with a handsome testimonial.

SELBY.

Our highly talented and much respected friend, Mr. Jabez Inwards, has again visited the town of Selby, and delivered two very popular and interesting lectures on the Trial of Alcohol, in our large public room, Park-street, to the most respectable and overwhelming assemblies.

We need not say that the lectures, which occupied about two hours and a half each in the de-

livery, were listened to with the most profound attention. Hundreds were obliged to leave for want of room. Mr. Inwards, as a lecturer, ranks high in the esteem of his Selby friends, and we earnestly hope that societies will avail themselves of his valuable services throughout the entire length and breadth of the land.

The cause of temperance is making rapid strides in Selby. Every fourth man, woman, and child, is a teetotaler. Things are quite altered. It is no longer respectable for men to smoke and drink away their brains, their property, their lives, and their all. May the Author of all good still send prosperity.

A. B. HOOVER, Secretary.

HASTINGS.

On Tuesday Evening, March 21st, we were favoured with a lecture from Mr. Thomas Whittaker, who did justice to the principles in a powerful and convincing speech; at the close of which, four persons signed the pledge.

MATRICIDE.

We read that the Spartan laws, as instituted by Draco, were of so stringent a character as to defeat their intended object, since he inflicted death on all crimes, small or great, without exception. These laws, said to have been written not in ink but in blood, received considerable improvement by the milder and more humane administration of Solon, who repealed the whole of the laws of the former legislator, with exception of those against murder. It is remarkable, however, that against one particular kind of murder there is no record; "for," says the historian, "against the crime of Parricide he made no law, supposing it could never exist in society."

Of MATRICIDE we have no distinct mention; it is presumable, therefore, that no child in the Spartan States was considered so far sunk in brutality as to commit so unnatural a crime on either of his parents, and that the law relating to the murder of the father, applied also in the case of the mother. The exalted opinions entertained by Solon of the virtues of his countrymen would certainly have undergone considerable change, had his subjects been transferred to the baneful influences of those drinks which have proved the curse of England, and the civilized world. The annals of crime are replete with the most bloody recitals. Yet intoxicating liquors are still vended, still drunk, and still stimulate to the committal of murder, and other crimes of blackest hue. How far the following case may be considered the result of strong drink, or whether the murderer himself was at the time under the effects of alcoholic excitement, does not appear from the evidence. Whether the guilty murderer was himself a victim of drink, or whether he was tempted in an evil moment to imbrue his hands in the blood of his aged mother, being exasperated on finding her intoxicated; of this we are certain, the example set by the mother must have been most injurious to the morals of her child, and may serve to throw some light on the following case of matricide, while the case itself, as reported in the daily papers, will serve as a warning to all drinkers of intoxicating liquors.

GUILDFORD—MURDER OF A MOTHER BY HER SON.—This day William Harris was brought up for final examination, charged with having murdered Jane Harris, his mother. From the evidence of Thomas Rignold, it appeared that on

Saturday, the 25th ultimo, about 10 o'clock at night, he went to Davis's Lime Kilns to sleep; after being there about half an hour, the prisoner's mother came, as well as three other persons, named Stevens, Ward and Hawkins. The deceased had been *drinking a little*, but she was perfectly conscious and able to take care of herself (?). She sat down at the side of Ward, with whom she entered into conversation, when the prisoner came up and in an authoritative manner demanded to know what she was talking about. She refused to tell him, when he ordered her home directly. She, however, refused to go, and said she should stop as long as she pleased. On hearing this, the prisoner gave her a violent blow on the face with his clenched fist, which knocked her down on her back. He afterwards swore at her, then placed his arms round her waist, and dragged her to and fro in the kiln. He then lifted her up, and threw her several times down on her stomach with great violence. Having so ill-used his parent that she became insensible, he gave her another blow, and left her on the ground, saying, as he went away, "You d— old — I have a good mind to throw you on the fire and settle your hash." The poor creature was left lying on the ground during the whole of the night, and at day-light she was found bleeding from the face and temples, and unable to utter one word. She was placed in a cart and conveyed to an out-house hard by, but was eventually removed to the Union-house. Mr. James Steadman, surgeon, did all that was possible for the unfortunate woman, but without success, and she died from the effect of the prisoner's savage conduct. In answer to the bench, the witness said, he did not interfere to prevent the prisoner from murdering his mother, as no one else would. The prisoner was fully committed for the capital offence.

THE BOTTLE.—Another of the melancholy and fatal results of intemperance, occurred on the South Devon Railway, on Saturday night, between Exeter and Starcross. A young man by the name of Mathews, a greaser of the Atmospheric Tubes, doing night duty was run over by the nine o'clock up-train, and killed on the spot. From information the writer obtained on the line yesterday, the young man had been drinking the Saturday afternoon, and went to work at six o'clock, and at the time he lost his life, was lying across the rail with his head on the pipe. The loss of life is an awful thing—but where is the soul?

THE OPENING OF A GIN PALACE.—On Saturday, April 1st, a gin palace recently fitted up by one of the leading Wesleyans in Howden, (who is likewise a common brewer,) was opened; and as might be expected, drunkenness, midnight revelry, and Sabbath desecration was the result. On Wednesday evening, a dance was given; I am glad to say, but very few were found simple enough to be duped; however, those who did attend, were kept dancing, drinking, &c., till five the next morning. On the Saturday evening following, between ten and eleven o'clock, the neighbourhood was greatly disturbed by two men, who were turned out of the said gin palace in a state of intoxication; one of them in a fit of desperation which lasted about fifteen minutes, struck every body who came in his way. When the delirium subsided he fell down in a state of insensibility, and in that state was carefully placed by the police on a butcher's hand-barrow, and removed to the lock-up.

NO TIME TO WASTE THE BOUNTIES OF PROVIDENCE.

The General Central Relief Committee of Ireland, of which the Duke of Leinster is a member, have agreed to their first annual report, which contains statistics of the highest importance. In the balance sheet the Committee show the distribution of about £62,000, among the most destitute districts in Ireland. The report says, "The Committee have been furnished with returns from 580 parishes, authenticated by the signature of the parochial clergy, in reply to query sheets issued by them in the months of September and October, 1847. These state that 35,166 individuals died of actual starvation since the famine commenced; that 94,007 died from diseases produced by bad and insufficient food; and that 58,340 were at the date of the returns labouring under disease.

The number who had emigrated from the commencement of the famine, up to the 25th of September, 1847, is stated to have amounted in these 580 parishes to 62,756. If it be taken into the account, that these returns do not include more than a third part of Ireland, [some idea may be formed of the extent of the calamity that has befallen this country, when notwithstanding all the exertions of the government, assisted by numerous benevolent societies, both in England and in Ireland, and by the great sacrifice and exertions made by individuals, so many human beings have been swept away]"—*Leeds Mercury*, March 25, 1848.

The use of stimulating liquors is often the cause and always the concomitant of crime.—*Sir Thomas Powell Buxton*.

For the improvement of the debtor you should labour, because the grand causes of debt are sickness, idleness, or intemperance:—You must therefore provide against its recurrence by those measures which may secure the health, the industry, and the sobriety of your prisoners.—*Ibid*, *Prison Discipline*, 1818.

WHAT CAN BE THE REASON!—In a Silk factory with which we are acquainted, employing about 400 hands, it is observed that the workmen drink more water on Monday morning than on any other day in the week.

A POLICEMAN'S TESTIMONY.—Mr. Henry Cotter, Inspector of Police for the district of Hemel Hempstead, has been in not fewer than eleven fighting rows, on a Sunday morning, in the parish of St. Giles, while acting as a sergeant in the Metropolitan force; but, neither before his promotion, nor since, has he ever had occasion to lock up a teetotaler, charged with an offence against the law. Mr. Cotter is secretary of the Hemel Hempstead Temperance Society.

OPINION OF OUR ANCESTORS.—In this reign (Edward 2nd) there was the most terrible earthquake that had ever been felt in England, and a dreadful famine which lasted three years, and destroyed a vast number of people. During this time the brewing of any sort of beer was prohibited on pain of death, that the corn which used to be consumed that way might be applied to the making of bread.—*Barclay's English Dictionary*.

EVIL HABITS.

Let never man be bold enough to say,
Thus, and no further shall my passion stray;
The first crime past, compels us into more,
And guilt grows *faté* that was but *choice* before.
—*Athelwold*.

THE REVENUE.

It is customary for Chancellors of the Exchequer to estimate, with as much nicety as may be, the amount of revenue to be derived during the ensuing year from the various sources whence it is derivable; and it is well known that they look to the consumption of intoxicating liquors as indicative of our national prosperity. The Budget introduced into the House of Commons on the 18th of February, by Lord John Russell, shows a deficiency, up to January 5, 1848, of £1,562,028 on the following items:—

	INCREASE.	
Molasses		£31,452
Sugar		540,091
RUM		71,714
Butter		16,921
Cheese		7,179
TOBACCO		111,620

Total increase £778,974

On the other hand, there is a decrease in the following items:—

Suspension of Corn duties	£705,890
" Timber duties	143,751
Wine	132,361
Malt	664,000
Spirits	695,000

Total decrease £2,341,002

Net decrease, £1,562,028, of which £1,491,361 are upon Malt, Wines and Spirits.

On these items the Premier remarked, "This decrease is undoubtedly the result of the failure of the Barley crops, of the general distress which has prevailed, and of the want of power to consume those articles of luxury during a period of great commercial depression."

Yet, notwithstanding this depression, it is observable, that while there is an increase in the Customs, for example, on the article Butter, to the extent only of £16,921, the same return shows an increase for the same year of an increase of £111,620 on Tobacco.

On the motion of Lord Hatherton, the following return was ordered:—A return of all paupers who shall be chargeable in any parish in England and Wales, on the 25th of March, 1848, distinguishing adult males and females, and children under 16 years of age: distinguishing, also, those chargeable to parishes and those chargeable to Unions, and distinguishing, further, those who are relieved as vagrants, wayfarers or tramps."—*House of Lords, Feb 18, 1848.*

At a recent meeting in the metropolis, Mr. Hudson, one of the speakers, suggested the following as addenda:—A return of all paupers in England and Wales, distinguishing, as far as can be ascertained, those who have become chargeable to the Unions through intemperance. Also, a return of the number of teetotalers who have become chargeable to the said parishes or Unions, since signing the teetotal pledge, distinguishing those who have been relieved as wayfarers, tramps or vagrants. Also, the number of paupers, distinguishing males from females, widows and orphans of both sexes, made by the publicans of England and Wales."

A witty moralist used to say of taverns, that they were places where men sold madness by the bottle.

UGHT NOT THE PUBLIC HOUSES OF MANCHESTER TO BE CLOSED?—On the 16th of February, 1847, those employed in Manchester, full time, were 21,698; on the 2nd of November, they were reduced to 14,861; and on February 8th, 1848, they were again 32,146. Those employed *short time*, on the 16th of February, 1847, were 13,404; on the 2nd of November, they were 14,578; and February 8th, this year, they were only 4,901. *The unemployed*, on February 16th, 1847, were 5,600; on November 2nd, they had risen to the enormous number of 11,716; and on the 8th of February, this year, they had fallen in 7,543. I think, Sir, the house must agree that it was impossible such changes could take place, such distress be felt, and the revenue of the Excise not be very much affected by those changes and that state of distress.—*Speech of Lord John Russell.*

LICENSED VICTUALLERS.—A very benevolent and well-known M.P., recently stated to us that he had twice presided at the licensed victuallers annual dinner; and was pleased to find that in this body, a few at least, have become ashamed of the disreputable practice of sending men from their houses in a state of intoxication.

TESTIMONIAL TO J. S. BUCKINGHAM, ESQ.

The friends of Mr. Buckingham, desirous of following up the step taken by the members of the British and Foreign Institute, who have subscribed to present to him a TESTIMONIAL of their respect for his character, and acknowledgment of his services, invite the public at large to assist them in the accomplishment of their object.

The amount of the Testimonial will be devoted to the erection of a Public Lecture Room in London, for Mr. Buckingham's use and benefit, in which he may have an opportunity of following up those literary and philanthropic labours to which the greater portion of his life has been devoted, in India and in England, and for his faithful conduct, in which, it is well-known that he has suffered large pecuniary losses, for which he has never been compensated.

Besides the peculiar services rendered by Mr. Buckingham to the cause of free trade, in advocating the opening of India and China to British commerce, at a time when its principles and advantages were far less generally understood than at present, there is scarcely any public movement connected with political, moral, or social reform, in which he has not taken an active part, both by his pen and his tongue, in Parliament during the six years in which he represented Sheffield, and in public meetings elsewhere; especially in pleading for the rights of seamen against the cruel and unjust practice of impressment; for freedom to the slave; for parks, museums, libraries, and schools for the working classes and the poor; for a revision of our unequal system of taxation; for the suppression of duelling in England, and widow-burning in India; and, above all, for the promotion of education, temperance, benevolence, and peace.

Mr. Buckingham has lived to see almost all the great objects for which he has written and spoken for the last thirty years accomplished; but is now, with advancing age, and, necessarily, declining vigour, without an adequate provision for that period of life into which he must speedily pass. Among the millions of hearers and readers who have derived pleasure from his lectures and writings, and among the thousands who are reaping the benefits of his

public labours and private sacrifices, it ought not to be difficult to raise a sum, without inconveniencing any party by large payments, that should at once testify a nation's gratitude, and give honour and satisfaction to one to whom it is due.

Mr. Buckingham, it is well known, has no desire to pass even his old age in idleness; nor would he, it is believed, accept of any pecuniary advantage on condition of labouring no longer for the public good. Both the conviction of its being a duty, and the habit of enjoying it as a pleasure, confirm him in the wish to do this as long as he may live; and all that is asked for him by his friends, and those who take an interest in his welfare, is, that he shall be placed in a position to do this efficiently, without the anxieties and toil of the wandering life which is now his only resource for subsistence.

It can hardly be doubted that the country generally will readily assist towards the accomplishment of so just, so remarkable, and so useful a mode of uniting compensation for past services with the means of securing and facilitating future labours for the public good. Other labourers in the field of commercial and social reform have been munificently rewarded by the public at large; and it is hoped that one of the earliest, steadiest, and most persevering of these labourers, who, in addition to thirty years of almost incessant activity, has also made larger pecuniary sacrifices for the promotion of the public interests than any of his contemporaries, will not be neglected or forgotten.

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“THE STANDARD OF FREEDOM.”

To the Friends of RELIGIOUS, POLITICAL, and COMMERCIAL FREEDOM throughout the world—to all who are opposed to INTOLERANCE, the GIBBET, INTEMPERANCE, WAR, and all other systems which degrade, demoralize, brutalize and destroy Mankind.

FRIENDS:—

On Saturday, July 1st, it is my intention to issue the first Number of a new WEEKLY PAPER, to be entitled, “THE STANDARD OF FREEDOM.” It will be printed on paper of the utmost dimensions allowed by law, and larger than the double sheet of the *Times* newspaper; price 4½d. per Number, or 4s. 9d. per Quarter, paid in advance.

In making this announcement I rely with the fullest confidence upon the support of those friends of the TEMPERANCE REFORMATION throughout the United Kingdom who sympathize with me in my political views; and, assisted by them, I hope to carry on this undertaking with vigour and success, gigantic though it may appear. I design the STANDARD OF FREEDOM to be not only the advocate of entire Liberty of Conscience, and the complete disenfranchisement of RELIGION from the control of the Civil Power;—of the POLITICAL rights of the People, just representation and equitable taxation;—freedom of COMMERCE from all impolitic and injurious monopolies and imposts;—but, also, the strenuous upholder and dauntless advocate of the TEMPERANCE REFORMATION, as the most important, astonishing and salutary movement of the age in which we live. For this purpose I shall secure the aid of the most intelligent writers on the Temperance Question: writers who can so exhibit and enforce its claims, as to commend it to the judgment, the conscience, and the affections of all Christian and Philanthropic men.

Such a medium of communication with the public has long been accounted a desideratum. The Friends of Temperance justly regard it as the greatest reformation that has dawned upon the world since the introduction of Christianity. They know how intimately it is connected with the success and utility of all the great Institutions of our country—with the true elevation and happiness of the people, in all their Social, Political and Religious relations. They are satisfied that unless the population of a country be strictly sober, Trade and Commerce cannot greatly flourish—full Political Freedom cannot be safely enjoyed—Social and Domestic Comfort can be held by no secure tenure—while vital Religion must languish, and be materially obstructed in its progress through the world. TEETOTALISM,—as it is technically termed,—is regarded by its friends as a moral Railway for the more rapid transit of those powerful engines, Education—Sanitary Reform—the amelioration of the Criminal Code—the enlargement of the Elective Franchise—the abolition of Slavery—Peace—Christian Missions—and every instrumentality by which poverty, crime and misery may be banished from the earth. Hence they have frequently expressed their desire that wider scope might be afforded for the exhibition of the Temperance system, in all its comprehensiveness, splendour and blessedness. For, zealously and successfully as its numerous advocates have employed themselves, it is still a melancholy fact that this mighty system, pregnant as it is with innumerable blessings, has not hitherto received that support from the PUBLIC PRESS which it may legitimately claim. If the doings of Teetotalers have occasionally been chronicled, it has been,—with some few honourable exceptions,—more with a design to hold them up to contempt, than to cheer them on in their arduous course.

A medium of communication with the Public, such as the friends of Temperance have so long wished for, I have now the honour of announcing; and it is for them to determine whether they will adequately support a WEEKLY JOURNAL issued by one of themselves. I need scarcely state, that I have been connected with the Temperance Movement for thirteen years. In addition to an unflinching advocacy of its principle in various parts of the Kingdom, I have sent forth, during the last two years, a very large amount of Temperance literature, at the lowest possible rate of charge. Besides my monthly periodical, the “*Teetotal Times*,” which has obtained an unprecedented circulation, I have issued nearly two hundred thousand copies of the “*Teetotal Essayist*,” containing Original Essays on the chief bearings of our great question, for most of which I paid Premiums of TEN POUNDS each. I have also issued many hundred thousand Tracts, Essays, and other publications,—many of them *gratuitously*, through which a vast amount of information has been communicated to Christian Ministers, Magistrates, Gentlemen, and others, who otherwise would have known little or nothing of our principles or operations. I speak not thus boastingly, but to remind you that I have not been an uninterested or inactive member of your Body.

At the same time, however, that TEMPERANCE will receive its due share of attention, the STANDARD OF FREEDOM will be, to all intents and purposes, a NEWSPAPER. All the striking events which may occur from week to week, throughout the world, will be duly recorded and arranged, in a compendious and

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If it be asked, how can complete success be secured for such a gigantic undertaking, I answer, by every individual who wishes it success, exerting himself with promptitude and perseverance to render that success certain. To this end every Subscriber for a copy will powerfully contribute; or two or three may unite to take a copy, and thus lend their valuable support. Friends and acquaintances may also be induced to become Subscribers; while every Temperance Reading Room and Committee Room, and every Temperance Hotel and Coffee House may be furnished with a copy. These are modes of assisting me which are easy of adoption, and which, if not neglected, will materially contribute to the success of the undertaking, and to the speedier triumph of the great cause with which we are identified.

In CONCLUSION, then, allow me to urge you to make the enterprize in which I have embarked *your own*. As the friends of unqualified Temperance, you have had to exhibit no ordinary energy and decision of character and procedure. Let but a measure of that energy and decision be displayed in behalf of the STANDARD OF FREEDOM, and around it will continually rally a noble host of the good and great, while its onward progress will denote the march of Intelligence, Peace, and Temperance, and of every humanizing and Godlike system.

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THE
 NATIONAL TEMPERANCE CHRONICLE
 AND
 TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

No. 30, JOINT SERIES.]

JUNE, 1848.

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THE ANNUAL MEETING.

EVERY body with whom we have conversed, speaks of the meeting held at Exeter Hall, as surpassing in intensity of interest any that have preceded it. This it may be said is a matter of course result of an overwrought enthusiasm. Believing that we are not guilty of allowing the feelings so far to warp the judgment, so as to prevent the exercise of our reason, we do on sober reflection regard the meeting held on the 25th of May, as one of a very extraordinary character. Some twelve years ago, it was natural enough for people with itching ears, and others like the Athenians, ever on the alert to be hearing or telling of some new thing, to flock in crowds to Temperance Meetings. The motive power by which hundreds were then propelled into activity has since been greatly diminished. Many who were then valiant, and therefore ready "to shoulder their crutch and show how fields were won," have since cooled down, and walk no more with the active promoters of the temperance movement. Now it is not for us in all cases, to busy ourselves in tracing the actions of men to the fountain, whence they spring, for that in spirit were a violation of the divine command, "Judge not lest ye be judged." Yet are we led by intuition to ask, whither have gone the men, we were accustomed to see on the platform of Exeter Hall, and whose eloquence we were so ready to applaud? We do not speak of those whom death has taken in its grasp, nor of those whom affliction, age, or circumstance, beyond their control, have been compelled to return from busy life; subtracting these from the sum total, we fear (with all our charity) there are not a few who have gone out from us, because they were not of us, and who find more enjoyment in the pursuit of *luxury*, than in the luxury of doing good. How good then and pleasant a thing it is, when the friends of temperance are called together once a year, what a cheering set-off to the dreary picture we have just ventured to pencil—to look on the old faces that were wont in the less palmy days of our operations, to shine resplendent with hope and gladness—to see there are not a few Calebs and Joshuas who are faithful found among the faithless.

that these have not abated one jot or one tittle of their ardour in this best of causes. Although in the opening remarks of the Chairman, some allusion was incidentally made to the thinness of attendance on the raised seats of the Hall, they did not long remain without occupants; every part was speedily filled, and never do we remember so large a meeting, where so much disposition was manifested by the auditory, even when the "iron tongue of night" had struck ten, to catch every thing that was said by every speaker, (even to the reading of that dullest of all documents, the Report,) as marked these proceedings. Of the character of the speeches delivered, let our readers form their own opinions. Nothing could afford us greater pleasure, than to furnish a commentary on the several addresses of the eloquent gentlemen. Every speech was replete with information, elucidated by variety of illustration, and put in a way so cogent, that conviction, without which all speaking is but as sounding brass and as a tinkling cymbal, was carried to the heart. Never was there furnished a greater proof than on this occasion, that the character of the audience is what we ourselves choose to make it. The time, the place, the speakers,—the men by whom such a gathering is convened; all have to do with the success or non-success of the spread of temperance principles. We may here repeat what we long ago stated elsewhere. It is not to be understood that we disparage the efforts of any body of men, however humble that body may be, in their attempts to rid the nation of its greatest bane; far from this, we would be among the foremost to offer our meed of thanksgiving for the noble sacrifices, not a few of these have made of money, of time, and of domestic enjoyments. We are willing to have meted out to every man honour to whom honour is due; and because we thus conscientiously express our opinion, therefore it is we feel at liberty to add, that the time has come when the advocacy of teetotalism must not only be brought down to the level of the cottage and the hovel, to the pigmy capacities of men whose intellects have been steeped in gin, till the mind, like the tissues of the body, has become shrunken and

decayed; but the "set time is come," when the principles we hold must be carried up to the mansion and the palace, to men of rank, of station, and exalted genius. If teetotalism has not yet been accounted respectable enough, to attract to our meetings the classes who yet require enlightenment, but who are not so easy of approach, it is in our power, if that power be rightly used to make it so; and on this we may rely, that those at present without the pale of our influence, will set a value on our operations only in proportion as they observe we ourselves hold principle in high esteem; and to them this will be best evinced by the amount of importance they see the friends of temperance attach to their own Society.

With the divine favour attending us, the temperance cause may ultimately appropriate to itself the sentiment quoted by Mr. Kennedy, *Veni, vidi, vici*, "I came, I saw, I conquered."

NATIONAL TEMPERANCE SOCIETY.

(Reported for the Chronicle.)

THE Sixth Annual Meeting of the Society was held in Exeter Hall, on Thursday Evening, May 25th, 1848, at six o'clock, William Cash, Esq., in the Chair. The attendance was large and highly respectable, and deep interest seemed to prevail throughout the evening; indeed, never during the whole of this auspicious month of May, did we notice Exeter Hall present a more animated appearance. The collection amounted to upwards of £40, being £14. 13s. 4½d. more than the sum realised at the last Annual Meeting. On the platform, we observed, the Revs. Dr. Burns, B. Parsons, J. Kennedy, H. Townley, and J. T. Messer; J. Meredith, J. S. Buckingham, Elihu Burritt, Joseph Sturge, Samuel Bowly, Christopher Bowly, William Cabell, Joseph Eaton, W. Holmes, J. Cassell, G. W. Atwood, Edmund Fry, Joseph Clarke, T. B. Scutt, T. S. Jackson, Thomas Compton, James Christy, and Robert Charlton, Esqs.; Dr. Lovell, Dr. Oxley, Dr. Ferrier, and R. L. Pinching, Esq., Surgeon; Messrs. Gawthorp, Whittaker, J. W. Green, H. Cole, W. Spriggs, J. Buckle, Passmore Edwards, T. A. Smith, G. C. Campbell, and other friends of the cause.

The CHAIRMAN rose and said, my friends, in calling you together again, we trust to be able to bring some subjects before you to excite your interest on the great question that will occupy your attention to-night. The question of teetotalism is one, in which not only the Committee of this Society, but I hope the country at large, continue to feel an increased interest from year to year—(cheers.) I may assure this meeting that the National Temperance Society feel, that they have a great work to perform, and if they are to succeed, it must be by the aid of such meetings as these, and the uniform assistance of all classes of Society—(hear, hear.) We are about to bring before you a Report of our proceedings for the past year, which has in many respects been truly successful, though it may not have been so noisy; and although quite so many meetings may not have been held as during former years, yet the Society has been progressing (as I believe you will admit when you have heard the Report,) in a satisfactory manner—(cheers.) The more we look at this Society, the more we see that the ramifications of it are but very imperfectly understood and appreciated—(hear, hear.) Teetotalism is a subject which interests us to a degree, of which few of us have any idea—(hear, hear.) We believe that it would ele-

vate every description of persons and have a most beneficial tendency upon the country at large, and that it would have the effect of reducing many of the burdens, under which, I must say we do now groan, and which are brought upon ourselves by the habit of taking intoxicating liquors—(hear, hear.) The sum spent in this country in intoxicating drinks may be calculated at *Sixty Millions* per annum; and if we could calculate what this would do for us, if spent in a proper way, we could hardly help coming to the conclusion that we ought to assist the great movement attempting to break up the system—the dreadful system, I will call it—of taking intoxicating drinks—(hear, hear.) Whether we look to the workhouses, to the hospitals, to the lunatic asylums, or the prisons in every direction, we find that the source of an immense amount of evil, arises in the use of these drinks. At the same time, we do take some satisfaction in believing that public attention is being more and more turned to the subject—(hear, hear.) I wish we could say that all classes were accepting the invitation as we could desire; but we cannot bring every mind to believe that much of the evil around us would cease to exist, if our countrymen and countrywomen would adopt the system we are here to recommend. If this system were adopted, we believe there would be order, harmony, and peace, where now there is disorder and disturbance. We look at the Ragged Schools and the various charitable societies of this country, and we feel convinced in our own minds that they would be very much better supported than they are now, if it were not for the amount of money spent in intoxicating drinks. The amount of money spent in intoxicating drinks is an important consideration to us—(hear, hear.) I heard at the Borough Road Schools the other day, that many of their schools are not nearly filled, and I believe it arises principally from the carelessness and indifference of parents, who spend their time at the public-house and the gin-palace; and we feel if they were to adopt our principle, they would never be satisfied till all their children had enjoyed the advantages of a good education—(hear, hear,) and even if they paid rather more for that education than is now charged in any of our Lancastrian or National Schools, they would find themselves considerably in pocket at the end of the week by adopting the teetotal principle. Few of those schools charge more than 3d. a week, and they give a very good education for it; and there can be no doubt whatever, that upon the average, those persons who take intoxicating drinks, spend at least 3s. or 4s. per week in obtaining them—(hear, hear.) If they would only put a portion of that sum on one side, and take care that their children were educated, what a different position they would be in; and I put it to them, would it not be infinitely better for them to spend a portion of their earnings in this way, than to spend it at the public-house or the gin-palace—(hear, hear.) Now, look at the sum raised in this country for the purpose of supporting Missions, and see what a small amount it is, compared with the sum spent in intoxicating drinks. The amount raised for all the charitable societies, not exceeding £700,000, is comparatively a trifle, when put alongside the sum spent in the purchase of intoxicating drinks; and then, again, were this principle adopted, we should not require many of those charitable institutions, because the working classes and others would be above receiving the support of others, if they were only provident themselves—(hear, hear, and cheers.) We want to see

our fellow-creatures raised in the scale of society—we want to see them placed in that position of independence to which they are entitled—(hear, hear.) I will not speak politically, for our object on this occasion is not to introduce politics, but to raise the Standard amongst our countrymen and countrywomen universally, and to induce them, if possible, to adopt a principle, by which they would find their position infinitely improved—(cheers.) We have arranged to-night that each speaker shall be limited to a brief space of time, which will allow of a greater number of speakers addressing you. I now call upon the Secretary to read the Report.

Mr. THOMAS HUDSON then read a very animated Report of the Society's operations, which was loudly cheered.

Mr. JOHN MEREDITH read the Treasurer's Account. The balance sheet showed a sum in favour of the Society of £107. 18s. 10d.

The Rev. JOHN KENNEDY, of Stepney, moved the first resolution—

"That this meeting has heard with great satisfaction the references to the introduction of the temperance principle into schools and factories, and among seamen, to the favourable opinion entertained by the press, to the increased circulation of the *National Temperance Chronicle*, and other similar publications, all indicating the steady, if not rapid, progress of the cause, and the ultimate overthrow of the drinking customs of society."

He said, you will perceive, sir, that this resolution is an echo of the report, and a speech to this resolution would only be an amplification or prolongation of that echo. Sure I am that the report is worthy of being echoed, and if any one here had not the privilege of hearing it, I hope he will not fail to avail himself of the privilege he will have in reading it when published—(cheers.) I feel, to speak minutely or particularly would be quite impossible within the brief space of time allotted to the speakers this evening. Short speeches are sometimes very desirable for the audience, but very difficult for the speaker—(hear, hear.) If we could compress our eloquence, if I may be permitted so to term it, into sentences as brief as that chosen by an ancient general, who said, after he had achieved a gallant exploit,—gallant, as the world then judged, and as, alas! it still too frequently judges,—that great general said in three short words, which must, however, be translated by six words, "I came, I saw, I conquered." Would that the time were come when the friends of the Total Abstinence Society could pronounce the accomplishment of their great purpose, in this brief sentence, "We came, we saw, we conquered." The day is breaking, and I believe the time will speedily come, when, even in our enslaved country, the advocates of temperance can triumphantly exclaim, "We have come, and seen, and conquered." (Cheers.) It has often struck me, that if our own minds, and the minds of our countrymen, could be brought fully to appreciate certain simple, intelligible, and undeniable facts, they would find a fountain of argument and motive in favour of the total abstinence movement which would not be exhausted until our work were entirely accomplished. Take one fact from the report. How many quarters of barley are destroyed in the manufacture of intoxicating liquors! Not less than eight or nine millions; which eight or nine millions, we are informed, are sufficient for the support of six or seven millions of human beings for a year! We, during a year of famine destroy all this gracious bounty of heaven, recklessly destroy that which is equal to the support of six or seven millions of starving fellow-countrymen!—(hear, hear, and cheers.) And

there are but a very few individuals who appear to see the bearing of such a fact, on the duty or on the guilt of our country. Let the Christians of our country look at this fact. Let the patriots of our country look at this fact. Let the statesmen of our country look at this fact. If they will not, we shall, and shall sound it until the ears of the country are familiar with it, and until it has found some place in their hearts—(cheers.) The words of one of the greatest statesmen of his age are sometimes quoted relative to our Missionary Societies. Burke spoke of the spires of our cathedrals as the electric rods which diverted the wrath of heaven from bursting on our country. I do not admire the sentiment so put, although in another form I might approve of it. Our Bible Societies and our Missionary Societies are sometimes spoken of as the salvation of our country, and there is some truth in it, I believe; but if they are so, and as they are often called in this Hall, the glory of our age and country, what shall we say of our age and country, when against £700,000, raised for the purpose of sending the gospel to heathen lands, the sum of £50,000,000 are spent on the gratification of our own lusts,—(hear, hear.) If those religious societies divert the wrath of heaven from bursting on our country, what shall we say of those habits which enslave every class of the community? If the God of heaven were not a God of mercy,—if he were to enter into judgment with us, let me ask the Christian, what were our prospects? Sir, the worst that is to be said, is not that the drinking-customs of our country consume so large a sum, but we have to record that so far as all home-operations for the religious and educational benefit are concerned, they are much more than neutralized by our drinking customs. I am the friend of City Missions, of Bible Associations, and Ragged Schools, and I would do all I could to promote the interests and to encourage every one of them. But I cannot help remembering that there are practices sanctioned by those labouring to do good for their fellow-men by these means, which do greater harm than all the good their efforts can ever accomplish—(loud cheers.) Take any street in London, and you will find its best corner occupied by a public-house—(hear, hear), and its splendour and brilliance are supported by the wretchedness of the surrounding population. And what is done to counteract their influence? You will find in a neighbouring street, perhaps, a Ragged School, you find it with difficulty; it is wrought by a few honest, earnest-hearted men, doing all the good in their power. But say, what can you expect as the result of all those labours of love, while such means of doing evil exist, and are sanctioned and supported by the very classes labouring with the one hand to undo the evil they have done with the other?—(applause.) This is a fact which must be looked at seriously by the Christian portion of the community. They only need to look, and they will tremble. I know how often it has been said, and how zealously it has been said, that we propose an extreme remedy. Sir, the evil with which we have to grapple is an extreme evil. Devise another remedy that will accomplish the end, and you shall have your share in doing the work. Can anything short of total abstinence accomplish the work? It is admitted by universal acknowledgment that nothing less than total abstinence will do for drunkards. I had the other day, a singular illustration of this truth. Happening to travel in the north of Scotland on a stage coach, an old man mounted the top, and took his seat beside me. I saw spots on his face that were of a black and blue appearance,

and a few minutes' conversation let out the secret that he had been so drunk, that he had been obliged to be put down off the coach the day before. He was an old pensioner, had served in the Scotch Greys. It happened to be on the week succeeding the famous 10th of April, on which day I was in London; I left London the next morning, and all the travellers were anxious to know what I had seen in London on the 10th. Whilst this was the subject of conversation, the old pensioner became very eloquent on the events of that day, "he would die for the Queen any day, old as he was, and as for the Chartists a few of the Scotch Greys would soon send them flying." I said to him, "I wonder now, that such a bold and brave man as you, have not courage to resist your worst enemy, the whiskey." He said, "Sir you know it is the nature of the whiskey, that when you take one glass you canna stop." I said to him, "But do not take the first glass," and I reasoned with him for one or two hours; he took all I said in good part, but what the result will be I know not. But, sir, it should ever be remembered that it is the nature of those drinks which invites and seduces. Take not therefore the first glass. It is, sir, an extreme remedy, but I repeat it, the evil is extreme. Look at the truths we have heard to-night, and say will any measure short of this set our labourers free? Will anything short of this measure set the other classes of society free from the bondage in which they are held by etiquette and ceremony? No other remedy can liberate them. I would ask is this measure lawful? Not is it obligatory? You say it is lawful to partake; but is it not lawful also to abstain, if it be lawful to abstain, may I not discover something which renders this lawfulness to abstain a rule of duty for me? The Apostle Paul, where anything was obligatory, paid the obligation at any cost, and in things lawful, he asked is it expedient? and if inexpedient, he at once abandoned it. On this principle I assert the christianity of Total Abstinence, and let these considerations go out and influence the Christian portion of the public. For the love of God, for the love of country and of mankind, give up that which is ruining thousands and millions, and will continue to ruin millions more, until you and others rise to the rescue. Difficulties there are, and may be; but let us remember the response made to Peter the Hermit at Claremont, when he applied for aid to carry on the Crusades, "It is the will of God," they exclaimed, and there was no more question. I believe, sir, it is the will of God that we should abstain, and that we should try to induce our countrymen to abstain. In this spirit we devote ourselves to this great work, and shall rejoice that we have contributed somewhat to render the commonwealth, to use the words of Milton, "one huge and Christian personage, one mighty growth and stature of an honest man, as big and compact in virtue as in body."—(Loud applause)

Mr. THOMAS SPENCER JACKSON, a farmer, seconded the resolution. He said Mr. Chairman, Ladies and Gentlemen, Little did I think, a few weeks ago, of being invited to come from the woods of Hertfordshire to address such a large and respectable audience at Exeter Hall. Neither do I flatter myself that it was for my powers of oratory that I was invited, or for any other reason, than that God has given me firmness to carry out those principles we have assembled here to-night to advocate—(hear, hear, and cheers.) With your permission, I will give you a brief account of my own experience in the temperance cause—(hear, hear.) I was born and bred a farmer, and although not so ruddy and robust as farmers generally are, yet, I

trust, mine is a hand of industry. Eight years ago, I was suffering under the same delusion, which doubtless many here assembled, are now labouring under, namely, that of taking intoxicating drinks every day, and fancying I could not live without them. I was, in fact, ordered to take it several times a day by the medical man, because I was very delicate—(laughter)—and to give you a proof of my great weakness, I confess I did take it—(laughter.) It is true, I had heard something about teetotalism at that time, but I scarcely knew what it meant, never having seen such a thing; but hearing of a meeting to be held at Hertford, with Sir Culling Eardley Smith, in the chair, I thought I would just go and hear what could be said against the drink we thought so good; and on hearing the powerful arguments introduced by the Rev. W. R. Baker, I came away with the determination to belong to the drinking-classes no longer—(cheers,) and not knowing another teetotaler in the neighbourhood, I had to fight the battle single-handed. Yes, and a far more glorious battle it was than Nelson ever fought, for whereas he was engaged in sending his fellow-creatures unprepared to meet their God by wholesale, I was using my little influence in trying to rescue them from the drunkard's grave and the drunkard's hell—(hear, hear.) Although I strictly adhered to the temperance principle, I did not sign the pledge till three years after, when I had the satisfaction, with many others, of doing so, at a meeting in the village of Watton. Did time permit, I could mention many who at that time snapped the chain which had bound them to the drinking-customs, and have even since conscientiously kept their pledge. Having seen many of my father's men gathering in the harvest with nothing stronger to drink than tea or coffee, and one I particularly remember drinking nothing but water from the limpid stream, I had an opportunity of observing its effects on those who practised the principle of total abstinence, and it was observable that those who were in the habit of taking strong drink at their work, before the close of the day, got stupid, and lazy, and sleepy; but no sooner did they turn teetotalers than they were "wide awake"—(laughter.) But I must answer that question, to speak to which principally brought me here, "If every body turned teetotalers, what is to become of the barley?" Allow me to tell you, that last Michaelmas I rented a farm on my own responsibility. It was notoriously out of condition; indeed there were scarcely any prospects of gaining a livelihood, except by the constant sweat of my brow. When the time was at hand for me to sow my first seed, barley was selling at about sixty shillings per quarter, and, I believe, my friend, Mr. Hudson, will remember that I told him of that fact, and declared, that let it be what it would, I was determined never to sell one grain to make the drunkard's drink—(cheers.) I sowed a field of fifteen acres with peas, and I doubt not that many of you are aware that the pea-crop was almost a failure, and the peas around my farm were almost destroyed by the blight, but the teetotal peas grew and flourished abundantly—(laughter and cheers) and yielded far more than my most sanguine anticipations could lead me to expect from such land. But I had some few acres of beautiful barley, and what was to become of that. Why ye christian beer drinkers! instead of employing men on the Sabbath-day to convert it into malt, I employed men on the week-days to grind it into meal—(hear, hear)—and in the second place I employed a number of pigs to eat it—(laughter); and in the third place, I took a ride to Barnet fair with two

neighbouring farmers, and we each bought a number of bullocks. Theirs went home to fatten upon oil-cake, but mine upon barley-meal, and after fattening and selling them, and counting up the cost, the teetotal bullocks were found to have gained the largest profit—(cheers and laughter); and in the fourth place, although the old and practical farmers told me it would not do for sheep, though it might for pigs, I told them I meant to try the experiment, and I had the satisfaction and the credit of sending into the town of Hertford some of the fattest (if not the fattest) mutton which had been there for many years—(hear, hear) I would not sell the barley to the maltsters, but had it ground into meal; and to trace the difference in the results, had it gone to the brewers then the pigs would get the barley, and human beings would only get the wash—(laughter); that wash which has destroyed hundreds of thousands of my fellow-countrymen, both here and hereafter—(cheers). I hope there are none here who drink beer; but if there are, I ask them to come and help us in this labour of love. It is true we are but a little band, but we have truth on our side, and truth is stronger than error. God is stronger than Satan, and if He be for us, we care not who shall be against us—(hear, hear and cheers.) For the last eight years I have not had one day's illness, although I was so very weak—(laughter), neither has it cost me one sixpence for the doctor, except for having some teeth taken out—(laughter),—and for the last three or four years my only drink has been the crystal spring. I have had water for breakfast, water at lunch, water for dinner, and as an Irishman would say, water for tea, and water for supper—(cheers.) Further, within the last twelve months I have married a teetotal wife—(laughter and applause, in both of which the speaker joined)—and we had about twenty to sit down to a teetotal breakfast; and in our teetotal home one drop of strong drink has never been permitted to enter on any condition whatever. I will conclude, by entreating your most sincere and earnest prayers, that I, though a stripling, may be enabled to carry out this work of reforming the drunkard; for much as I hate this Sabbath-breaking, this soul-destroying system, I do feel that if left to my own feeble strength, Satan might yet win me back to his drinking-customs. If the Saviour should make me the means of reclaiming but one poor drunkard, and that I believe he has, then truly has he chosen one of the weakest things of this world to confound the mighty, and he shall have all the praise—(hear, hear, and loud applause.)

The resolution being put to the meeting, was passed unanimously.

JAMES SILK BUCKINGHAM, Esq., in moving the second resolution, said, Mr. Chairman, Ladies and Gentlemen, the resolution I have been requested to move is as follows:

"That this meeting rejoices in the growing support given to this Institution by ministers of religion and gentlemen of the medical profession, especially in the increasing liberality of its friends, by which its present financial position has been attained, and would still appeal to all the friends of Philanthropy, to multiply the means for extending its influence until the principle of total abstinence shall be advocated and established in every town and village of our country."

In offering a few observations on this resolution, I must express first my deep interest in both the speeches we have heard, but more especially have I been interested by the statements of the gentleman who has just sat down. He has given us an epitome of facts of the highest possible value; and if the principles which he has enunciated and il-

lustrated were universally carried out, national regeneration would be the result. A few years ago, he tells us, he laboured under the delusion that intoxicating drinks were necessary, and this idea was sanctioned by the opinion of the medical profession, those to whom we naturally look for the truth in these matters. A fortunate event led him to listen to the arguments on both sides; the result was that he embraced the principles and carried them into practice. The picture he has given of the prosperity awaiting his operations, is a picture in an individual case of what we desire to accomplish in the whole nation. Now that gentleman has riveted your attention, and so riveted my attention, that if you will allow me, I will extend the matter, and show what sad injury this country has suffered as a nation, in consequence of the drinking habits of the people. There is no nation on the earth more proud of its position and character, or that boasts more frequently of its superiority to other nations than Britain. None more sensitive of any implication upon their courage and honour in their principles and in their practice. Though we have professed great humility as a nation, we have ever exhibited great pride; and it has been a favourite saying with us, that we were the envy and admiration of the world. I shall show you, I think, that the things in which we have been most distinguished are changing every day, and that we are losing what in times past we did possess. One feature on which England has boasted itself, is its great wealth and vast resources, these have been constant themes of admiration. But if the country just now were as rich as is pretended, then the labouring classes could live on what they had saved; but the fact is, that they are so pinched for want of money, that there are but very few on a Saturday night that have a shilling beyond what is required for the wants of the week, much less have they anything to lay by. Wealth can never be said to be the characteristic of a country, without each having a surplus beyond his immediate wants; if they have not, then in all cases of famine, or of commercial depression, misery must follow, as they have nothing to fall back upon. They are obliged to apply to, and become dependent on the parish, some charitable friend, or some benefit society to which they have subscribed. Poverty is now our characteristic; the labouring classes live from hand to mouth, they have nothing saved to depend on. Now why have they nothing? Because they drink it; because they smoke it; or because they snuff it all. They disperse it in things really injurious. The wealth of the country, would be great if the fifty or sixty millions spent annually in intoxicating drinks were laid by. Our people then need not mind being three, six, or even twelve months out of work—(cheers.) The country is therefore unwise and improvident in this matter. The people spend their money to enrich the publican, to make wealthy pawnbrokers, and others by whom they are never benefited—(cheers.) The people have the money in their hands, we want to teach them to hold it fast, after supplying themselves, of course, with proper food, good clothing and education—(hear, hear,) to always have something in hand for a tempestuous day. Another thing of which our country boasts, is its zeal in propagating the Gospel, for which large sums are raised every year, though not large enough, and great and crowded meetings held in this Hall. But what is the result of this? Why we are by the propagation of drinking-customs demolishing all that they do; by giving the Gospel with one hand, and the cup of intoxication with the other—(hear, hear.) I hope the day

will come when it shall be deemed a *sine qua non* amongst the qualifications of a missionary to go out with the Gospel to the heathen, that he be a teetotaler—(loud cheers.) You have a right to demand this qualification. If you engage a captain to take the command of a ship, you expect that he shall be possessed of a knowledge of navigation, or if you engage a surgeon you expect that he shall be skilled in anatomy; and if you send a missionary to make men purer, you have a right to demand that he in all his principles and practice be pure. In this particular too, the balance is going against us, because the drinking-customs are mixed up with all our habits, and we have thus sent destruction where it was not before. Another feature of which we have boasted, is the excellence of our mercantile marine. Many of you know that I passed many years of my life at sea, and had the command of a ship. There I learnt much of the disasters, accidents, loss of property and loss of life, amongst officers and crews, through the use of intoxicating drinks. I have poured it upon the ears of government in every shape, but it has fallen on stoney ground, and brought forth no fruit. Government, however, has now sent abroad letters to all the British consuls at foreign courts, to beg them to give answers, relating the estimation in which our ships were held in foreign ports, and if there were reasons for change, to state them. Now, if we love our country at home, we always love it much more abroad, because we then think only of the blessings that are at home; whilst, when we are at home, we say little about the superiorities, but are more disposed to point out its defects, in order that they may be mended. This is true of consuls; they have a positive interest in making the country appear better than it is. Their answers have come home, and have been laid before our parliament, and the result is this, that English ships are deteriorated in foreign estimation; Americans, Russians, Danes, and Swedes, are preferred to us, and can get greater freights, and get their cargoes more expeditiously than we do. Many foolish reasons have been given for this; but the consuls say it is from the drunken habits of the officers and crews, by which so many ships are lost and goods damaged. Wrecks occur almost always in consequence of drunkenness. Well now, these are some of the disastrous effects of our drinking habits. From the statements of the gentleman you have just heard, you learn the great personal benefits to be received by the entire abandonment of all such habits. Let every man in the country try this. Let drink not be taken in our ships. Let drink not be taken by our missionaries, and so shall we advance ourselves, and become an honour to our country. He concluded by saying, that an engagement made some time before he knew of the meeting now called him away, but he hoped that his retiring would not be regarded as anywant of interest in the meeting, for the longer he lived, the stronger became his attachment to the temperance cause. After moving the resolution, he retired amid loud cheers.

Dr. BURNS in seconding the resolution said, Mr. Chairman, Ladies and Gentlemen, I have been thinking while sitting here on the very altered position of the teetotal question during the last fifteen years. I believe it is thirteen years since the first teetotal meeting was held in this Hall. At that period, the principle of teetotalism was a mere theory, and was supposed by a great number of intelligent men, medical men, ministers of the gospel, and philanthropists, to be an extremely fanatical theory. Thirteen years ago nothing was

deemed more absurd in the metropolis of the world, than the theory of teetotalism. We meet this evening under very favourable circumstances. The subject of teetotalism is no longer an untried, and supposed fanatical theory, but a matter of fact. It has been embodied in the practice of hundreds and of thousands, and it stands forth this evening as one of those well-tested theories, deserving the resolute assistance and support of all rational beings. The theory has been tested in this country by persons for the whole of that period. I have entered on my thirteenth year of teetotalism, I have tried it at home and abroad, on land and at sea, and I believe, that under all circumstances, teetotalism is decidedly adapted to, and promotive of, the physical and the mental elevation, and the moral improvement of mankind—(cheers.) Last year I attended the triennial Conference of a body of Baptists in America, and I was struck by the difference between the condition of that country and that of our own. I was amazed at the almost universal appearance of respectability, the quietness of the streets, the large attendance on places of worship, and during my visit to Boston I never saw a drunken man, or heard a profane expression, or saw any disorder in the streets. The Rev. Dr. Sharp, who has been a minister in Boston forty years, says, "I have witnessed forty thousand persons meeting together to discuss various thrilling and exciting subjects; they have heard the most exciting speeches; and they have separated with all the quietness, the order and the respectability of persons coming from a place of worship." Now would this be the case in our country? I say, *No*; and the reason is the addictiveness of such vast numbers in our country to the use of intoxicating liquors—(applause.) I visited New York, and though in that city there are always a great number of emigrants from all parts of the world, yet in that city, I only saw three intoxicated persons—(cheers.) I visited Baltimore, and Washington, and Pittsburgh, and I also visited several of the cities of the Western States, and everywhere I saw manifested the admirable results arising from the temperance principle, and let me say in one word, that drinking intoxicating liquors is disreputable among the religious of all denominations in America—(loud applause.) I met with ministers of all denominations and visited them at their homes, and I never saw wine or any intoxicating drinks whatever upon the table of any minister in the United States. I attended a large assembly in Vermont, consisting of ministers from nearly all the States of America, and two most powerful resolutions against using and vending intoxicating liquors were passed.

Now nothing would give me more pleasure than that these excellent resolutions, or some similar ones, should pass at the Wesleyan Conference—(hear hear, and cheers), and that such resolutions should pass at all the associations of Baptist and Congregational ministers in this country—(applause.) I was much impressed with what Mr. Buckingham said, on the importance of having teetotal missionaries—(hear, hear). Let all teetotalers demand that their means shall be applied only in supporting teetotal missionaries—(loud cheers); but it would be a very strange anomaly for some board of directors to have a missionary before them who was on the eve of going out to assist in evangelizing the heathen, and to use wine in his presence, and then tell him to go and practice abstinence in another country. No sir—let it not be so. I believe that in this matter, as in others, the best way is to begin at home, and I believe

if persons would only speak out on this matter, the anomaly of sending out brandy and wine and whiskey along with the Gospel of Christ, would be blotted from our history—(hear, hear, and cheers). Sir, I will venture to affirm that one-half of the societies, educational and religious, which have held their anniversaries during the last six weeks, could be dispensed with, if the principles of teetotalism were universally practised. Were teetotalism general, we should not need Ragged Schools, for we should have no ragged children; we should need no Penitentiaries, for very few would be the number of dissolute women on our streets, if none were drinkers of intoxicating liquors. Sir, the City Mission lacks one thing yet, and that is, that every missionary whom they send out should do all that he can to suppress the drinking habits of those amongst whom he goes—(cheers.) He has a vast power, and it would be gloriously exerted in rescuing the poor and depraved from the baneful influence of intoxicating drinks. A great mass of the people never come within the range of a Christian minister, and it is in vain we preach; it is in vain we print bibles and tracts; it is in vain we send missionaries abroad and into our own streets, unless those drinking habits are removed; without this is done, most of our societies are comparatively powerless. I say, advisedly and calmly, that during the thirteen years that teetotalism has been established in the metropolis, it has done more good in all respects—and I take every view of the question, I take the physical, the intellectual, the moral and the religious views of the question, and I assert that teetotalism has produced more good than all the other benevolent institutions put together—(applause) and I would challenge the secretaries and the committees of all those institutions to bring forward their statistics and prove the contrary. Our Society has been acting as a great auxiliary to all those societies, we have been helping every one of them; we have been making people sober, that they may be the better prepared to read the bibles circulated by the Bible Society, and we have been endeavouring to raise men from the position in which they feel the necessity of receiving the support of charitable institutions. In reference to the progress of teetotalism in our country, supposing that only 100,000 drunkards have been reclaimed, and supposing that only 200,000 others have been preserved from becoming drunkards, may we not be proud to look at the mass of human beings blessed and elevated, and preserved by the influence of our noble Society?—(hear, and cheers). In reference to the past, may we not look back, and see, with very great thankfulness that the foundation of our noble Society has been so firmly laid, that it has stood the test of fifteen years' ordeal. The teetotal missionary has been working in every part of our country, thousands of lectures have been delivered, the printing press has been throwing out the leaves of sobriety in every direction—(cheers), and all these influences must still be kept up, and, if possible, increased—(cheers). We must also still have the personal influence of teetotalers. I believe this personal influence, whereby every teetotaler has been to some extent a teetotal missionary, recommending the subject in all quarters, has been the great cause of our success. My resolution refers to two important features at home. One is the greater amount of medical and ministerial influence recently given to the teetotal cause. I suppose most of those present have heard of the Teetotal Medical Certificate, a certificate which was read in the report, shewing the compatibility of per-

fect health with abstinence from intoxicating beverages. Now, I have got this Certificate in my possession, and here it is, [The rev. gentleman here unrolled a long narrow strip of paper] signed by fourteen hundred medical men—(loud laughter and applause). These names are closely printed, and in a small type, and they measure 10 feet 8½ inches. Now, here is 10 feet 8½ inches of medical testimony in favour of teetotalism—(continued laughter). How much better for a man to be influenced by these 10 feet 8½ inches of medical advice, which he gets for nothing, than by a prescription not half the length, for which he has to pay his money—(roars of laughter.) I would have all persons who profess to be weak, or fancy themselves so through teetotalism, whether weak in the stomach or weak in the head—(laughter) obtain this medical certificate with the names attached, and in this form too—(laughter) and have it hung up in the loftiest room they have, and when the doctor advises the taking of beer or of any intoxicating liquids for preserving the health, let those fourteen hundred doctors' testimony stare him in the face—(loud laughter and applause). So much for the Medical Certificate, a long Certificate, and a strong Certificate, and a glorious Certificate it is—(loud applause). My resolution also refers to the greater amount of influence gained to our side from the Christian ministry. If anything has caused me aching of heart, it has been the backwardness of ministerial brethren to take up the question and carry it out. I have mourned much over the apathy and the unconcern of ministers, evidently good men, but seeming perfectly infatuated on this question. Well, a better day is coming, a more glorious day is brightening!—(applause.) Recently there has been a Ministers' Conference held in Manchester for the purpose of considering the best means for promoting the Temperance Reformation; I see on the platform around me some of the valuable friends who attended that Conference. There were nearly 200 ministers there from various parts of the country, and I have been analyzing the names and characters of those ministers, and I find that they represented, in some measure, more or less, fifteen christian sects. I hope the time will shortly come by some means, either by the means of the "Evangelical Alliance," or something better—(hear, hear), when there will be only one sect, one fold and one shepherd—(cheers). In addition to the 200 ministers who attended the Conference, letters were received from 350 teetotal ministers. Among those, the following was received by the Conference from one of the most influential ministers of this country, which I think you will permit me to read. [The rev. gentleman here read the eloquent and affectionate letter received from the Rev. William Jay of Bath, which we gave in our last number.] I would observe that I trust that letter will be circulated through Great Britain and Ireland, and through the world, and I trust the Society will print that letter in the form of a tract, and see that every minister in this country shall have the opportunity of perusing a copy—(applause). That Conference was one of the most interesting I ever attended. I was never at a conference where the members were so united—every resolution introduced into that Conference passed unanimously, and I would fain hope, for the sake of the *cloth*, for the credit and the honour of the *cloth*, that a better day is coming—a day when the strange apathy at present existing shall have disappeared, and been succeeded by a disposition to aid and seek by every means to ex-

(Continued on p. 289.)

National Temperance Society.

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SUBSCRIPTIONS.

Received at Office.		Per Mr. Inwards.	
£.	s. d.	£.	s. d.
Adkins, Mr. R.	1 1 0	Derby Society	d 1 10 0
Bassett, J. D., Esq.		Epworth ditto	d 1 10 0
S.F.	35 0 0	Greensbrough do.	d 1 0 0
Buckingham, J.S., Esq.	1 1 0	Ramsgate, ditto	d 0 10 0
Burder, Rev. J.	1 1 0	Rotherham, ditto	d 0 10 0
Collection, (Exeter Hall)	40 10 5½	Rowmarsh, ditto	d 1 10 0
Harriss, G., jun.	d 1 0 0	Selby, ditto	d 1 0 0
Henry Passage Society	d 0 5 0	Wincombank, do.	d 0 10 0
Holmes, W., Esq.	1 1 0	Whitstable, ditto	d 1 0 0
Hudson, Mr. T.	1 1 0	<i>Per Mr. Whittaker,</i>	
Page, Mr. J., S.F.	0 2 0	<i>Maryport.</i>	
Thomas, Edw., Esq.		Collier, Mr. D.	0 5 0
2 yrs.	10 10 0	Fletcher, Mr. J.	0 5 0
Ditto S.F., 1847-8	66 13 4	Hay, Mr. W.	d 0 2 0
Venning, W.	1 1 0	Maryport Society	d 1 0 0
Williams, Mr. E.	1 1 0	Twist, Mr. W.	d 0 2 6
<i>Per Mr. W. Claridge.</i>		<i>Cockermouth.</i>	
A Friend	d 2 2 0	Asbridge, Mr. J.	0 5 0
Albright, Mrs. H.	0 10 0	Banks, Mr. J.	1 1 0
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Miller, Mr. J.	1 1 0	<i>Preston.</i>	
Pugett, W. H., Esq.	d 0 10 0	Frankland, Mr. J.	0 5 0
Peck, R., Esq.	1 1 0	Law, Mr. R.	0 5 0
Spencer, Rev. T.	1 1 0	<i>Blackburn.</i>	
Watts, Mr. John	1 1 0	Whittaker, Mr. W.	1 1 0
		Ditto Mr. Thos.	0 10 0
		Baynes, Mr. J.	0 7 6
		Lonsdale, Mr. W.	0 5 0

AGENCY.

Mr. JABEZ INWARDS, during the month of May has held meetings at Wincombank (near Sheffield) Derby, Whitstable, Ramsgate, Lenham, Leighton Buzzard, Selby and Rowmash. From thence Mr. Inwards proceeds to Scarborough.

Mr. THOMAS WHITTAKER, since his last report, has visited and delivered lectures in the following towns of Staffordshire, Lancashire, Cumberland and Westmoreland:— Newcastle-under-Lyne, Blackburn, Mellor, Chipping, Preston, Lancaster, Kendal, Workington, Maryport and Cockermouth. During the present month, Mr. W. leaves London en route for the counties of Westmoreland and Cumberland.

MR. WILLIAM GAWTHORPE is engaged in Dorset and Hants Association, and has held a series of Meetings at Poole, Bridport, Lyme Regis, Verwood, Romsey, Alton and Southampton. Mr. Gawthorpe continues in this district.

The Rev. A. W. Heritage and Dr. Daniel Carr, have recently commenced operations in connexion with the National Society.

PRESTON.

The 16th Annual Festival of the Preston Temperance Society, and the 1st Annual Festival of Grimshaw Street, Sabbath School and Congregational Total Abstinence Society, was held in the week commencing on the 16th April. On Sunday, the 16th, the Rev. R. G. Mason, (the Father Mathew of Scotland) delivered three excellent discourses bearing on the temperance question, in the morning and afternoon in Grimshaw Street Independent Chapel, and in the evening in the theatre. All the services were well attended, especially the one in the theatre. On Monday evening, a crowded and respectable meeting was held in the spacious school, belonging to Grimshaw Street Chapel the Rev. R. Slate, minister of the chapel presided, and a most excellent address was given by the Rev. R. G. Mason. On Tuesday, Wednesday, and Thursday evenings, meetings were held in the theatre. On the Tuesday evening his Worship the Mayor of Preston, T. Birchall, Esq., presided, and the meeting was addressed by G. S. Kenrick, Esq. of West Bromwich, Rev. R. G. Mason, and Mr. T. Whittaker of London. On Wednesday evening Mr. Lowe, silversmith, occupied the chair, and the Revs. R. Tabraham of Clitheroe, R. G. Mason, and R. Slate and Mr. Whittaker addressed the meeting. On Thursday evening, the 16th, the annual meeting of the Parent Society was held, Mr. G. Cartwright, optician, was called to the chair. After the business usually transacted at annual meetings had been gone through, the Revs. R. G. Mason, and T. Jobling, and Mr. Whittaker spoke. On Friday afternoon a tea-party was held in Grimshaw Street School, between 200 and 300 persons sat down to tea. After tea, the first Annual Meeting of Grimshaw Street Sabbath School and Congregational Total Abstinence Society was held, the Rev. R. Slate, the president, was called to the chair, and the Rev. R. G. Mason, Mr. T. Swindlehurst, Mr. Wm. Howarth, and others, spoke; and on the Saturday evening, a Washingtonian meeting was held in the Theatre. Mr. T. Swindlehurst took the chair, and several reformed characters related the benefits they had received through becoming abstainers.

(Continued from p. 237.)

tend such a glorious cause—(applause.) My resolution also refers to the increased liberality displayed during the past year in supporting teetotalism. Were I not surrounded by many of the gentlemen who have made princely donations, I might mention names. There are numerous gentlemen on the platform who have in every difficulty stepped forth, and given noble contributions to aid in carrying on the cause. Whilst I thank God for that liberality, I would much prefer that teetotalism should be independent of those princely donations. I would much rather our friends, rich and poor, one and all, should say, "You have been noble in your contributions to teetotalism, but teetotalism, fifteen years old, ought to be able to earn its own living"—(laughter), and I know that our friends will not withhold their means from its support. I trust that this evening every man who loves teetotalism will prove his love by nobly giving his support—(applause.) The Treasurer's Report notices a very great increase in the amount of the annual subscriptions, and these I consider the chief means of keeping the agents and missionaries at work. My motion will have to be supported in an extraordinary manner, by some very talented gentlemen on this platform, and it will have to be supported by every individual in this Hall, except indeed there be some stern anti-teetotalers here, or some young teetotalers not yet fully matured. My motion will have to be supported by a general collection, and I trust it will be a good collection, that is to say, I trust it will be one where every person gives something, and as much as he can afford. If every one present does that to-night, we shall have a princely and a noble collection—(hear, hear.) Put to yourselves individually the question, "What has teetotalism done for me?" and then put the question, "What have I done for teetotalism?" and let the balance sheet be made up to-night, and the account settled.—(loud applause.)

JOSEPH STURGE Esq., briefly supported the resolution, he remarked that the longer he lived, the more he became impressed with the importance of this Society, and had himself now served three apprenticeships of seven years each, to the cause. He would mention one fact to illustrate the progress of the principles in Birmingham. The year before last, they had great difficulty in raising 1000 youths who were pledged teetotalers to go on a railway trip. Last summer, however, they had 1600; and he hoped that the next trip they would have 2000—(cheers.) The resolution being put to the meeting was passed unanimously. The chairman now announced the collection, which amounted to £40. 5s. 7d.

SAMUEL BOWLY of Gloucester, moved the next resolution as follows:

"That while this meeting would gratefully acknowledge the goodness of Divine Providence, in the removal, in a measure, of that general destitution, which afflicted our country during the last year; yet that it is confidently persuaded that the real and permanent amelioration of the condition of the working classes, is essentially connected with the progress of the Temperance Reformation."

He said the temperance reformation, my friends, has now been in existence for some ten, twelve, or it may be fourteen years, and we begin to inquire how it is that some of us have found it necessary to establish different morals to those around us. I confess to you I could not now, being a father of eight children, put intoxicating drinks on my table without committing sin—(hear, hear.) I think it is high time then for those individuals who wish to act the part of kind parents to consider their duty in this matter. There are many

who have not felt it their duty to take the same position with reference to the temperance reformation that we have done, who would be sorry to hold up a finger against the movement; who rejoice in our labours, acknowledge the existence of all the evils we assail, and acquiesce in the benefits we are conferring. So far from hindering us, they bid us God speed. But I would ask those individuals who have signed their licence to say this without joining us? Has religion, that self-denying spirit, has that entitled any man to stand still and see perishing souls falling into their premature graves, and they stand still and coldly approve the efforts of those who exert themselves? and whilst they thus approve make no effort to assist. One of the most powerful efforts made against the advancement of our cause, is that which the good and virtuous, and religious man makes when he lifts the glass to his lips—(hear, hear.) I should not be afraid to trust my children in the sight of the drunkard; I am not afraid of their turning aside by that, but what I am afraid of is, their being drawn aside by the example of the moderate, the virtuous, the good—(applause.) Well then, some persons will tell us that they should be glad to join us, but their licence is endorsed by the medical man. Why if some of us had listened to the voice of an individual practitioner, we should not have been teetotalers now. I was told myself some years ago, by a medical man, that my constitution was of that character, that it would not do without strong drinks; but that medical man, would be ashamed to tell me so now; if they cannot teach us, we must teach them.—(cheers.) I think medical opinion is very often given as are other opinions, very much according to the case, for the purpose of pleasing the patient, and like the opinion of counsel can be bought for any side. Why what man will appeal to the recommendation of one medical man against 1400 medical men?—(hear, hear.) And then does our patriotism enable us to use these intoxicating drinks? We hear a great deal about politics in the present day, I am called by some, a violent politician, and I am not afraid of being called a reformer; but mark me I say, that all the reforms would not do half so much to promote the happiness and welfare and prosperity of the nation as universal teetotalism, (cheers.) I hope the time is coming, when every human being will be recognised as a brother to be loved, rather than as a mere machine to be worked—(cheers.) The lower a man is sunk in society, the greater object of sympathy and regard he becomes. I have no notion of those men who talk of political reforms, who commence not their labours at home. After all, I believe that which indorses the licence is simply the custom, fashion, or appetite. A large number there are in that class amongst whom I move, whom I assert are held in bondage by custom or fashion; I hope the day is coming fast, when fashion and opinion will be on our side. I sat down lately to a table in London, where there were twenty-seven individuals, and I only saw one who drank the intoxicating drink. I somewhat pitied him, but I did not serve him as I had been served many times, I did not jeer him, but left him to his own conscience. I have come to London to attend a meeting of the church with which I am connected, I am sorry our borders are not clear. We have acknowledgments from many parts of the country of members falling during the year through intoxicating drinks. No mention is made of thousands fallen in years gone by, but some are constantly falling and will continue to do so, as long as there are

moderate drinkers in the society. Few possess the religious and moral advantages that members of the Society of Friends possess, yet with all the advantage of early training and religious education, there are continually victims falling under the influence of intoxicating drinks. Now there is one class of persons, who, if they will not listen on the score of benevolence, perhaps may be induced to regard it as a matter of self-interest, or self-preservation, I mean travellers by railway. In the late accident on the Great Western Railway; the foreman of the jury was acquainted with the policeman on duty, he well knew he was a man accustomed to intemperance. In reference to the other man, who was away from duty through illness, the foreman asked what kind of illness it was, for he had seen him at the public house smoking his pipe. And these were two of the men to whom the lives of the people were to be entrusted. I know another instance near to my own home, where the man who keeps the gates in connexion with that part of the railway, who has been all his life addicted to drink, and yet he is stationed there, within twenty yards of a public house. How is it that the Railway Directors get such men recommended to them? I'll engage, if one railway would get a set of men who were teetotalers, they would have no accidents—(hear, hear.) But mark the difficulty, I thought the most important person to be the engine driver, but if the foreman of the station was a drinker, what was the use of a teetotal engineman? and if the secretary and directors were not teetotalers, I could scarcely hope for any under them to be teetotalers either, so I find to do the thing properly they must all be teetotalers from the engine-driver to the directors—(cheers.) Some people tell me this subject is beneath their notice, they are not drunkards. Let such remember, that those who wait upon them are often those who are victims; the man learns to drink behind his master's chair. I know many men who now keep public houses of the lowest description; and who are now drunkards themselves, who learnt their drinking habits when in situations as butlers. They saw their masters drink in moderation, but the masters could not give the servants their religious principles, and the servants learnt to drink to excess. A servant who I remember once opened the door to me at the bishop's palace, now keeps a public house in the city of Gloucester. I hope the time is nearly come when we shall bring the subject before those who occupy high places in this land, whether they will or not. It is some years since our friend who has just left the meeting, (Joseph Sturge) moved for a return of the statistics on this question. The time is come I think, when we should move them again, not merely to induce them to legislate on the subject. We want them to know the facts connected with the subject. We want more sobriety in the House of Commons itself—(hear, hear.) I applaud friend Brotherton's remark, when he said to a member of that house, that he would do well to take the temperance pledge, (cheers,) and now at a time when there is so much heard of the qualification of members, I think it would be well that one qualification, be that they should be sober men—(cheers.) Amongst the various ways in which I think we can and ought to advocate this cause, I think the local press might often be used with good effect, the various accidents constantly occurring, caused by the use of strong drinks, might each form a peg on which to hang a temperance argument in our local newspapers. There are many persons who would join our ranks if we could once get the truth

to hear upon them, but they are afraid to come to our meetings lest they should be convinced—(hear hear.) Let us each act consistently, whatever our position, we have each some influence to exercise; our cause must triumph, not by the aid of public meetings alone, not by the press alone, but by individual exertion also. Let each individual then aid thus, to bless his country.—(Cheers.)

EDMUND FAY, Esq. of Plymouth seconded the Resolution. He said, Mr. Chairman, Ladies and Gentlemen, I need hardly say, sir, that I cordially acquiesce in the first sentiment of this resolution, namely, the expression of our sincere gratitude that the affliction of famine, or at least of partial famine, which has lately afflicted a large proportion of the inhabitants of one portion of this country, and of that general destitution which pervaded large masses of the inhabitants in other parts of the country is somewhat relieved, but yet I would at the same time carefully guard those before me against closing too early your sympathies in reference to the actual suffering of many portions of the community as it exists at the present moment—(hear, hear.) I believe that actual famine still prevails to a lamentable extent amongst many portions of the Irish population, as we learn from the reports in the newspapers; and although our country has happily been freed from all such severe want as was experienced on the other side of the channel, yet it is useless to shut our eyes to the fact, that the condition of large masses of the manufacturing portion of the society of this country, is very far from being in such a state as it should be in, in the midst of such a mighty,—such a renowned,—and such a wealthy population as this professes to be—(hear, hear.) Within the last few months, the newspapers have repeatedly, represented to us the distress caused by the closing of mills, and the suspension of labour in various branches of trade. We are not, perhaps, sufficiently aware of the extent to which that suffering prevails, and I had my doubts at first, whether this resolution would not have a tendency to close our eyes and ears to the still abundant manifestations of distress—(hear, hear.) After relating an affecting incident in proof of the sufferings of the poor at the present time which were occasionally brought to light through some mysterious agency, and remarking that the worst cases of human suffering were not those which came before the public eye, and made the most noise in the world; the speaker continued:—If I had no other argument put before me to induce me to become a teetotaler than this, that hundreds and thousands are perishing for the want of that food, the elements of which are destroyed to make malt liquors, that argument would be sufficient to make me discard them for ever—(hear, hear.) Oh! let me appeal to you who are here present, if not for your own sakes, at least for the sake of suffering humanity, let me entreat you to give up the use of that which is only a matter of personal gratification, and make the little self-sacrifice required in carrying out the temperance pledge, and unite in extending its beneficent sway. Notwithstanding the efforts made to extend the influence of this Society, and to expose the fallacy upon which the drinking customs are maintained; I fear there are, perhaps, many persons in this assembly still allowing themselves to be influenced by those prejudices. I will take the liberty of referring to one at least of the fanciful objections brought against the teetotal cause; it is that "although total abstinence is a very excellent thing for the drunkard, it ought not to be followed out by those who are strictly temperate in their use of those spirituous liquors." Now all unite in agreeing that intemperance is a great evil, and all avow their readiness to acknowledge that the cause we have in hand is a glorious one, and they wish us God speed, and they say they would do as much as we would do to get rid of intemperance from the land; all they contend for is, that men should let them alone, and that if men are but temperate in the use of intoxicating

drinks, there is no necessity for them to sign the temperance pledge. Until we overthrow this delusion, we shall never make much progress in the cause of the eradication of intemperance from our land. When persons use terms, it is necessary that they should clearly understand them, and also that they should take care their hearers fully understand them. Now what do our opponents mean when they say that only drunkards should sign the pledge, and that temperate drinkers need not do so; and what do they mean when they say that temperance in the use of intoxicating beverages is a commendable thing, and that intemperance is the only thing to be avoided? Who is to draw the line of demarcation between the drunkard and the temperate man. If this line of demarcation is to be of any value whatever, let it be borne in mind, there must be no doubt or delusion as to who it is that should sign this temperance pledge. Let us endeavour to illustrate this subject by supposing that the company gathered in this Hall represents the inhabitants of this country. Let me imagine I have the people of England assembled before me. Our temperance opponents wish to divide this community into two classes, the temperate and the intemperate. Let us assist them by making some preparatory classification and arrangement. Of course this platform may be supposed to contain none but teetotallers. And here let us gather the whole body of teetotallers in Great Britain, and then let us arrange the individuals in the body of the Hall, according to the amount they use of intoxicating drinks; some use them only occasionally, and in slight quantities; let such occupy the first seat, and those who take a little more, or take the same quantity more frequently occupy the second seat, and so let us go on arranging our friends according to the quantity or the frequency in which they use intoxicating drinks. Having arranged our meeting thus, and got the old, confirmed, notorious drunkards in the back and further corners of the room; let us now appeal to these temperance objectors, to draw the line across this Hall and shew us clearly and definitely who should and who should not sign the pledge—(hear, hear, and cheers.) Let us imagine two of the most determined opposers of universal teetotalism, with a white cord stretching across the Hall, and let them walk backwards from this point until they begin to think it right to drop the line which should signify that all beyond that mark were bound to sign the pledge as being unable otherwise to avoid excesses. With what anxiety would the friends look at the spot, and what a commotion there would be just at that particular point of the line where it was evident they thought the line would be dropped—(laughter and cheers)—and when they really made a demonstration of their intention of dropping the line, what an outcry there would be by the friends who were just beyond the line where the cord was dropped—(cheers.) They would say, "What right have you to drop the line here? Have those before us never been seen the worse for liquor?"—(laughter.) Be kind enough to move it one foot further back." How long do you think it would be before they gained the permission of the occupants of any form to drop the line before them?—(laughter.) This may raise a laugh, but it is the true key to the secret of teetotalism. It cannot be expected that any class of persons will voluntarily submit to the wearing a badge, if that badge be a mark of disgrace, but when it is a mark also worn by honourable men, then the objection to wear it on the part of those who really need it, ceases. It is from the difficulty of drawing a line between the temperate drinker and the drunkard, that has allowed thousands to go from temperance to intemperance and so long as this difficulty remains, the only post of security will be upon this platform where there can be no mistake at all—(cheers.) But supposing the line was dropped, and every one was clearly satisfied, that the drunkards did occupy a certain definite portion of this Hall, and that all sitting between them and this platform were strictly moderate and temperate men, still these temperate men acknowledge with us, that teetotalism is

the only safeguard to those drunkards. But how, let me ask you, are those drunken men to get here to teetotalism while you sit between?—(immense cheering.) That would be difficult enough if you were to keep your places, and be still; but you do not even do that; but you are shrinking back from our appeals and arguments, and pressing back those who are behind. Now supposing in this room we wanted to get those who occupied that position to occupy this position in the room, how greatly the difficulty would be increased if those occupying the places between were not merely not to press forward, but were to shrink backward, that would have the effect of pressing those still further from the only safe resting-place—(cheers.) Then up, and "CLEAR THE WAY;" and when the way is clear they will find it easy to come forward. You ask them to sign the pledge, and yet raise objections yourselves. Why, if it is difficult for you to take the one step to place yourselves here, cannot you imagine how much more difficult it is for them to take the twenty or thirty steps to bring them on to the platform. They require every encouragement, and we believe nothing will encourage them so much as your example and influence—(cheers.) My friends, if it is a great sacrifice for you to give up your moderate drinking, how can you expect them to give up their long-cherished and deeply-loved habits of intemperance; how can you expect it of them when you show that you are too selfish to give up your moderate drinking? I ask you therefore by all the shame, the wretchedness, the destitution, and death connected with this state of things amongst us, by that sense of injury which you yourselves feel to be connected with this country, in reference to the stigma lying upon its name, that it is the most drunken nation on the earth, to show your influence and example on the side of those who are urging the only means by which this country can ever hope to be effectually cured from the disorder of intemperance—(hear, hear) and every one who has paid the slightest attention to the subject, must be convinced, that if our moderate drinkers would be the first to abandon the use of intoxicating drinks, intemperance must necessarily die a natural death, and we should hear no more of the evils connected with drunkenness in the land—(hear, hear.) We know what a fearful disease typhus fever is; but who would think of getting rid of it altogether by the mere erection of a fever hospital for the cure of the complaint? Every body knows, that although we were to multiply the erection of fever hospitals in every parish of this metropolis, although a great number might be cured, yet society and humanity would not be free from the scourge of fever, so long as the causes of fever continue to exist amongst us; so long as acts of parliament continue to exclude the air and the light of heaven—(hear, hear, and cheers); so long as our city corporations maintain their right to have open cesspools here and there; and so long as the causes of fever are allowed to riot uncontrolled; so long, notwithstanding the erection of hospitals, typhus fever will continue to sweep off its victims, by thousands and tens of thousands before us. Recent investigations respecting Sanitary measures tell us that if we would have the disease removed, we must attack the cause of the disease—(cheers); and believing that the real and permanent welfare of the working classes of this society can never be experienced until teetotalism prevails amongst them, I feel much gratitude in being permitted to second a resolution the sentiments of which I so cordially approve.

JOSEPH CLARKE, Esq. of Southampton spoke of the deep and awful responsibility of parents in connexion with this question, he had ten children, of whom eight were pledged teetotallers, and the other two he believed were practically so. He concluded by cordially supporting the Resolution which was put and carried unanimously.

Mr. MESSER proposed the next resolution, as follows:—

"That this meeting has witnessed, with approbation, the disposition manifested by the Government to ameliorate the condi-

tion of our navy, by authorising the substitution of tea and coffee for the usual allowance of grog, and that they would impress on the authorities in power the necessity of taking away the various insidious temptations to drunkenness from the soldier, and employing all rightful influences for the promotion of general national sobriety."

He said, I come from the north, and we are accustomed to do things there somewhat earnestly, and I should like this meeting to close as the meetings there are accustomed to do. I am now on my way to Wales, and after I have visited the Welsh people I shall pass on to Cornwall; but being to-day in London, I thought I would creep into this meeting, and get into a corner and see how cockneys managed teetotalism, and then report about them when I got home—(laughter and cheers.) I never imagined that I should have been recognised, but a warm-hearted brother beckoned me to the front, and I passed the rubicon; and having been connected with the cause, almost from its commencement, it would have been downright cowardice in me to refuse to speak. I am very glad that this resolution is to be seconded by my dear friend in the work of faith and the labour of love, the Rev. B. Parsons. If I should touch a vibratory chord in some heart and win it over to Christ, I shall not have laboured in vain. I hate slavery; I hate it in all its protean and withering manifestations; I hate it in the church, I hate it in the shop, I hate it in the factory, and I hated it as it existed in our colonies—(applause.) I shall never forget the hallowed emotions that were awakened in my mind, when after we had toiled long in that glorious cause, we were favoured with the opportunity of singing, just as the eyelids of the morning of the 1st of August opened;

"Hie to the mountain afar
All in the cool of the even,
Led by yon beautiful star,
First of the daughters of heaven."

And whilst we were going through that piece, written by one of the sweetest christian poets the world has in it, our esteemed friend Montgomery of Sheffield—(loud applause), we thanked God we had exerted ourselves in trying to melt away the fetters from the limbs of the slave, and in raising him to the position and stature of a man. But, sir, look on this picture and on that. My mind's eye runs back over several years. I remember once addressing a vast assembly, consisting of some four thousand persons in one of our largest chapels in Leeds on the subject of negro emancipation, and I remember we had hardly a tearless eye in the assembly, and when a certain speaker remarkable for his impassioned mode of address, had acted so powerfully on the minds of the people, as to persuade them that there was something wrong in continuing the use of sugar, and all our christian ladies in Leeds began to talk of sacrificing sugar. They felt so much for the men who had "fleecy locks and black complexions"—(laughter.) Their charity was so extensive that it spread across the Atlantic ocean, and felt for the negro there, and said, whatever sacrifice you demand, here we are in the spirit of our christianity ready to make it. I have addressed similar assemblies since, and whilst I have talked about a slavery ten times worse than colonial slavery, I say, and I make the remark unhesitatingly, a slavery ten times worse than the bondage that existed in our colonial settlements. Sir, what is the slavery of the body compared to the slavery of the mind?—(cheers.) There you might see millions living under the fierce taskmaster's eye; and Here you see a million drunkards bearing upon their brows the brand of a slavery, which if God in his mercy does not interfere with and wipe out, they will carry with them into an everlasting world—(applause.) Sirs, look on this picture, and there behold the christian missionary going away and away over the mountain soil, with a heart full of zeal, full of holy heavenly fire, to carry the message of mercy to the negro. There the negro stood; the iron entered into his heart; he was a poor, tasked, degraded, withered

mass of humanity; the fetters were upon his limbs, but his mind is free—(applause.) Sir, it often affords me the highest satisfaction to know, that however men may weave fetters and put them upon these limbs, God never suffered a white tyrant, nor a black tyrant, nor a brown tyrant to sway his sceptre in the empire of mind—(loud applause.) You may shut me in a dungeon if you please, you may expatriate me from all my fond associations, you may rob me if you will of the light of day, you may rob me if you will of the music associated with the human voice; but robbed, as I might be under such circumstances, you could not keep my mind from soaring upwards—(hear, hear.) Oh no, the mind will rise; it will find its way to the very pinnacle of purity and bliss. The missionaries talked to the negroes in a style the most colloquial and touching, and by and by the poor slaves begin to feel and exclaim, "I am a man; I am interested in a covenant ordered in all things and sure; I am the purchase of blood; I am going to a bright and better sphere; I am living amidst the sun-light of heavenly favour." He believes, and then he goes on in the pathway of purity, and that path on which he trod shines brighter, and brighter, and brighter unto the perfect day, and when the slave comes to the verge of the Jordan to die there, he leaves on the banks, on this side of the river, every fetter that had galled him; and when his spirit gets out of his lacerated carcase it spreads out its wings and it soars sublimely home to the land of the blessed—(loud applause.) Well, sirs, now look on this other picture. Here we have, in a land of vision, in a land redolent with all that is delightful, in a land crowded with christian ministers, in a land filled with bibles; here, in a land in which philanthropy ever seems to be stirring herself somehow or other—in that land there are a million of drunkards—(loud applause) and when you talk to some christians about the fetters of these slaves they pucker up their pharisaic faces. Oh! there is no flesh in such obdurate hearts—(hear, hear, and cheers.) I see no consistency whatever in weeping over the black slave, while you suffer the poor white vassal at home to wear the badges of slavery—(cheering.) But I must not carry on this strain, or I shall be breaking your rules, and monopolising all the remaining time to myself, and I hate monopoly as I hate slavery—(laughter and applause.) I most cordially move the resolution.

The Rev. B. PARSONS of Ebley in seconding the resolution said, he had been for twenty years a member of the Peace Society—(cheers,) and he firmly believed that soldiers and sailors, so far as they were engaged in war, were altogether unnecessary—(cheers.) He believed the time was coming—for he was a believer in the Bible—when men should beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more"—(loud cheers.) He had lately been preaching on the book of Revelations,—he had been for sometime very much puzzled with that part which alluded to the loosing of Satan. He had at length come to the conclusion that after a thousand years of peace, a thousand years of temperance, a thousand years of intelligence and benevolence and goodness, the people would begin to believe that the history of our age was a fabulous one; they would not believe there was an age in which men took barley, or grapes, or wheat, or apples, and made them into poisons; they would say the history was a libel upon human nature. They would not believe that men made swords and spears to stab one another; they regard the history as fabulous, and the names of such men as Lord Howe, Collingwood, Nelson and Wellington, would be regarded by them as were the names of Mars, Apollo and Venus by ourselves, as quite fabulous—(cheers.) And then to let man see what human nature was when not preserved by the grace of God, Satan would be loosed again, and then would come the end, and man should learn that all good came from heaven, whilst all evil came

from hell—(cheers.) He believed, then, that whilst it was bad to have soldiers at all, it was worse to have drunken soldiers, and he thought it a great movement in the right direction, that the men should have, tea, coffee, and cocoa instead of intoxicating liquors. He related a fact that had just been told to him, that a number of men consisting of 400 special constables who had been sworn in to cut down, beat, or anything else, the poor chartists, they were allowed each man a quart of beer, and a quart of punch—(hear, hear, and laughter,) and the policemen were told if they saw any of them drunk, not to lock them up, but lead them gently home—(laughter,) and this was in the great city of London! Why if they did away with drink, they might do away as soon as they liked with soldiers, and policemen, and special constables, and gaols, and unions, and workhouses—(loud cheers.) He referred to the remark made at times by some, that all teetotalers were pale, thin, and melancholy, but he thought one look at that platform, and at that meeting so animated, would at once and for ever silence such remarks. He hoped that each present would resolve that teetotalism should prevail through the land, and then peace, plenty and independence should be the portion of the working classes, and everlasting happiness and joy abound. The Rev. gentleman concluded a long and humorous speech amid much applause. The resolution being put was passed unanimously.

THOMAS COMPTON, Esq., moved, and ROBERT CHARLETON, Esq. seconded the last resolution, as follows:—

"That the thanks of this meeting be given to our much esteemed friend, W. Cash, Esq., for his courteous and impartial conduct as chairman of the Committee of this Society; and for the ability with which he has presided over the business of this evening."

The resolution was carried by acclamation. The Chairman having briefly responded, the meeting separated.

RAILWAY LABOURERS.

Correspondence between Sir GEORGE GREY and WILLIAM CASH, Esq.

ALTHOUGH the following Correspondence is not directly connected with the subject of teetotalism, yet there cannot be a doubt, that indirectly it has a very close bearing upon it; and we have reason to know that numerous, indeed, are the hardships inflicted upon individuals who have been determined, if possible, to withstand the barbarous customs which may be said to compel the working population to drink, in many instances, to excess; especially on railroads; and other large works of contract. The profit, if there were no other cause, obtained from the intoxicating drink sold by the very persons who give employment, prevents the adoption of habits calculated to improve the condition of the labourer; the last letter from the Commissioners of Railways, does not in our opinion fairly meet the question, it only tries to shelve it, but the object may easily be effected, if the public take up the matter. Government now a-days only want to be sufficiently urged to do that which *they know to be right*. Nothing would more essentially serve the object projected by Mr. Cash, than the adoption of rules like the following:—

1. To pay all working-men *individually*, and not in gangs, and never at public-houses or beer-shops.
2. To pay them before six o'clock in summer, and before five o'clock in winter.
3. Wherever practicable, to pay on Friday instead of Saturday.
4. If possible, always to pay weekly instead of fortnightly.

With these brief suggestions, we commend the

correspondence to the consideration of those who feel interested in the welfare of that much oppressed class of men, railway labourers.

To Sir George Grey, Bart., M.P., Secretary for the Home Department.

RESPECTED FRIEND,—As one of the Commissioners of the coalwhippers, it has been very gratifying to me to witness the willingness of this class of men to become conservators of the public peace; but the particular object of my taking the liberty of addressing these few lines, is on behalf of a far more numerous body of individuals—I mean the railway labourers throughout the kingdom.

The coalwhippers were shamefully treated before the late Acts of Parliament were passed for their protection, and the "navvies," as they are called, are very little, if any, better used by those whom they serve. They are a hardy race, and very industrious, and, when properly attended to, and kept from the influence of intemperance, mostly conduct themselves with propriety; but, through the medium of sub-contractors, and sometimes contractors themselves, who reap a profit by their excesses in drink. It is not, I am well aware, an uncommon circumstance to find them committing outrages of a serious character, by which much alarm is occasioned and serious results take place; but I make free to assert, were they regularly paid at an early hour in the evening—were they paid individually, and not in gangs, and never at public-houses or beer-shops—we should rarely, if ever, hear of any disturbances. These are the points which have been attended to by the Coalwhippers' Commissioners with the best results; and it is a singular fact that the Act of Parliament effecting these changes does not interfere with "free-trade principles," nor in any degree with the price of labour. The labourer is protected from imposition by his employer, and does not necessarily expend that which he earns by severe labour, for his own benefit or for his wife and children's in riotous conduct at the beer-shop or public-house. Doubtless, at the present time, it would be a great satisfaction to Government to find such a body of men ready, at any time, to keep the peace, instead of disturbing it. I fear to extend this letter, but if allowed an interview personally, I would shortly state what I have seen and know of this class of our fellow-beings, and the impositions under which they have been most unjustly treated; also their excellent conduct, even where many hundreds have been congregated together, but where their passions have not been called forth. I ought to apologise for taking up thy time, but I have long taken a deep interest in this question, and satisfied I am it would be a great advantage to the employer to have rules made under Act of Parliament to protect the employed, without interfering with the freedom of trade; and to the hundreds of thousands of railway labourers it would be a boon for which they would ever feel grateful, and evince it by the same disposition which has marked the late conduct of the coalwhippers, who were formerly regarded as the most desperate and degraded body of men in the metropolis, almost without exception.

I am, very respectfully,

WILLIAM CASH.

39, Wood-street, London, 3 mo. 27, 1848.

P.S.—I omitted to state that, as with the coalwhippers so with this body of men, the country would not be put to any expense, except perhaps a trifle for preliminary charges; it is, in fact, a self-supporting principle.

Whitehall, March 28th, 1848.

Sir,—I am directed by Secretary Sir George Grey to acknowledge the receipt of your letter of the 27th instant, relative to the treatment of railway labourers, and to inform you that a copy of your letter has been transmitted to the Commissioners of Railways.

Sir George Grey regrets that the pressure of public business will prevent his fixing a time at present for seeing you on the subject.

I am, Sir, your obedient servant,
DENNIS LE MARCHANT.

William Cash, Esq., 39, Wood-street.

Office of Commissioners of Railways,
Whitehall, 27th April, 1848.

SIR,—I have been directed by the Commissioners of Railways to inform you, in reference to your communication of the 27th March last, on the subject of railway labourers, addressed to Sir George Grey, and forwarded by him to this Department, that in their opinion the provisions of the Coal Whippers' Act will not apply to the case of the parties in question. The Coal Whippers are employed in one locality, where their interests can be attended to by resident Commissioners, which is a very different situation from that in which railway labourers are placed.

I have the honour to be, Sir,
Your obedient Servant,
H. D. HARNESSE,
Capt. Royal Engineers.

Mr. W. Cash, 39, Wood Street.

We shall probably refer to this subject again at no distant period.—Ed.

NEW ZEALAND.

We are glad to find that in the new settlement of New Zealand the cause is progressing. The Wellington Total Abstinence Society, lately held their annual festival in the Wesleyan chapel in that place. We have not received any details of the proceedings, but in the Wellington *Spectator* we have this notice of the meeting:—"The proceedings of the meeting were harmonious, and the members of the association appear determined to wage war against the frightful evil of intemperance." We wish success to everything that can in any way benefit our species. The Rev. Messrs. Watkins and Inglis, and Messrs. Bradshaw, Harding, Hartley and others, assisted in conducting the meeting. One of the chief attractions was the music and singing: there were several instrumentalists present, and their performances were excellent.

We beg to notice that Mr. J. H. Donaldson is open to an engagement as a Temperance or Town Missionary. Letters may be addressed to the office of this Society.

By an advertisement in another part of our paper, it will be seen that Dr. F. R. Lees of Leeds, the distinguished advocate and writer on temperance, lectures this evening (June 1st) in the Literary and Scientific Institution, Greenwich. Dr. Lees has arrived in town, for the purpose of delivering several courses of popular lectures, the first series to be given in the National Hall. Those who have not heard this masterly tactician and debater, we strongly recommend to avail themselves of this golden opportunity. This is Dr. L.'s first appearance here, and his stay is only limited.

A MODEST EDITOR.—We have tasted Dick's bottled Edinburgh ale, sold by D. Tellet and Co., and can pronounce it excellent; a good hearty swig this hot weather is worth all the cold water of the Amazons, whatever teetotalers may say. When we have half-a-dozen long-necked bottles sent us, as in this case, for review, we get on with some spirit. The country at large know not what they lose by being stingy with newspaper editors.—*Manx Liberal*.

Abraham Murray was charged with striking William Lappen, labourer, College-wynd, and Gilbert Holmes with being actor, art and part, in the commission of the offence. Holmes pled not guilty, and Murray admitted that he was so beastly drunk at the time on which the charge was founded, that he did not know whether he was guilty or not. The charge was found proven against him, and a fine of 3s. was imposed. Holmes was dismissed from the bar with an admonition.

On Tuesday week, an inquest was held at Stratton-on-Trop, Warwickshire (but within the Coroner's boundary for Gloucestershire,) on the body of Amelia South, aged 26, who, when being driven in a gig by a young man named Joseph Phipps, was thrown upon the road, by the vehicle being upset through furious driving, and almost immediately expired; Phipps was tipsy, and was likewise thrown out and rendered insensible by the shock, but afterwards recovered. A verdict of "Manslaughter" was returned against him, and he has been committed to Warwick gaol.—*Bristol Mercury*.

On Saturday week William Dishman, Captain of the *Speed*, Teignmouth, poisoned himself on board his vessel at Newport. His wife was accidentally drowned about twelve months ago, which preyed upon his mind, and led him to excessive drinking, which, in turn caused his premature death.—*Bristol Mercury*.

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HOULSTON & STONEMAN, 65, Paternoster Row.

**TEMPERANCE EXCURSION,
TO SOUTHEND AND BACK.**

On Monday, June 26th, by that fast Packet the "COMET," under the direction of the FITZROY TEETOTAL ASSOCIATION, to leave Hungerford Bridge Pier at Half-past Eight precisely; Southwark Bridge, Quarter before Nine; then proceed direct to Southend, where the company will land for some considerable time. Meetings will be held on board and land; Vocal and Instrumental Music. Intoxicating liquors strictly prohibited.

Tickets 2s. each, Pier Dues included, may be had of Messrs. DRAPER, 88, Tichfield Street; MILLER, 33, Duke Street, Oxford Street; HART, 159, Aldersgate Street; WILSON and Co., 51, Blackfriars Road; PEOWRIE, 10, Martha Street, Camberwell. Children under Twelve, 1s. 6d. An early application is necessary as the number is positively restricted.

**POPULAR
TEMPERANCE LECTURES.**

Dr. F. R. LEES, F.S.A., Edinburgh, the distinguished discussionist, will deliver a COURSE OF POPULAR LECTURES at the National Hall, 242, Holborn, on Monday, Wednesday and Thursday Evenings, the 5th, 7th, and 8th instant.

The Lectures will comprehend the Physiology, Philosophy and Chemistry of Temperance, and also Critical Notices of various Texts of Scripture, supposed by some to favour "Wine Bibbling."

Medical Men and Ministers entertaining opinions favourable to the Drinking Customs are earnestly invited to attend the above Lectures, and controvert, if they can, the position taken by Dr. LEES, who holds, as a general proposition, "That the Use of Intoxicating Drink is alike a Violation of Natural and Divine Laws."

Tickets to the Course.—Platform, 2s.; Gallery, 1s.; Body of Hall, 9d. Single Tickets.—Gallery, 6d.; Body of Hall, 4d. To be had of Mr. BUCKLE, 54, Coleman-street; Mr. PHILLIPS, 39, Moorgate-street; Mr. B. L. GREEN, Publisher, Paternoster-row; HART's Hotel, 159, Aldersgate-street; WILSON & CAMPBELL, 51, Blackfriars-road; Mr. TISDELL, 5, Church-street, Kensington; and of the Secretaries of the various local Temperance Societies.

Doors open at half-past 7. Lectures to commence at a quarter-past 8 o'clock, precisely.

Dr. LEES will Lecture at the Literary and Scientific Institution, Greenwich. On Thursday (this) Evening.

* * * The NATIONAL TEMPERANCE CHRONICLE and TEMPERANCE RECORDER is published on the first day of each month, at HOULSTON & STONEMAN, the Depot of the National Temperance Society, 65, Paternoster-row, and will be sent post-free for one year on receipt of 2s. postage labels. Annual Subscriptions received at the Society's office, 11, Tokenhouse Yard, London, and subscriptions and donations for the general purposes of the Society, by the Treasurer, G. W. ALEXANDER, 40, Lombard Street; by any Member of the Committee, and at the office as above.

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THE
NATIONAL TEMPERANCE CHRONICLE
 AND
TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21

No. 31, JOINT SERIES.]

JULY, 1848.

[PRICE 1d., STAMPED 2d.]

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THE SUNDAY TRAFFIC.

Within the last few months, public meetings have been held in Liverpool, Bristol, and in other parts of England, at which petitions to the legislature in favour of a suspension of Sunday trading in alcoholic liquors have been adopted, and duly forwarded for presentation. Aably written articles have also appeared in the different periodicals, setting forth potent reasons, why the Government should be importuned, to the end that the opening of public-houses on the first day of the week, no longer remain a licensed paradox, a *veritable and special nuisance*, tolerated in this age of unprecedented reform, only because clothed in the panoply of law.

In the present number of this paper will be found the copy of a petition recently forwarded to both Houses of Parliament, expressive of the views entertained by the Committee of the National Temperance Society. From this it will be seen, that the petition movement has our hearty approval. Thousands we believe whose attention has not been arrested by the question of temperance as we view it, will from this agitation be compelled to look our principles in the face, or instead of seeking shelter, as numbers now do, in neutral ambuscade, they will assuredly be driven to the necessity of making a truce, or declaring for open war. To the latter, the friends of temperance could have no possible objection. Open and manly encounter is not half so much to be dreaded, as the *apathetic* hostility that too generally prevails. If public opinion, that pressure from without, to which even legislative bodies have so frequently yielded, compel parliament to pass into law that which we at least deem desirable, it may be predicted that then it will be manifest to those now slow of belief, that a diminution of drunkenness and crime on the one hand, with a correspondent increase of social order on the other, is only typical of the blessings of **UNIVERSAL TEMPERANCE.**

the traffic one day in seven (a very modest request from those who believe the system of making and selling intoxicating drink, to be evil only and without mitigation) have emanated from the *petitioners*, and have been held as answers to objections either expressed or understood. Now we are far from concluding that the business of affirming the advantage likely to arise from such policy rests with the advocates of the Petition movement. We hold that those engaged in the traffic are called upon to show why their vocation should enjoy extraordinary privileges, it rests not with *us* to show cause why houses for the sale of intoxicating liquors on the Sabbath, should not be *opened*, but with *them* to show cause why they should not be *closed*. Let any one compare the following provisions of some ancient statutes, and it will at once be manifest that the trade of the licensed victualler does not answer to its original design, much less was it intended that houses for the sale of intoxicating liquors as now licensed, were to be *rendezvous* for the lounge, the idle and the profligate. In Jacob's Law Dictionary, published in 1729, this point of law is fully explained. Victuals, (victus) sustenance and things necessary to live by, as meats and provisions. Victuallers are to sell their victuals at reasonable prices, or forfeit double value. And *victuallers*, fishmongers, poulterers, &c., coming with their *victuals* to London, shall be under the government of the Lord Mayor and Aldermen, and sell their *victuals* at prices appointed by Justices, &c.—23 Ed. 3, c. 6, 7 R. 2—13 R. 2.

Again, no person during the time he is Mayor, or in office in any town, shall sell victuals on pain of forfeiture, &c. But if a victualler be chosen Mayor, whereby he is to keep the assize by statute, two discreet persons of the same place who are *victuallers* are to be sworn to assize bread, wine and *victuals*, during the time that he is in office, and then after the price assessed by such persons, it shall be lawful for the mayor to sell victuals, &c.—6 R. 2, c. 9.—3 H. 8, c. 8.

And again, 29 Car. 2, cap. 7, it is held : Sunday

(Dies Dominicus.) Is the Lord's day set apart for the service of God: and if any butchers shall kill or sell meat on a *Sunday*, they are liable to a penalty of 6s. 8d. And carriers, drovers, &c., travelling on the Lord's day incur a forfeiture of 20s. No person shall do any worldly labour on a *Sunday* (except works of necessity and charity) on pain of 5s. And crying or exposing to sale any wares or goods on a *Sunday*, the goods to be forfeited to the poor, &c., on conviction before a justice of peace, who may order the penalties and forfeitures to be levied by distress; but this is not to extend to dressing meat in families, inns, cook-shops, or victualling-houses, nor to crying of milk on a *Sunday* in the morning and evening.

From the foregoing statutes we conclude—1st. That licensed victuallers as a body have failed to sustain their identity simply as *victuallers*, and that 2nd. The permission to open houses on the Sabbath, was granted only because victualling houses were placed in the same *category* with cook-shops and inns; being regarded as houses for the sale of useful and beneficial articles. Hence the prohibition was not to extend to "dressing meat in families, inns, cook-shops, or victualling-houses, nor to the crying of milk in the morning and evening of the Sabbath." Whatever may have been the primary intention of the law, no sane person will argue, that a necessity now exists for the gin-shops and drinking saloons that everywhere abound. To say that the same law which made it imperative on the victualler to provide *food* or *refreshment*, was to be understood also to mean that the man so requiring food might act the *voluntarious demon* by the same law, is to shock all common sense, is to "strain" the law, would be as nonsensical as to contend that other than a spherical body, can cast a circular shadow in every direction. With views and feelings akin to those now expressed, deeply deploring the juvenile depravity, and the gross wickedness everywhere abounding in this Christian country, greatly promoted by the Sunday traffic in intoxicating drinks, the following Petition for presentation to both Houses of Parliament has been prepared:—

To the Honourable the House of Commons of Great Britain and Ireland, in Parliament Assembled. The Petition of the Committee of the National Temperance Society,

SHEWETH,—

That the manufacture and sale of intoxicating liquors are fraught with most pernicious effects to all classes of her Majesty's subjects.

That while there is wide-spread distress among the working population, a considerable portion of the earnings of the industrial classes is spent in providing the means of demoralization.

That while your Honorable House is engaged in enacting laws for the regulation and well-being of society, your petitioners desire to direct the attention of your Honorable House to *intemperance* as one great cause of social disorder.

That your petitioners, more especially deplore the sanction permitted by the Statute Book for the sale of intoxicating drinks on the Sabbath, because on that day such license is particularly operative for evil.

That the diminished cases of drunkenness in London, Manchester, Liverpool and Newcastle-upon-Tyne, since the Metropolitan Improvement Act of 1839, has demonstrated the wise policy of the Government in the partial closing of public-houses on Sundays, and your petitioners therefore pray your Honourable House to make more

stringent the law, or altogether to prohibit the sale of intoxicating liquors on the Sabbath, throughout the kingdom.

And your petitioners will ever pray, &c.

A Bill, which has passed its second reading, has just been introduced in the Upper House by the Earl of Harrowby, for regulating the sale of beer, and other liquors on the Lord's Day, which is an extension to the whole of the kingdom, of the Metropolitan Improvement Act of 1839, and which may be taken as indicating that the "powers that be," are not quite satisfied with the obvious connexion that exists between Sunday tipping and Sunday demoralization.

CHRISTIAN DUTY.

To the Editor of the *Bombay Temperance Advocate*.

VERY DEAR SIR.—Might not the following Prayer of John Bunyan form a useful Handbill to put into the possession of pious opponents to the total abstinence principle? I would have them to read the passage upon the margin; and then let them offer up the prayer.

"O Lord, leave me not, in my own blindness either to approve of, or condemn this doctrine;—If it be of God, let me not despise it;—If it be of the Devil, let me not embrace it. Lord, I lay my soul, in this matter, only at thy feet; let me not be deceived I humbly beseech thee."

Methodists, I hear your readers exclaim—"Who is so ignorant of his bible as not to know that the passage on the margin is the 21st verse of the 14th chapter of the Epistle to the Romans!—"

Permit me in reply to this exclamation, to offer a brief memoir, not of fictitious persons, but (I solemnly affirm) a memoir of men and women, who shall as certainly appear at the judgment-seat of Christ, as I shall.

I knew a lady of my own rank in life, in Scotland who died of fits brought on by drinking whisky. After the first attack of fits, her husband asked my advice as to the mode to be adopted for keeping whisky out of her reach. Finding him either unable or unwilling to espouse and vindicate the principle of total abstinence, I advised—the next best thing—that he should be an *abstainer on constraint*, and (locking up all intoxicating liquors) make his household forego their drink.

He did this—he did all this! all this slavish bondage was submitted to rather than underrate the glorious emancipation of mind and body involved in the total abstinence principle!—

The lady was too far gone; her stomach was ruined; her days were numbered; but the salutary nature of total abstinence received a testimony even in a case so destitute of hope as hers was.—Although she had for a long period given up going abroad, and actually believed herself to be incapable of the exertion; after a few days of constrained abstinence, she discovered that she really could take exercise, and she walked out daily; but the self-will which had led her to exceed in liquids, rendered her obstinate in the use of solids, which were deleterious to her ruined stomach, and seizure after seizure, with months of interval came upon her, till the last of all came upon her, and she died.

The husband also improved greatly in health; at all times handsome, he became quite youthful in his appearance; and after a few days, drank water

at meals without at all regretting the loss of his accustomed whisky-punch; nay, when dining from home, he used both wine and whisky with a degree of moderation to which he had not previously been accustomed.

Let me now attempt to describe this man's character. He is a good man; he is a never failing communicant, but he is better still—He bears very many distinct marks of the Christian character, and he is of a particularly tender, compassionate, and gentle disposition. He and his wife married young; theirs was a love match; they have prosperous and happy children. Will it be believed that, these things being so, this excellent man resumed the use of whisky on his wife's decease.

He did so,—he resumed the use of a fluid, which not only made the wife of his bosom stumble in her Christian course, but actually murdered her.

Does this man know that *God has said*, that "It is good not to drink any thing whereby a brother is made to offend?"

He well knows this; but does he act upon it? Does he pursue the course dictated by God?—

The brother of the poor lady, whose sad history I have related, is still alive; he too was a drunkard, and is now the wreck of one; and fear of consequences has compelled him to give up his dearly beloved whisky at the twelfth hour.

The wife of this gentleman is, by mere nature, the most temperate woman I am acquainted with; she takes but little, and that little she cares not to have; indeed, she as often leaves it as she takes it.

But this woman sneers at Temperance Societies! The total abstinence principle is the most marked object of her contempt; she holds the thing to spring from weak or even crazed intellects! She can gaze upon the inane countenance of her husband with trembling solicitude for his safety, she can implore him to adhere to the physician's advice; and yet in that blessed principle which was expressly framed for the prevention and rescue of such as he, this lady can only behold what she considers to be deserving of derision!—

This lady reads her bible; it is all I can say with truth upon the subject; I think it is likely enough that she may have heard that there is such a thing as a passage condemnatory of using anything that is injurious to her brother; but it is as likely that she may not be aware of any such passage.

I have portrayed two characters in real life; I know them well, and have done them entire justice; they are both persons of much good sense—of the highest possible decorum—and (prone to reprobate what is cruel or unfeeling) they would be much shocked if anything of such a tendency could be imputed to them.

Now, let me ask, how is a state of mind such as theirs to be accounted for in a Christianized country?

My reply is short—*Look at the clergy!*—

We shall cease to wonder that it should be so with the religious and the decently conducted of the gentry, and the poorer classes of Scotland, if we look at their spiritual instructors. The *marginalized* portion of the counsel of God in the beginning of this essay, is never made known and insisted on by the *professed* teachers of the "whole counsel of God;"—nay, those very teachers themselves are guilty of drinking what "causes their flocks to stumble and offend."

The Judges of the land have repeatedly declared whisky to be the cause of almost all the crime in Scotland. The clergy know this to be a true testimony, and yet they drink whisky!—

The clergy of Scotland know that whisky is filling lunatic asylums, and poor-houses; they

know that it is breaking the hearts of all who use it, and that the *eternal* consequences are of a character more sad than tongue can tell; they know that *their example causes the use of whisky and is quoted in justification of the abuse of it; they know that the drunkard quotes their example; and yet they use whisky!*—

Do they not know that He, whom they profess to serve, and to *follow*, has said—"It is good not to drink what causes brethren to offend."—They know this but they disobey it!

The clergy of Scotland know that whisky produces those sins which they are called upon to deal with in their ministerial capacity; and yet they can find it in their hearts to use whisky!—When a poor sobbing child of twenty stands before them, covering a poor sweet babe with scanty shawl, and with many sore tears, to hear their reproof, the clergy of Scotland know that whisky was used to accomplish her wretchedness; and, yet, the clergy of Scotland do not feel heart-sick when they see whisky!—they know that the hellish poison is benumbing all feeling in the heart of our land; that it is blighting up that warm heartedness and nobleness of manhood, which did at one, and that no distant period, form within the Scottish bosom the safeguard of the gentle sex; and yet the Scottish clergy use whisky! O! it is quite enough to make my hard stony eyes shed scalding tears to think of the rural female loveliness of Scotland so dishonourably and basely betrayed to ruin!—But, by whom betrayed?—Who are responsible for our nation's degeneracy? Who but the public teachers of that nation, who use the fluid which corrupts it. Who but the public teachers of Scotland, who know that *God has said*—"It is not good to drink whisky, or any thing, by which brethren stumble and are made weak, and drunken."

It may appear to some that my words are *harsh* against the clergy; I ask, are they contrary to scripture? are they contrary to right feelings? David called the water from the well of Bethlehem the blood of his generals, and could not feel it to be right to drink it; only let the clergy of Scotland regard whisky in the same light! *It is ruining thousands of souls; they must give it over, they must not drink whisky.* I charge them, as they shall answer to God at the great day of judgment, to cease drinking "what causes brethren to offend."

I tell them that it is in vain for them to speak as follows—"We are not of those who would inculcate total abstinence as a duty, where the rules of temperance are never transgressed; for we fail to see on what ground men, who can use in moderation the good gifts of a beneficent Providence, are called on to relinquish them, merely because such gifts are abused by others who possess less power of self-restraint." I tell the clergy of Scotland that they are bound by the *word of God* to abstain from any of his gifts of *drink*, when they are "abused by others;" this very abuse is made in Scripture the very reason for abstinence—"It is good (saith God, who cannot err) not to drink wine, nor any thing whereby thy brother stumbleth, is caused to offend, or is made weak."

But it may be asked, how does all this concern persons in India? We cannot persuade the Scottish clergy to cease from drinking whisky. Yes; let us but abstain from all beverages which intoxicate, and the clergy of every country under heaven will feel the moral force of the act.

Let us but raise that voice crying in the wilderness of men's hard hearts. . . . *Abstain from what causes brethren to offend!* and the way of the Lord will be prepared with a smoothness hitherto

unknown; only get whisky banished out of *mansees*, and Scotland might be born in a day.

If the total abstinence principle were exempt from sacrifice, all would be total abstainers; it would, in that case, but agree with the universal inclination of mankind, which can rarely be pronounced the path of duty.

To conclude—Would to God that I could persuade all who read this letter of this truth—*Total abstinence is its own great reward*. I never enjoyed any fluid so much as I now enjoy cold water. The use of the richest wine never conveyed to my palate the enjoyment of nature's simplest element. *Sacrifice and relinquishment*, and such repulsive words, may accurately describe the beginning of the total abstainer's career; but *enjoyment*, happy freedom from infatuation, and *thankfulness*, can alone be applied to his after experience. I repeat my solemn aspiration—Would to God that I could persuade the *temperate* of the truth of these things, ere it be too late to move them by any such consideration.

I am, your humble servant,

MICHAEL SHAW.

Shikarpore, 25th January, 1848.

THE REV. JAMES CAUGHEY AND TEETOTALISM.

(To the Editor of the *National Temperance Chronicle*.)

DEAR SIR,—I have just met with an interesting letter from Mr. Caughey, it is published in the *Wesleyan* newspaper, date June 1st, and it is well worthy the perusal of every lover of his kind. In the letter, he describes a temperance meeting which he attended at Albany, United States; and forwards to the Editor an epitome of the speech he delivered on the occasion. I have thought an extract for the *Chronicle* would be acceptable, and I think do good; it ought to be read by every parent. He says:—

"The Lord graciously assisted me to plead the cause of the rising generation; their exposure to bad example; the possible effects of intoxicating drinks upon their destiny in time and eternity. I insisted that every parent should be notified, that if the race of drunkards is to be sustained and perpetuated as a class, they must be recruited from the youthful generation springing up around them; that race of wretched beings who hoot and yell in our streets, babble in the grog shops, mourn in the workhouse, pine in the state prison, groan in the malefactor's cell, and dangle from the gallows;—if the ranks of these are to be sustained, the supply must be obtained from those bright-eyed little fellows who lift up their gleeful voices around us. I begged of every parent one favour, that, on his return home, he and his wife should go into the sleeping apartment of the children God had given them; and while gazing upon their precious charge, to ask themselves the following question: When the genius of intemperance is making a draught to replenish the ranks of his ruined sots, which of these little fellows shall we consent to surrender to the demon? Which of these daughters shall we give up to be the wife of the drunkard? Where is the father or mother that could bear the terrible thought? The bare possibility is too horrible to be entertained for a moment. And yet such a fatal demand, such an appalling catastrophe, is within the limit of possibilities with regard to the children of all the parents in this assembly. How is it possible then that heads of families can stand aloof from the glorious cause in which we are engaged. How can they look up to heaven with confi-

dence, or look forward to Providence in trust, while they treat the total abstinence society with cold indifference! Is it not the *palladium* of your children's safety? and your carriage towards it may leave upon the minds of your children an indelible impression for good or evil. We would have you look upon every liquor-shop as the *mortal foe of your household*; as the probable instrument in the ruin of some of your little ones, present and eternal. We would urge upon you to entertain no notions of security, even should you join the teetotal ranks, so long as one of these *infernal dens* remain open in this city. We would entreat you to lend your influence with the legislature of this state, and pray also that the time may speedily come when public opinion shall unite with the strong hand of the law in sweeping away these nuisances from a jeopardised community."

Mr. Caughey evidently believes, that the heads of families and the governments of countries, are the parties to whom we must look for deliverance from the thralldom of strong drink; and I most fully concur in the sentiment. If the rising generation fall into the snare of intemperance, the guilt will lay, to a very great degree, with those parents who have by their practice and example, given to their children the desire and the appetite for intoxicating liquors. Let me say for the hundredth time; children know nothing but what they learn, and they learn from those by whom they are surrounded, and so long as preachers, teachers, and parents drink, it is madness to expect children to abstain. Mr. Caughey says, "we would have you look upon every liquor-shop as the *mortal foe to your household*," and is it not so! Strong drink has been to this country and to America, what the destroying angel was to the city referred to in sacred history: "There is not a house in which there is not one dead." And yet we, who have thus suffered in our families, stick to the bottle, the beer barrel, and the cyder cask, as if our salvation and existence were corked up in them. He says, "We would urge upon you to entertain no notions of security so long as one of these infernal dens (public-houses) remain open in this city." This is the advice of a true watchman on the walls of Zion, it has been wafted across the Atlantic by the wind of heaven, the million tongued press has taken up the cry, and by its mighty power; backed by the living voice, we reiterate the injunction of this man of God. "Entertain no notions of security so long as these places remain open." The public-house is a snare and a trap, and all supporters of such places are abettors of evil. Public-houses must be pounced upon, and government must be made to feel its responsibility in this matter. No family is unscathed, no church free, and no country safe where they exist. It may be law for the publican to sell drink, but it is not justice.

Where do our paupers come from?

Where are our thieves made?

Where are our morals most endangered?

We reply at the public-house.

'Tis here they learn

To indigence and rapine; till at last

Society grown weary of the load,

Shakes her encumbered lap, and casts them out.

It may be law, but we repeat it is not justice. Government must be appealed to in this matter, and if we can do no more, let us petition the legislature, at least to close these flood-gates of iniquity on the Sabbath.

Yours faithfully,

T. WHITTAKER.

SEAMEN.

EXTRACT FROM A LETTER ADDRESSED TO LLOYD'S.

DEAR SIR,—It has surprised me to learn with what apathy the Underwriters act in regard to the passing qualifications of masters and mates in the Merchant Service, for they are the party who ultimately have to pay.

Since I left attending Lloyd's personally, my experience, practically as a ship-owner in Liverpool, has proved beyond confute, that two-thirds of the vessels stranded and wrecked, are occasioned by the ineligibility of the captains, one-half of this two-thirds, I set down to drunkenness and the consequences thereof, the other half of the two-thirds, to want of the necessary qualification; and that only one-third of the whole losses at sea, are occasioned by stress of weather and incorrect charts.

I never expected that Captain Fitzroy's bill would pass; it was altogether unsuited to the merchant service. What the Underwriters want is, simply a *sober captain and mate* who can find his place at sea in latitude and longitude, *by all the methods in use at THIS DAY*. Who can rig a ship—who can work and handle a ship, either at sea or at single anchor—who knows how to stow cargo correctly, as regards placing the heaviest and lightest parts in their proper places, in regard to centre of gravity, and who knows the main leading features of the lights in, and features of the English and St. George's Channel.

Now, with regard to sobriety, I do most certainly believe this is the greatest want. Poor Captain —, of the —, so many years, he was when I first took him by the hand as one of — men, one of the most correct and industrious young men I ever met with. I educated him and gave him a lift, others did so afterwards, and then I gave him the —, which he superintended building; he worked well for four or five years, but at last drink, that monster, mastered him. I was compelled to unship the very man (I thought most of) for drunkenness; his wife then used her influence, and he worked for a few years in the employ of —, but he fell often, it grew upon him; and last year he died an awful death at sea, a confirmed drunkard. You may recollect the poor fellow got on his way to Manilla, as far as the Bay of Biscay, one voyage, and then put back to Cork again. I went down there and found the monster drink had done it, he had been drunk all the time he was out, and he was raving mad when I boarded the vessel in Cork; of course I unshipped him. This is only one instance which I note, because you may recollect it, as you were on either vessel or cargo without doubt. I could name, I believe, a hundred similar cases. I do not assert that the captains are all drunk when their ships are lost, but I do know that the effects of drinking and tipping—*at it—at it* always—mystifies a man's mind, and he becomes careless of his imperative and necessary duties. The officers become negligent, the ship's order becomes bad, her gear out of sorts; he forgets the proper times that the best observations can be taken for latitude and longitude; he forgets the lead, and timely look out for land or danger; a gale arises, and she is lost, or runs on dangers or the land, on account of incorrect reckoning, or no reckoning at all. Too many captains lead a hermit kind of life, avoid all harmonious and domestic conversation with their mates, make the rum bottle their companion, and do not even allow their mates to know the latitude and longitude they reckon in daily. This I know arises in some cases from the captain being sensible of his defective qualifications and of

his neglect, and he wishes to hide those defects from those under him, his proper duty would be to compel by AGREEMENT his chief mate, *at least every day at noon*, to bring his reckoning in latitude and longitude to the captain, they should then compare notes, and should jointly, together prick the ship off on the chart, deliberate together on their future course, &c., &c., shape it, &c., and so on every day at noon, from port to port; this would be some security to the Underwriters, even if the captain were a drunkard, the mate might not be so.

Attoebly, near Carlisle,
March 27th, 1848.

ROBERT WISE.

Doings of Suong Drink.

ROBBERY FROM THE PERSON.—Edward Tappin, aged 21, was charged with stealing money from the person of John Lewis. About four o'clock on Sunday morning, the 19th March, the prosecutor left the Three Horse Shoes public house, and was followed by the prisoner, who put his hand in his pockets and took out his money and a tobacco-box. The prisoner struggled with him and tried to get away, but P.C. 220, came up, and took him into custody. Before the constable came up the prisoner threw some money away from him. When searched, 4s. and a tobacco-box were found upon the prisoner; the tobacco-box was identified by the prosecutor. The prisoner and prosecutor had been drinking in the same house for several hours, but it did not appear that they were companions, or knew anything of each other. The prisoner questioned the prosecutor as to how much liquor he had taken before leaving the house, and a running conversation took place between them, by which the Court was enlightened as to the degrees of drunkenness. A quart of beer will make a man "merry;" three pints, "a little on;" two quarts, "half-drunk;" five pints, "nearly gone;" but how much it will take to make a man "quite drunk," was not shown. Guilty. A prior conviction (in 1842) was proved against the prisoner. He was sentenced to twelve months' imprisonment, with hard labour.—*Felix Farley's Bristol Journal*.

DEATH BY DROWNING.—Early on Sunday morning, a party of young men, eight in number, who had been taking their potations throughout the night, determined upon an excursion by water, and for that purpose engaged two boats at a ferry-house on the river Aire, known as the Spring Gardens Inn. Taking some ale with them, they started down the river; but before they had proceeded far, the party in the leading boat commenced rocking it, which caused it to dip, fill with water, and sink. The crew, after being immersed in the water, eagerly grasped at the second boat as it was passing, and caused it to capsize, thus plunging the whole of the party in the water. One of them, named Hampshire, being a good swimmer, succeeded in rescuing six of his companions from drowning, and landing them on *terra firma*, but the seventh was drowned.—*Unicursal*.

AWFUL SUICIDE.—A damp was thrown on the features of Christmas, in our little town, by the melancholy circumstance of a soldier of the detachment of the 88th stationed here, having committed suicide by shooting himself, the ball passing through the chest and coming out at the back of the neck. It seems that on Christmas-eve he was the sentinel stationed before the officers' quarters, where he had an opportunity of meeting persons, some of whom conveyed liquor to the unfortunate man to such a degree that he became incapable of executing the

duties of his post, and was accordingly stripped of his belt, and confined in the guard-room. In the morning he was brought before the commanding officer, who told him that he should represent the heinousness of his offence to the colonel, with the view of bringing him to a court-martial. Being a man of very good character previously, it seems that this had such an effect upon his mind as to cause him to meditate self-destruction. He complained of illness after his interview with the officer, and was accordingly allowed to retire to the hospital, which is situated in the upper story of the barracks. A comrade brought him his dinner and a pint of ale, which each man was provided with through the munificence of the officers on Christmas day; but he desired the man that brought the dinner to drink the ale, as he himself did not care for it. The man being pressed to do so, drank part of the ale, and then retired on other business. Deceased was in a small room of the hospital, and took the opportunity, whilst the rest of the patients were in another apartment, to steal a musket, which he conveyed unperceived into the bed. He then fastened a string to his toe and attached it to the trigger, by which he was enabled to carry out the rash design. The report being heard, his comrades rushed in, and found him in the last gasp and enveloped in flames, as the sheet caught fire. When the smoke and fire were cleared away, the unhappy man presented a melancholy spectacle before the eyes of his comrades, to each of whom he was endeared, having been a general favourite from his many good qualities. He was a remarkably fine-looking soldier.—*Limerick Reporter*.

INQUEST.—Thursday May 25th, at the Plume of Feathers, Redcliff Street, on the body of James Bishop Chapman, aged 50. The deceased who was landlord of the house, was an excessive drinker, and his intemperate habits caused a softening of the brain, which ended in *delirium tremens* and a wretched death; verdict accordingly.—*Bristol Mercury*.

ANOTHER DEATH BY DROWNING.—A seaman has perished in the Clyde, at Glasgow, from a foolish wager. He had been bathing; a man offered a bet that he would not swim across the river; he accepted the challenge, and drank so much whiskey from his companion's bottle, that he was drunk before he entered the stream. As soon as he got into the water he sank.—*Ibid*.

INTEMPERANCE AT MERTHYR.—Certain communities squander immense sums of money to procure intoxicating drinks. Merthyr Tidvil expends annually the sum of seventy thousand pounds in this way.—*Monmouthshire Beacon*.

MANSLAUGHTER IN PRESTON.—On Tuesday evening, April 25th, great excitement prevailed in Preston through a report that James Duckworth a livery stable-keeper, had been killed; the report proved too true. An inquest was held in the Town Hall on the following Thursday. Two men, James Townlay, a beer-house keeper, and Richard Catterall, a plasterer, were in custody. It appeared from the evidence that the deceased who was well known in Preston, had been drinking with Townlay in a spirit vault, in the shambles. A dispute arose between deceased and Townlay, both of whom were in liquor, respecting money matters. Deceased said to Townlay, "Well, Jem, will you go into the yard and fight me a round or two." Townlay agreed. They left the vault for that purpose, but were persuaded not to fight by the vault-keeper, with whom Townlay returned into the vaults, where they met Catterall, who, according to one of the witnesses, was very drunk. Catterall said, "What's to do?"

Townlay told him. Catterall then said, "I'll go and fight him." Catterall then ran to the deceased and challenged him to fight; he refused. Catterall challenged deceased again, when deceased said, "I don't want to fight you, but if you will stand on your feet, I'll fight you a round or two." Deceased then pulled off his coat and hat. Catterall seized deceased by the thick of the thigh, and ran him backwards, when he fell on his side against the corner of a projecting stone, which formed the basement of a pillar of one of the butcher's shops, and Catterall fell on him; deceased cried out and said, he was killed. He was taken up and carried to the Golden Lion Inn, where he died in a few minutes after. The jury returned a verdict against Catterall. Townlay was discharged. The deceased was about 48 years of age, and reputed as a good natured and generous fellow, but for many years had been a slave to intemperance.

OUTRAGE ON BOARD A STEAM BOAT.—J. Green and J. Robinson, two of the crew of the *Era* steam-boat, were charged with the following outrageous conduct: Mr. G. Waugh, of 5, Great James Street, Bedford Row, stated that he engaged the *Era* steamer for Saturday last, to convey a party of his friends to Hampton Court and back, the boat, of course, to be exclusively theirs for the day. The party took a great quantity of provisions, champagne and other wines on board, in hampers, and after a visit to Hampton Court, returned to the vessel, where they partook of a cold collation which had been prepared during their absence, and then, the deck having been cleared, dancing commenced. The first disagreeable thing that occurred was, that although he (Mr. Waugh) had paid the captain (brother of the defendant Green) for the hire of the vessel, and every other contingent expense, he again demanded the pier dues, and, having been reminded that they had been paid, set up a claim of fifteen shillings extra for servants, which, to prevent any dispute, witness paid. The next thing was, that Mr. Waugh ordered some bottled beer to be given to the musicians, when the defendant Robinson came and demanded payment. Mr. Waugh, who had ordered his servant to pay for the beer, called him, and the latter informed Robinson that he had paid for it. Shortly after this, Mr. Waugh went to the captain, and pointing out Robinson, who had been extremely abusive, told him that he was drunk, and, finding both the defendants in a few minutes afterwards lying amongst the wine bottles and hampers, again called the captain's attention to the circumstance, when the latter went towards the men. In the course of two or three minutes, Mr. Waugh saw that there was something the matter at one end of the boat, and on going there he found the two defendants attacking the captain in a most ferocious manner, at the same time making use of most disgusting language. Mr. Waugh and other gentlemen interfered, observing that they could not allow such gross misconduct, and endeavoured to separate the parties. At that moment the man left the helm, and came to the assistance of the two defendants, and the greatest confusion prevailed. Mr. Waugh received a blow on his chin; at the next moment Green struck him a violent blow in the eye. Some of Mr. Waugh's friends came up, and insisted upon his going to the other end of the boat, which he did. During the confusion, which lasted some minutes, the party were left to the mercy of the stream, the captain and helmsman both being engaged upon deck. The vessel was at the time a little above Battersea Bridge; and, but for the good conduct of the persons in the engine-room,

who speedily shut the steam off, the consequences must have been most frightful. As it was, one of their friends, a nautical gentleman, went to the wheel and rendered considerable service. Defendants, after the most desperate conduct, were confined below until the arrival of the vessel by the side of the *Investigator* police ship, off Somerset House, whither the captain, by orders of the many gentlemen who had been assaulted, had consigned them. It then required at least four constables to secure Green, and it was found necessary to pinion him by tying his hands and legs. The party then discovered that the whole of their provisions and wine had disappeared; and, upon its being demanded, joints and delicacies, champagne, port, sherry, and brandy were produced from different hiding-places; but, on their arrival at Hungerford, three bottles of champagne, one of port, and another of brandy, had again been carried off.—Mr. Waugh, who exhibited a black eye, said that the party consisted of seventy persons, the greater number of whom were ladies. Their alarm was extreme: one, the wife of a barrister, was so overcome by fright that her husband was obliged to convey her on shore in a small boat; and the consternation of another, who was *enclave*, was such as to cause serious apprehensions for her safety. When the captain was informed that no person was to be allowed to leave the vessel until the police were brought on board he readily acquiesced.—Mr. E. Stanley, Mr. C. J. Nealds, and Mr. J. D. Sadler, who were of the party, gave confirmatory testimony of the outrageous conduct of the prisoners. The whole of them had been assailed, and some of them bore marks of the violence with which they had been attacked. Mr. Stanley, after parrying some of the blows dealt at him, was thrown down and beat as he lay on the deck by two persons, one of whom he believed to be Robinson. Mr. Neald, who acted for a time as helmsman, proved that Green stuck him twice in the face. Mr. Sadler also received a violent blow from one of the parties, and the two servants were also beaten. The defendants said "Here goes," as they ranged themselves for the attack; and it was the impression of the witness that they intended to have swept the deck, if possible; at any rate the fellows appeared to have indiscriminately attacked all who came in their way.—Mr. Broderip observed that the case was of by far too serious a nature for him to dispose of summarily. He therefore felt it his duty to send the defendants for trial at the Middlesex Sessions. He would accept bail, themselves in £100. each, and two sureties in £50. each, for their appearance to answer the charge.—Defendants were locked up.

Public Meetings, Progress, &c.

NEW TEMPERANCE FRIENDLY SOCIETY.

Two preliminary meetings have been held in London, during the past month, for considering the propriety of forming a National Temperance Friendly Society, on Scientific Principles; both meetings were held at the house of F. G. P. Neison, Esq., 3, St. James's Square, who was present on both occasions. Mr. Neison stated it as his opinion, "that very few of the Temperance Friendly Societies at present in existence are founded on safe principle," and strongly recommended the formation of a National Temperance Friendly Society.

Benjamin Bond Cabbell, Esq., M.P., Dr. Oxley,

Dr. Ferrier, R. L. Pinching, Esq., (Surgeon), W. Sims, Esq.; Messrs. Thomas Whittaker, Selway, Culverwell, and other gentlemen, spoke as to the desirability of such a Society, and promised to render it their most cordial support.

It was moved by Mr. W. H. Freemantle, seconded by W. Sims, Esq., and unanimously adopted.

"That in the present state of the temperance cause, it is considered desirable to establish an institution, for the purpose of raising by contributions from its members a fund or funds, for mutually relieving the members during sickness, infirmity, old age," &c.

It was moved by Mr. J. Sandle, seconded by Benjamin Bond Cabbell, Esq., M.P., and unanimously adopted.

"That the following gentlemen (with power to add to their number,) be a provisional committee, to organize a Society, such as contemplated in the preceding resolution, viz.:—Dr. Oxley, Dr. Ferrier, R. L. Pinching, Esq., W. Sims, Esq., Messrs. W. H. Freemantle, W. R. Selways, W. Culverwell, and Tresidder.

All persons favourable to the formation of the above Society, are requested to communicate with Mr. John Edward Tresidder, Secretary, pro tem., 4, Rockingham Row, East, New Kent Road, London.

DR. F. R. LEES.

The metropolis, and a few privileged places in the vicinity, have during the past month, been favoured with a visit by Dr. Frederic R. Lees, F.R.S.A., of Edinburgh; the uncompromising advocate of genuine temperance. Dr. Lees gave his first lecture (on the Laws of Life,) at the Literary Institution, Greenwich, on Thursday evening, the 1st ult., and a second (on the Wine Question,) on Thursday, the 22nd. His first course in London, was delivered in the National Hall, Holborn, on the evenings of the 5th, 7th, and 8th, ult. During the month, the Dr. also lectured at Lewes, Tunbridge Wells, Stoke Newington, and Hackney, and in every instance the audience has evinced a strong and lively sympathy with the original views enunciated. Here, as elsewhere, misrepresentation had done its work, and many attended the lectures, expecting to see,—as we heard one gentleman remark, a real "wild man," a ferocious savage; but their expectations were not a little disconcerted at finding that the "wild man" was a calm, thinking and tolerant expositor of great and holy principles. The spirit pervading these lectures, was not less christian than the matter of them was just, genuine and philosophical, tending throughout to demonstrate the wisdom and adaptations of the divine works on the one hand, and the accordance of their laws with teetotalism on the other. Even his exposition of "the wine question," generally supposed to be abstruse and difficult, was, by his mode of treatment, made at once harmonious, simple and satisfactory. We like his idea of the "Concordance of scripture and science," the oneness of God in the scriptures of nature and the scriptures of revelation, it increases one's admiration of the works of God, and one's reverence for his word. We shall not soon forget the thrilling delight we experienced while listening to these lectures—they gave us glimpses of God in nature, as well as visions of Him in revelation, and we hope to have our own, as well as the faith of our brethren, in this great city, strengthened by the continued labours and repeated visits of this champion of our cause.

National Temperance Society.

OFFICE, 11, TOKENHOUSE YARD.

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SUPERINTENDENT OF MISSION.

John Meredith.

SECRETARY. (*Pro Tem.*)

Thomas Hudson.

COLLECTING AGENTS.

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| Mr. Thomas Whittaker. | Rev. A. W. Heritage. |
| Mr. Jabez Inwards. | Dr. Daniel Carr. |

MISSIONARIES.

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| Mr. James Balfour. | Mr. Richard Hodgson. |
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Erratum.—On page 293 of last *Chronicle*, and 19th line of Mr. Cash's letter, the sense of the writer is obscured by a full stop placed after the word "drink," which, with the capital I that immediately follows, omit, and the meaning is obvious.

NOTICE.

We beg to call the attention of those of our subscribers to the *Chronicle* who are in arrears, to the coloured envelopes, which indicate that their subscriptions are due.

AGENCY.

Mr. Thomas Whittaker since his departure to the North, has held interesting meetings at Whitehaven, Cockermouth, and Newcastle-upon-Tyne, in which town he is at present actively engaged.

Mr. Jabez Inwards has delivered three lectures in Scarborough, in the Wesleyan Chapel, Baptist Chapel, and in the Town Hall, to crowded audiences, exclusive of holding a very interesting juvenile meeting in the British School. Mr. Inwards has also delivered four lectures in Sheffield in the Friends' Meeting House, and in the Town Hall. Edward Smith, Esq., of this town, bears testimony to the zeal and ability of this devoted lecturer.

Dr. Daniel Carr, under many discouraging circumstances has given Physiological lectures at St. Albans, Aylesbury, Calne, Melksham, Devizes, and Ramsbury.

Rev. A. W. Heritage has visited and held meetings at Lydney, Chepstow, Redbrook, and other places in the counties of Monmouth and Gloucester, and on the 6th ultimo, left Southampton for the Channel Islands.

SUBSCRIPTIONS.

Received at Office.	£.	s.	d.	£.	s.	d.
Pugett, J. H., Esq.	d	0	10	Thompson, Mr. R.	d	0
Scutt, T. B., Esq.	1	1	0	Whitbread, Mr.	d	0
Shorthouse, Mrs.	2	2	0	Wiles, Mr. Joseph	d	0
Turner, Rev. W. H.	2	2	0	<i>Aylesbury.</i>		
Ditto, for Chronicle	0	10	0	Dickens, Mr.	d	0
Warner, John, Esq.	5	0	0	Payne, Mr.	d	0
Warner, R., Esq.	2	0	0	Shaw, Miss	d	0
<i>Per Mr. Inwards.</i>			Derby Society	d	0	2
Elvaston and Bor-	1	0	0	<i>Calne.</i>		
rowash Society	d	10	0	Calne Society	d	1
Hargraves, W., Esq.,	1	0	0	Chivers, Mrs.	d	0
Sheffield	d	10	0	Devizes Society	d	0
Hutchenson, J., Esq.	0	10	0	Gauntlett, Mr.	d	0
Selby	0	10	0	Heale, Miss	d	0
Rowmarsh Society	1	10	0	Melksham Society	d	1
Scarborough Society	2	0	0	Ramsbury Society	d	1
Selby Society	1	0	0	St. Albans Society	d	1
Sheffield Society	2	10	0	<i>Per Mr. W. Claridge.</i>		
<i>Per Rev. A. W. Heritage.</i>			Gurrey, Mr. C.,			
College of Health	1	1	0	London	0	10
Stevens, J., Esq.	0	5	0	Post, J., Esq., Isling-	ton	1
Basingstoke	0	5	0	<i>Per Dr. Lovell.</i>		
<i>Jersey.</i>			Bury St. Edmonds.			
Bearer, Mr. D.	0	5	0	Bodwell, Mrs.	0	5
Collenette, Mr. J.	0	5	0	Sykes, Mrs.	0	5
Kingdon, Mr. D.	0	5	0	Jackson, Misses	0	10
Lebas, E., Esq.	0	5	0	<i>Per Mr. Whittaker—</i>		
Metivier, Mr. J.	0	10	0	Haynes, Mr. Brent-		
Scarfe, Mr. G.	0	5	0	ford	0	10
<i>Lydney.</i>			Rock, Mr. Hastings	1	0	0
Evans, Mr. Henry	0	5	0	<i>Cockermouth.</i>		
Imm, Mr. Thos.	0	5	0	Harris, Mr. J., jun.	0	10
James, J., Esq.	1	0	0	Harris Mr. J., sen.	0	5
<i>Per Dr. D. Carr.</i>			Harriss, Mr. Joseph	0	10	0
<i>St. Albans.</i>			Thornburn, Mr. W.	0	10	6
Dudding, Rev. H.	d	0	5	Thornburn, Mr. W.		
Earle, Mr. Thos.	d	0	2	jun.	d	0
Fisk, Mr. W.	d	0	10	<i>Whitchaeen.</i>		
Luff, Mr. W.	d	0	1	Cox, Mr. Ebenezer	0	5
Mitchell, Mr.	d	0	1	Gordon, Mr. Richard	0	5
Nutting, Mr. W.	d	0	5	Faulkner, Mr. J.	d	0
Peppercorn, Mr.	d	0	5	Steele, Mr. W.	d	0
Smith Mr. Henry	d	0	5	Wilkinson, Mr. John	0	10

SUNDAY SCHOOL TEACHERS' TEMPERANCE SOCIETY.

The first public meeting of this society was held on Thursday evening last, in Surrey Chapel School-room, Blackfriars-road. It had been announced that the Rev. James Sherman, minister of Surrey Chapel, would occupy the chair, but the decease of Mrs. Sherman, which took place in the afternoon of that day, prevented his fulfilment of that engagement.

The chair was filled by Mr. LEE, who after exploring the Divine blessing, said he believed the cause the present audience was assembled to promote, to be in perfect harmony with the will of God as revealed in the Scriptures, and in harmony, also, with the laws of our animal economy. He was glad that a society was formed for Sunday school teachers specially, because the strange and unguarded sentiments advanced by some of the professed friends and advocates of total abstinence, had certainly done much injury to a cause which was certainly good in itself. He did not think that such deplorable effects would have ensued had Christian men, and especially Christian ministers, thoroughly investigated the subject, and given

the cause due support. He believed it to be connected with all that was fair, honest, lovely, and of good report. Special reasons would, no doubt, be assigned why Sunday school teachers especially should abstain from the use of strong drinks, and induce others to abstain also.

The Rev. B. PANSONS, of Ebley, moved a resolution expressing the importance of inculcating the principle of total abstinence on the minds of parents. He was glad to see such a society formed, because he regarded Sunday school teachers as persons exercising a great influence on the rising generation, and as forming the character of our future men and women. To the exercise of such influence he attributed, chiefly, our preservation from alarming popular outbreaks, in seasons of considerable excitement. Even where conversion did not take place as the result of their labours, there was a general fear of God, and a consequent decency of deportment. The habits of the people became more serious and steady, and if, in addition to their ordinary teaching, they could inculcate the principle of *strict sobriety*, their success would be still more apparent. The conduct and example of parents went far to nullify the effects of Sunday school instruction. Habits of intemperance prevailed, and a fearful havoc of immortal souls was the result. Even where moderate drinking was practised, a fatal appetite was created, and the ranks of drunkards were constantly filled. Sunday school teachers might do much, but very extensive good would not be accomplished till we had religious *day schools*; for what good could be hoped for from teaching merely about three hours on one day, and leaving the children for the remainder of the week to learn all manner of evil. Christians certainly had not done their duty. Where the principle of total abstinence prevailed as the rule of conduct, many were brought to the house of God, joined Christian churches, became happy in themselves, and useful to those around them.

The Rev. J. MIRAMS seconded the resolution. He regarded the present union as most important, because it would prove a most valuable auxiliary to a great variety of other institutions, and because it was calculated to do good to the teachers themselves, to the parents and to the children.

Mr. J. DAVIES supported the resolution. He had been reclaimed from habits of gross intemperance. Taking one glass of wine in the vestry of a Wesleyan chapel, after performing his duty as a local preacher, the appetite for a second was created; and in less than six months he lost his standing in the church and in the Sunday school, and became a fearful drunkard. He could relate many cases of Sunday school teachers and preachers, who had fallen away from the pulpit, from the school, from usefulness, from happiness, by similar means.

J. TYLER, Esq., testified to the piety and usefulness of the late Mrs. Sherman: she was a zealous and consistent teetotaler, and often pleaded the cause of that institution. When she was in company where wine was placed upon the table, she expressed her hope that the day was about to dawn when more light and purity would bless the church.

Mr. T. A. SMITH felt interested in that society, because he was indebted to Sunday schools for knowledge that was more valuable than all he had acquired in any other schools. He was interested in it too, because it was connected with other popular movements—with the health movement for instance. The unhealthy condition of many districts was attributed to a variety of causes, but

most of those causes might be traced to the love of strong drink. The money which should procure good houses, decent clothing, and wholesome food, was spent in public houses upon destructive drinks. He rejoiced that there were so many thousands who voluntarily took up the work of Sunday school teaching, with all the self-denial, privation, and confinement it required. They had much influence, which, if exerted aright, might be improved for most extensive usefulness. Mr. Smith proceeded to answer several of the objections usually preferred by professing Christians against the practice of total abstinence; he maintained that those who were most temperate and most exemplary, were the very persons who ought to join that society, and give its operations all possible support.

The Rev. J. FISHER moved a resolution pledging the audience to the support of the society. In discharging the duties of his office as a Christian minister, he had to encounter a host of opposition, infidelity, profanity, open ungodliness of every kind, but not all these united were so powerful as the love of strong drink. The effects of that met him at every turn, and not till they were removed could he hope to be successful. He trusted, therefore, that as Sunday school teachers came in contact with many who were addicted to the practices of drinking, the present society would be supported and successful.

Mr. RICHARDSON of Liverpool, expressed his anxiety to form a union of Wesleyan Sunday school teachers. Awful instances were constantly presenting themselves of Sunday scholars departing from all that was good, and plunging into every kind of vice. One chief reason of that was, that they were not sufficiently placed on their guard against the evils resulting from the use of strong drink.

The Rev. Mr. GEORGE stated that he had held the office of pastor in the Christian church for twenty-three years. He had been placed over three different churches, and the first cases in each of them, in which he had to exercise Christian discipline, was in the cases of Sunday school teachers who had fallen through intemperance. That very afternoon he had visited the "insane ward" of a workhouse at the west end of the town, and there he found a wretched female who had been a Sunday school teacher, but who had fallen through drunkenness. He besought Sunday school teachers to consider seriously what they had heard that night, and to increase their usefulness by becoming teetotalers.

Mr. J. W. GREEN moved, and Mr. W. SIMS seconded, a resolution of thanks to the chairman, which was carried unanimously.

Mr. CABELL moved, and Mr. TYLER seconded, a resolution of deep sympathy with the Rev. James Sherman in his recent bereavement, accompanied with an earnest prayer that he might receive divine consolation and support. The *Gloria Patri* was then sung, and the audience, which was crowded, separated.

PECKHAM.

We have held meetings in the Hall, Arthur Street, Old Kent Road, every second Tuesday in the month from January last; at one of which Mr. T. A. Smith delivered an interesting and instructive lecture on the Philosophy of Drinking. On Tuesday, May 9th, Mr. Thomas Hudson of the National Temperance Society favoured us with a lecture on "Popular Objections to the Temperance Movement." The Rev. Jonathan George of Horse-

ley Street, Walworth, occupied the chair, and introduced the lecturer by making some very judicious and well-timed remarks on the advantages to be derived from the adoption of temperance principles, and illustrated his positions by some pleasing circumstances which had come beneath his notice, especially in reference to the young. After some further observations, he introduced Mr. Hudson, who commenced by referring to the drinking customs and usages of society as handed down to us from our forefathers, and mentioned some facts as related by Addison and others, showing the manner in which those usages had operated. He then came to the temperance reformation, and contrasted the present aspect of the times in regard to these drinking customs, as compared with former times. He deeply deplored that opposition yet prevailed, and very judiciously, and in a masterly manner handled three forms of objections brought against the temperance movement. Having dwelt upon each of these topics, he clearly proved the entire fallacy of the charges, illustrating his remarks by many living facts that had come within his knowledge. At the conclusion, Mr. Springs moved, and Mr. Hodgson seconded, the thanks of the meeting to both the chairman and the lecturer.

RICHARD HODGSON.

FITZROY ASSOCIATION.

The Honorable Judge Marshall, who for eighteen years presided over the superior courts of justice in Nova Scotia, delivered an interesting address on the Temperance Reformation, in the Temperance Hall, Little Portland Street, Marylebone, on Friday evening, May 5th, to a numerous and respectable audience. At the close of the meeting a vote of thanks was carried by acclamation.

T. P. DRAPER.

WALWORTH AND CAMBERWELL TOTAL ABSTINENCE SOCIETY.

On Monday evening, May 29th, 1848, an interesting meeting in connexion with the above society, was held in the new Lecture Hall, Carter-street, Walworth.

The chair was taken at half-past seven o'clock, by WILLIAM CASH, Esq., who commenced the proceedings of the evening by saying, that he felt a deep and increasing interest in the success of this cause, and it gave him much encouragement to know that it was making a steady, and sure progress. He knew that a glass of wine was now seldom seen at the social meetings of "the Friends."—(Cheers.) It was more than ten years since he first became a total abstainer, and instead of filling his cellar with wine, he had converted it into a dairy.—(Hear, hear.) He was surprised at the conduct of the working-classes in reference to this question—(hear)—notwithstanding all the facts brought before them, they still continued to spend their money upon a drink that did not strengthen them, thus depriving themselves of the enjoyment of many of the comforts of life.—(Cheers.) He saw also that the education of the people was in a great measure retarded by the use of intoxicating drinks. Many parents who say they cannot afford to spend two or three shillings per week on the education of their children, will spend seven or eight shillings on intoxicating drinks, and the children instead of learning that which will make them wise and happy, learn the evil habits of their parents, and thus the race of drunkards is continued.—(Cheers.)

Mr. SPRIGGS, at the request of the committee,

made a few statements in reference to the cause of temperance in that locality.

Mr. JAMES SEARS said he had been a member of this society from its commencement, and he had adopted the principle contrary to his own appetite, in order that he might be in a position to do good to those who were sunk in degradation and misery.

Mr. THOMAS WHITTAKER, (of the National Temperance Society) said, the temperance advocate had many facts to present in support of his system, and the drinkers had some startling facts in connexion with their system too.—(Hear.) He had been made a teetotaler in consequence of the facts brought before him at the first meeting he had attended. He then described the influence which parental and ministerial influence had upon him in childhood in reference to the drinking-customs. If ever the world was reformed, it would be by the influence of individuals in their private circles.—(Hear, hear.) Many good people would not connect themselves with teetotalism because they could find nothing about it in the bible. He proved the folly of such a statement, inasmuch as they engaged continually in acts of kindness about which they would find nothing about (directly) in the bible; and by an amusing illustration, he showed how injuriously it would act, should they always demand a warrant from the bible before they would do good, however urgent the case requiring their help might be. If the word was not there, the principle was, and therefore they were bound to adopt it.—(Cheers.) This movement had many well-wishers—they were useful in their way; but he wanted them to join their ranks, and help them in their onward movement.—(Loud cheers.)

Mr. THOMAS HUDSON next addressed the meeting.

Dr. BURNS, who had just come from a meeting of the "League of Universal Brotherhood," said, he thought that the poor working men of this country had quite enough to do to keep their own houses, without trying to keep two or three others. He described the conduct of drinking men as the height of folly, for he was quite sure that they could not take these intoxicating drinks into their system without doing that system a serious injury.—(Hear, hear.) We should be careful of the influence we exert upon our fellow-creatures. He entreated them to use their influence in promoting this cause. Moderation was not sufficient, they must abstain entirely, for the moderate drinker, by his example, was pointing the way to drunkenness.—(Cheers.) He (Dr. Burns) was determined that no man should be able to say that his example led him to a drunkard's course.—(Cheers.) He believed he was addressing a thinking assembly, and hoped they would retire to adopt the principle, seeing that morality and Christianity were on its side.—(Cheers.)

The collection was then made, after which

J. C. FERRIER, M.D., rose to move the following resolution:—"That a petition to the House of Commons be prepared and signed by the chairman, praying the honourable house to introduce a bill for the closing of public houses on Sundays, and that the Right Hon. Charles Tenyson D'Eyneourt be requested to present the same, and that Charles Pearson, Esq., M.P., be requested to support the prayer of the said petition?"

The Rev. J. GEORGE seconded the resolution, and in doing so, he said he had recently visited a young woman, who had been a Sunday-school teacher and a church member, but who through strong drink had fallen, and was then in a workhouse a raving

maniac. He concurred in the resolution, and recommended it for their adoption, not on religious grounds, for he disclaimed any attempt to promote religious ends by legislative interference.—(Cheers.)

The resolution was then put, and carried unanimously.

W. STMS, Esq., recommended parents especially to set their children a good example, by abstaining from all intoxicating drinks, and named several instances in which the good effects of such a course had been seen. He concluded by moving a vote of thanks to the chairman.

W. FREEMANTLE, Esq., in a few remarks, seconded the resolution, which was put to the meeting, and carried unanimously.

The CHAIRMAN hoped they would show their sympathy with the cause by uniting themselves with it, and contributing to its funds. The secretaries would be happy to receive the names of subscribers.

On Tuesday evening, 30th of May, 1848, an address on teetotalism was delivered to a most respectable audience, in the Infant School Room, York-street, Walworth, by Edmund Fry, Esq., of Plymouth.

MR. THOMAS HUDSON (Secretary of the National Temperance Society), on taking the chair, exposed the discrepancies between the writings of our own poets, Shakspeare, Goldsmith, &c., on the subject of intoxicating drinks; and said he believed that Robert Burns had done much by his songs to perpetuate the drinking customs of Scotland. He gave several extracts from Shakspeare, Goldsmith and Burns, to illustrate the statements made, and concluded by calling on

EDMUND FRY, Esq., who said he congratulated the meeting on the signs of the times. It was not now as it was some ten years since: then the principles of true temperance were comparatively unknown and its advocates opposed. Mr. Fry stated that eight years since at Plymouth, a meeting was called for discussion: the strolling players determined, as they said, "to give the teetotalers a regular dressing." The meeting was held, the building crowded to excess by the working-classes; his (Mr. Fry's) opponent spoke remarkably well, and seemed to receive the almost unanimous cheers of the vast assembly; Mr. Fry, in his reply, showed by facts that the working-classes did not need intoxicating liquors to assist them in their labour, and when the chairman put the vote to the meeting, the temperance reformers had an overwhelming majority.—(Cheers.) But, say our opponents, if you were to make every body teetotalers you would ruin thousands of the people; you would diminish the revenue of the country. Such persons talk as if we would wish them to throw the £50,000,000, they spend annually on intoxicating drinks into the sea; no, we merely propose that it should be turned into a more useful and proper channel.—(Cheers.) The best workmen are the hardest drinkers; the workmen employed at Messrs. Maudsleys, engineers, spend on Easter Monday in intoxicating drinks no less a sum than a £1,000. Many men earning twenty-five shillings per week, spend fifteen shillings at the public-house, and give ten shillings for the support of their wives and families; and many spend the whole, while their wives are slaving at the wash-tub, to procure bread for themselves and children. Some persons say, "they do not see why we should entirely give up the use of intoxicating drinks: don't you think you go too far? would not temperance be enough? What is temperance? One friend told him he called temperance a wine

glass of beer per day;" another friend on his asking him for his definition of temperance, coolly replied, that he was a very temperate man, he only, on the average, "took six glasses of beer, half a bottle of wine, and six glasses of grog per day." No true definition of it can be given: it is like an inclined plane, very easy at first; down this inclined plane of temperance groups of young people are thoughtlessly, heedlessly, running; and 60,000 run from this plane down to the level of drunkenness every year. With such a picture who will maintain that it is safe to be on this inclined plane? There is not a family who has not in some of its members been injured by these drinks; not a town or a hamlet in the kingdom, that has not been robbed of some who might have been ornaments and blessings to society; not a Christian church whose pews have not been deprived of some member; yes, and many pulpits too of its ministers, through these drinks. He then referred to the state of our seamen, and the loss of life occasioned by intoxicating drinks to that important class. He stated that in Plymouth, at the paying off of the crew of a man-of-war, drunkenness was awful; he had heard of one sailor spending £60, and one crew spending £1,000, in Plymouth alone, on intoxicating drinks. Having urged upon them to join this society, he resumed his seat amidst great cheering.

BRISTOL TEMPERANCE FESTIVAL AND RURAL FETE

On Tuesday last, the friends of the Total Abstinence Society provided an entertainment for the holiday-keeping public, in our beautiful Zoological Gardens. The weather was anything but favourable in the early part of the day, and only a few persons, comparatively speaking, dropped into the gardens. However, in the afternoon the sky became clearer, and as the rain ceased to fall hundreds and thousands of visitors began to pour into the grounds. The amusements were of an old English rustic character, and were participated in by a vast multitude who appeared to highly enjoy themselves. Two bands of music paraded the grounds and contributed greatly to keep up the liveliness of the scene. Tea, coffee, lemonade, ginger-beer, and other drinks of the same character, were provided in abundance, but nothing of an alcoholic nature was permitted on the grounds. The eatables consisted of all sorts of pastry and fruit.

At three o'clock, a number of the visitors assembled round a tent, erected in the principal open space, and were addressed by the following speakers.

Hon. Judge Marshall of Nova Scotia, Rev. Dr. Burns of London, Mr. J. Russom, Mr. Brooks of Nailsea, Mr. Davis of Cheltenham, Mr. James Allen, Edward Thomas, Esq., and John Rutter, Esq., of Shaftesbury.

In the interval of the above meetings, the juveniles were addressed by several young men, who spoke very energetically upon the evils they would escape by becoming teetotalers early in life.

Soon after nine o'clock the company began to disperse, and by ten the gardens were vacated. The entire number of persons admitted during the day was within a hundred or two of eight thousand, and notwithstanding this vast mass of humanity being congregated together, there was not the least approach to a disturbance, indeed there was nothing to damp the enjoyment of the day, except the wet state of the grounds, and one or two showers. The aviaries and dens were crowded all the afternoon by continually changing throngs, who behaved

themselves in a very orderly manner. The entire amusements of the day passed off with such *eclat*, as to lead numbers to express a wish for a repetition of the *fête* at an early period, and we have every reason to believe that their desire will be met.

HASTINGS.

The friends of the good teetotal cause in this place, held a public tea meeting, on Wednesday, 17th May, at which upwards of 100 attended. The chair was taken by J. Rock, senior; and the meeting addressed by F. Beck, secretary; Rev. J. T. Willmore of Rye; J. D. Bassett, Esq., of Leighton Buzzard; Mr. A. Morris, junior, of Lewes; and lastly, by that tried and powerful lecturer, T. Whittaker, who in a speech of upwards of an hour, thoroughly demonstrated the varied and important benefits which would necessarily accrue to society from the general adoption of temperance principles. At the close of the meeting, nine persons signed the pledge.

SELBY.

We have been favoured with another visit from your Agent, Mr. Jabez Inwards. This is the fourth time he has visited Selby within the last six months. He has delivered six lectures—met the children and teachers of the various Sunday-schools, and held a Washingtonian meeting of the members of the Selby Temperance Society. Our large public hall has been densely crowded on each occasion. The lectures have been quite of a superior order, and have produced a very happy influence, not only upon teetotalers, but also upon the inhabitants of the town generally. A. B. HOOPER.

LEIGH, SURREY.

A highly respectable and influential meeting was held in the National School Room, on Wednesday evening, May 10th, 1848. The chair was taken by the Rev. John Herbert, the incumbent of the parish, who related some touching anecdotes of the ravages of strong drink, in the production of misery and woe, and the happy effects of total abstinence, in rescuing these unfortunate victims, and placing them in circumstances of comfort and respectability. He then introduced Mr. W. Claridge, of the National Temperance Society, who began by communicating some most pleasing intelligence of the progress of temperance principles, both at home and abroad. He then proceeded to comment upon several passages of Scripture relative to the wines of Judea, their nature, use, &c., referring to several passages of holy writ, in which total abstinence was enjoined, illustrating his arguments by appropriate anecdotes; and in conclusion, impressed on all present the responsibility devolving upon them to assist in the furtherance of this noble movement, urging especially on professing christians to calmly consider their position in reference to this truly philanthropic principle. The meeting was honoured by the presence of the Rev. John Miller, the Incumbent of Brockham, and several influential friends from Dorking; votes of thanks having been passed to the chairman and lecturer, the meeting broke up. We hope much good was done, and the way prepared for further effort.

CALNE.

Two lectures were delivered in the Town Hall here, on the evenings of the 6th and 7th inst., by Dr. Carr, of Birmingham, "On the Scientific Truths of Total Abstinence." The object of the lectures was, as stated in the bill by which they were

announced, "to remove false impressions, and to raise teetotalism to its proper eminence as a science, by showing that it is firmly based on the principles of chemistry, that it is intimately conducive to the healthy functions of the human frame, and that it suggests the most rational modes for the treatment of disease." In the course of his prefatory remarks, the lecturer said that the indifference which had been manifested towards the total abstinence question by a large number of well-disposed individuals, as well as that opposition which had been manifested towards it by others, arose from its not being understood; that prejudice arising from education and habit was a great obstacle to its progress; that those who were labouring to extend its principles courted for it the strictest inquiry, as well as claimed the same impartial examination that is extended to every other science; and that almost every other great discovery had shared the same fate as that of total abstinence, instancing as he did the discovery of the rotatory motion of the earth, the circulation of the blood, as well as that useful discovery the cow-pox. The positions maintained by the doctor throughout his lectures were that alcohol is a poison, and that when taken in ever so small a quantity it is injurious to the healthy functions of the human frame. He showed that it retarded digestion, first, by hardening the food in the stomach, and, second, by injuring the gastric juice, by which that operation was performed; that it affected the circulation; that the exhalation of carbon was lessened by it; and that it frequently laid the foundation of various diseases, viz., stomach complaints, affections of the brain, the heart, the lungs, the eyes, as well as produced gout, palsy, &c. The reasons advanced were grounded on the deductions of Liebig, Gregory, Turner, Sir Astley Cooper, Bell, and other eminent chemists and medical practitioners. From the large number of drawings by which the doctor illustrated his subject, as well as from his popular manner of treating it, the lectures were particularly interesting and instructive. At the close, the lecturer, in the most courteous manner, expressed a hope that some of his medical brethren might have been present, and if they or any one else should have heard any thing advanced to which they could not agree, he should be most happy to answer any questions they might be disposed to put to him in reference to it. The hall was crowded on both evenings, and the greatest attention was paid to the lectures throughout.—*From a Correspondent.*

ELVASTON.

DEAR SIR,—On Whit Monday, the "Elvaston and Alvaston United Temperance Society," held their annual tea festival, when about one hundred regaled themselves. After which, Mr. Jabez Inwards gave an admirable lecture, "Teetotalism the temperance of the Old and New Testaments," and on the 15th instant at Borrowash, and the following day at Aston-upon-Trent, the same gentleman delivered two more lectures in behalf of the cause. At all three of the meetings, he secured the deepest attention, and I am convinced that the many home-thrusts of truth, which he eloquently hurled at the reasoning powers of his audience, will have a lasting effect, and be productive of much good.

This gentleman places the principles of Teetotalism, *not on the ground of expediency*, as many of its advocates do; but he assumes a *much higher position*, he takes the ground of Eternal truth, the Word of

God, as the rule of his faith and obedience! He demonstrated in a masterly style, that malting, brewing, and drinking malt liquor, in short, that taking the bread-corn which God has given for the good of man, and changing it into a pernicious and destructive poison, is *strictly forbidden by Divine command*. The wine-question he disposed of in a similar manner, *clearly proving from Scripture*, that God has given for the use of man, a *non-intoxicating wine*, and that *whatever is intoxicating He forbids man to touch or even look upon*. This ground once taken possession of by a champion for truth, armed at the same time with the sword of the Spirit, he cannot fail to dethrone the enemy.

Satan's stronghold in this conflict is, no doubt his success in persuading the religious part of the community, that the Word of God sanctions the use of intoxicating drinks.

Mr. Inwards on the afternoon of Friday, gave a pleasing and profitable address, to the juvenile members of the above society; after which they partook of tea, and spent the evening in innocent recreation. I remain, Dear Sir, faithfully yours,

WM. BARROW.

RAWMARSH.

Amid the strange events which have taken place in this village, within the last few months, there is one which is likely to be long remembered for good. On the evenings of the 25th and 26th of May, Mr. Jabez Inwards, agent of the National Temperance Society, delivered two lectures in the Infant School Room, kindly lent for the occasion by the Rev. Mr. Mahon. The room was well filled by a respectable audience. Mr. Inwards's lectures gave great satisfaction, many left the meetings acknowledging that it was good to be there.

W. L.

Literary Cleanings,

A WORD TO THE DRUNKARD.—Have I one who comes under this denomination here, on this occasion? If so, I would ask his attention for a moment. Your case, my friend, is very deplorable. That, I need scarcely tell you, your own conscience tells you that—your disordered home tells you that—your poor emaciated forlorn wife tells you that—your ragged starving children tell you that. But there is one thing above all others which renders your case deplorable, and it is the fact, "That no drunkard can inherit the kingdom of God." No, with your present character, that happiness cannot be yours. A more hopeless character I scarcely know. Will you, then, remain the same besotted, degraded, wretched individual you now are? Shall your wife be still the poor forlorn creature she now is? Shall your children be yet the hungry, ragged, neglected creatures they have hitherto been? Has then the cry of hunger no more power to move your heart to compassion! Shall the neighbourhood in which you dwell still deem you a pest, and your fellow-creatures shun you as they would some loathsome object? Will you forego present comfort, respectability, happiness, future safety, honour and blessedness, for the indulgence of your sinful appetite? If so, *Go then, and drink to thy fill! Go then, and plunge into the very vortex of thy sensualities! but, "know thou, that for all these things God shall bring thee into judgment."* Know thou, that for thee, there is "no entrance into the Kingdom of God."—Rev. W. Clements of Halstead.

A CASE FOR CHRISTIANS.—"To a young man named _____, of _____ street, I was first intro-

duced in September, 1843. He was then on a bed of affliction, occasioned by his irregular habits as a sailor, for he had left his home much against the wish of his friends, and had been to sea. The influence of his habits had evidently produced a reckless irreligious feeling. I paid him several visits before he appeared to manifest any concern, and then my success seemed to be owing to the instructions he had received in St. John's Chapel Sunday-school, for as I was one day reading the 2nd chapter of Ephesians, some remarks that I made revived impressions long since forgotten. On his recovery he began attending public worship, gave up his sea-faring life, procured some employment, and for about six months was very consistent in his conduct, until an old companion of his came home from sea. Through the influence of this bad companion, he again fell into the sin of intemperance, and was very irregular in his habits for some time, but he could not forget the resolutions and promises he had made, and I followed him up with counsel and advice, which, I am happy to say, he never slighted, but always looked upon me as his friend. *About eighteen months ago he was induced to sign the total abstinence pledge.* This, through the divine blessing, proved a turning-point in his history, as it removed the principal cause of his instability. He applied himself closely to the trade of shoemaking, which he has learned since I first knew him. By these means he soon became respectable in his appearance, and for nine months past has been a regular attendant at the house of God, where his impressions have become deepened, and serious concern has been produced for his eternal interest. He resolved, in September last, to unite himself with the people of God, but he was then taken seriously ill, and sent for me. I found him deeply concerned about his soul, introduced to his notice the 51st Psalm, as applicable to his case, urged the adoption of its language to his own state, and accompanied my remarks with reproof for his past unfaithfulness. He was deeply affected, and thanked me for the visit. This anxiety continued to increase each time I saw him. On his recovery he fulfilled his promise, and united himself to a class at the Wesleyan Chapel, is now, he says, happy in the Lord, and intends to devote his future days to His service. When I look at him now, and think of what he was when I first met with him, there is much cause to rejoice. He was then a dissipated sailor, living in the practice of almost every vice, but is now respectable in his appearance, a consistent and useful member of the *Temperance Society*, and has become a Sunday-school teacher.—*City Mission Magazine.*

PRESERVATION OF LIFE.—The first and most immediate end of *eating and drinking* is the preservation of life. For as God hath planted in every man a natural desire of life, so this is the only means he has given to support it; and if it is the duty of every one to *preserve and cherish* the life which God has given, it is his duty to use and apply the necessary means in doing it. But to determine what kinds or proportions of nourishment are requisite for that end, we must always remember that it is *life* we are to provide for, and not luxury; that the feeding more liberally than nature requires, or can bear, is not the way to preserve life, but to shorten and destroy it; and that it is very sinful in itself, and very ungrateful and unreasonable in us, to suffer an inordinate appetite to turn those very blessings to the destruction of life which God graciously gives us for the preservation of it.—*Bishop Gibson.*

A PROPER DISTINCTION.—The great guard and

caution which God requires at our hands, is not so much to keep to the nice proportion that will barely preserve life, as to keep from that which will weaken and destroy it.—*Bishop Gibson.*

JUVENILE DRUNKENNESS.—In 1829, when I first went from the place I now live at to Edinburgh, for the purpose of suggesting the establishment of Temperance Societies, I met with a number of influential lawyers and clergymen there, whom I addressed both in conversation and at a subsequent meeting, upon the subject of temperance, and I then stated to them the inebriation of children; they started up with horror at the idea, but I mentioned to them that I should not leave Edinburgh without ascertaining the point for their satisfaction; accordingly they directed a clergyman, one of their number, to go with me the next day, and the result was, after a short investigation, assisted by a town missionary; a list of twenty-nine boys, from 11 to 15 years of age, was discovered, not only occasional drinkers, but notoriously given to inebriation. In one court, nine boys had not attained to open profligacy, but it was ascertained they occasionally met in secret to drink a bottle of whiskey.—*Evidence of John Dunlop, Esq.*

THE ORIGINAL MACBETH.—Walker, the original Macbeth, was at this time, by his irregular mode of living, reduced to a state of distress and poverty, and obliged to shift from one playhouse to another. He had from nature great advantages of person and voice, the latter was very strong and pleasing, till he spoiled it by intemperance, and the abominable practice of drinking between the plays. This unhappy man died in great poverty in Ireland, about the year 1744.—*Davies' Life of Garrick.*

VERY DELECTABLE.—At this time I got a distaste for red wine, which I could never overcome, a few of us went into a wine store where was a hole about two feet square. There was not much wine in it, so we buckled our Canteen straps together, until a camp kettle attached to them reached the liquor. We drew it up once, we all drank, down it went again, it got entangled with something at the bottom of the tub, a candle was lowered, to our disappointment the corpse of a French soldier lay upon the bottom. The Portuguese soldiers never would drink red wine, if white could be got, and when asked the reason, their reply was, they knew how it was made.—*Encampment after the Battle of Vittoria.*

THE CONTROLLING POWER.—Society cannot exist, unless a controlling power upon will and appetite be placed somewhere, and the less there is within, the more there must be without. It is ordained in the eternal constitution of things, that men of intemperate minds cannot be free,—their passions forge their fetters.—*Burke.*

REASON.—Providence has gifted man with reason; to his reason, therefore, is left the choice of his food and drink, and not to instinct, as among the lower animals; it thus becomes his duty to apply his reason to the regulation of his diet, to shun excess in quantity and what is noxious in quality, to adhere in short, to the simple and the natural, among which the bounty of his Maker, has afforded him an ample selection; and beyond which if he deviates, sooner or later, he will suffer the penalty.—*Proust.*

MAN'S RESPONSIBILITY.—Those men who destroy a healthful constitution of body by intemperance and an irregular life, do as manifestly kill themselves, as those who hang, or poison, or drown themselves.—*Sherlock.*

INTEMPERANCE.—Man is not happy in a course of life in which he is ashamed; intemperance

though it may fire the spirit for an hour will make life short or miserable.—*Dr. Johnson's Russelas.*

STREET NUISANCES.—When night Darkens the streets, then wander forth the sons Of Belial, flown with insolence and wine.

—*Paradise Lost.*

A CURE FOR GOUT.—Ask God for temperance that's the appliance only which your disease requires.—*Shakspeare.*

Poetry.

INTEMPERANCE.

Fresh is fair beauty's cheek, and bright
Within the festive room,
Yet may not brook the morning light,
When night has brushed its bloom.
And bright is valour's mailed vest,
Yet soiled in nightly jar;
It may not bear with ruffled crest
To meet the morning star.
But more unseemly is the view,
When morning beams are poured
On signs of revelry, that strew
The late carousal board.
And still, unseemlier than the signs
On that foul board you trace
Are the deep drawn inveterate lines
That mark the reveller's face.
The brow with clammy moisture spread,
The beating pulse, the languid head,
The cheek's pale glow with wrinkles hid,
The bloodless lip, the heavy lid,
The reddening eye's unsteady glance,
These are thy marks, Intemperance.

(*The Rubi, a Tale of the Sea.*)

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It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

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JUVENILE DESTITUTION.

TO THE RIGHT HONORABLE LORD ASHLEY, M. P.

MY LORD,—We have read with intense interest, your Lordship's speech, as reported in the public papers, recently addressed to Parliament, on the subject of juvenile destitution. Your Lordship has long been known as a distinguished philanthropist, as one who has sought the elevation of the working classes. To this point especially, have your efforts in the senate house been directed, for which the country stands greatly your Lordship's debtor. We believe, as you then expressed it, that on no one occasion have you submitted to the consideration of Parliament a question more vitally affecting the welfare and condition of the whole community. "Of the existence," said your Lordship, "of the evils you were about to lay before Parliament no one could doubt, who perambulated the streets and thoroughfares of the metropolis. Every one who took the trouble, could not fail to see large masses of ragged, sickly, and ill-fed children, squatting at the entrance of miserable courts and alleys, idling away their time, and engaged in no occupation that was either creditable to themselves or useful to the community; and if from the physical condition of these outcasts, they proceeded to an estimate of their moral condition, and if they consulted the records of Police-courts, they must come to the conclusion, that there was a necessity for immediate inquiry, and for the application of an immediate remedy."

Such were your Lordship's well-timed introductory remarks; and it is gratifying to know, that you spake from actual observation, that unlike many of the exalted ranks among whom you move, you are able to testify to what you have *seen*. You have not stood afar off. Though revolting to Christian sensibility, you have dared to approach the confines of the great cess-pool of moral corruption. It is not therefore our business with your Lordship to complain, that the statements presented to the House were untrue. We fully believe them, and believe also, that with more light, there will still

be more terrible revelations. But we venture to submit, that although the facts and statements cannot be gainsayed, that your Lordship, from an insufficient acquaintance with the drinking habits of the adult population, has erroneously concluded that the "dstitution" of the *juvenile* population with its attendant vices, has arisen from *poverty*, rather than that the poverty and profligacy of both parents and offspring have resulted from their *intemperance*. Before, therefore, we give too much heed to plans suggestive of *relief*, it well becomes to take a few steps backward, and to ascertain if possible the *root* of the evil for which remedies are proposed. For this purpose we will briefly glance at your Lordship's statements of the actual condition of the juvenile population. To give weight and authority to your own observations, you quoted to the House, the evidence of the London City Mission, Dr. Aldis, and the Rev. Mr. Champneys, from which it appeared, "that the naked, filthy, deserted, roaming, lawless children, who formed what might be called the seed-plot of nineteenth-twentieths of the crime that desolated the metropolis were not fewer than 30,000; and these were described in a report by Dr. Aldis, "as emaciated, pale and thin, and in a low condition." Now if it cannot be proved to mathematical certainty that the greater proportion of these children are the offspring of drunken parents, there are facts which strongly favour this view of the matter. In 1834, Mr. Mark Moore, in answer to a question put to him by the Parliamentary Committee on Drunkenness, said, "I adopted a plan a few months ago, in order to ascertain what number of persons went into the leading gin-shops in various parts of London; and I commenced by attending myself, in order to operate as a check upon others. I afterwards employed two men, on whose testimony I could depend, and the result of the visits they made to these houses has been of a very appalling character. I selected fourteen houses. I have made out a tabular account of the number of men, women and children, who went into each house on each day, for one week. The result of the whole

calculation is, that in the fourteen houses in one week, there were 142,453 men, 108,593 women, and 18,391 children, making a grand total of 269,435 persons, who went into those fourteen houses in a single week." Now your lordship must have observed that the more numerous the gin-shops in any given locality, the more degraded is the neighbourhood, the more numerous are the "masses of ragged, sickly, and ill-fed children squatting at the entrance of miserable courts and alleys." Is there not then think you, my Lord, a great sympathetic connexion between the existence of these houses and drinking, and between drinking and juvenile destitution? Are these "gin-traps" the effect of the physical condition and moral depravity, or are they not rather the fountain, the *fons malorum*, from whence issue all that is base, sensual and devilish?

"Behold the schools, in which plebeian minds
Once simple are initiated in arts,
Which some may practice with pollter grace,
But none with reader skill!"

Your lordship furnished one proof at least that "Boys had been sent out daily by drunken parents to beg and steal, being often cruelly treated if unsuccessful," and this one fact would prove upon stricter investigation a model only of the class of facts evolved by the operations of our temperance mission. Boys, it may be added, are not only passive agents of wickedness, but long before the period when youth are expected to show signs of manhood, they imitate but too readily the vile practices of their seniors. Mr. Dunlop says:—"In 1829, when I first went from the place I now live at, to Edinburgh, for the purpose of suggesting the establishment of Temperance Societies, I met with a number of influential lawyers and clergymen there, whom I addressed both in conversation and at a subsequent meeting, upon the subject of temperance, and I then stated to them the inebriation of children; they started up with horror at the idea, but I mentioned to them that I should not leave Edinburgh without ascertaining the point for their satisfaction; accordingly they directed a clergyman, one of their number, to go with me the next day, and the result was, after a short investigation, assisted by a town missionary, a list of twenty-nine boys, from 11 to 15 years of age, was discovered, not only occasional drinkers, but notoriously given to inebriation. In one court, nine boys had not attained to open profligacy, but it was ascertained they occasionally met in secret to drink a bottle of whiskey."

First, then, whence come the materials for our Ragged Schools, of which your lordship is so ardent a promoter? Not we aver from the class of men who, poor as they may be, bowed down as they may be by over toil, for which they obtain a bare subsistence; not from the children of the sober mechanics or artizans, are these schools replenished, but from the idle and the profligate. The chief contributors of such schools are the drunken parents who frequent the gin-shop, who drink the price of their children's education, whose love of liquor is paramount to all other considerations. We have it upon undoubted authority, that the proprietor of a certain gin-shop in the parish of St. Giles, before the operation of the Metropolitan Improvement Act, was accustomed to take £20. on the Sunday morning before the time of divine worship, for Gin from the most abandoned of the inhabitants.

Mr. COURTEN, formerly a sergeant in the police force, has been in no fewer than eleven fighting rows in the same parish, but gives it as his expe-

rience, that neither then nor since his promotion to the Inspectorship of the Hemel Hempstead district, has he ever taken into custody a teetotaler charged with any offence against the law.

We call your Lordship's attention to the Report of the Statistical Society on the dwellings in Church-lane, St. Giles's. Colonel Sykes, Dr. Guy and F. G. P. Neison, Esq., visited eighteen houses for the purpose of reporting to the Council the condition of the population. That Report exhibits a state of destitution, filth and squalid wretchedness, enough to sicken the stoutest heart. But if your Lordship will refer to page 12, you will at once see that where sobriety exists, (other things being equal,) the superior condition of the people in habits of order and cleanliness.

No. 9.—Third Floor.

"Size of room, 14 ft. 6 in. long, 13 ft. broad, 6 ft. 5 in. high; size of window, 4 ft. 4 in. by 3 ft. 3 in.; rent paid, 4s. weekly, furnished; under-rent paid, —; time occupied, 6 years. Number of families, 1; consisting of 1 male above 20, 1 female above 20, 4 males under 20, 3 females under 20; total 9. Number of persons ill, 1; deaths in 1847, —. Country, English; trade, cutler and hawker. State of rooms, clean; state of furniture, clean; state of windows, clean. Number of beds, 2; number of bedsteads, 2.

"This family consisted of husband, wife, and 7 children, English, the eldest girl 16. The man made razor-strops and hawked them. They had all taken the temperance pledge, and in spite of their poverty, they, their room and furniture, exhibited a marked contrast to the Irish tenants of other rooms. The mother had not had good health for 16 months.

"No privy and no water. The landlord, when Rogers (the tenant) paid his rent, always offered him a pint of beer, which he did not take."

If too your lordship will consult accurately the records of our police courts, you will find that the "seed plot" of crime and juvenile depravity is watered by the *drinking system*, that by means of it, it fructifies and yields the harvest of 30,000 naked, filthy, deserted, roaming, lawless children, the objects of your lordship's commiseration. It would be easy enough, to multiply blue books, *ad infinitum* with facts like the foregoing, it is difficult rather to know what to select from facts so multifarious. Would your lordship take evidence from the Missionaries of the Temperance Society, or select fifty cases of juvenile depravity and destitution, and probe those cases thoroughly, it would be seen how largely that depravity and destitution are the result of intemperance.

But there is a particular evil, to which the drinking system is very tributary, which in the consideration of the important subject of juvenile destitution and depravity should be made to stand prominently to view; for manifold as are the evils inflicted on the *male* offspring of drunken parents, they are nothing comparable to the ruinous effects produced on the bodies and the minds of female members of the family. The case cited by Robert Broughton, Esq., police magistrate of Worship-street, in his evidence before the House of Commons, will exhibit the evils to which we make allusion. "A decent man," says Mr. Broughton, "a mechanic waited upon me, and asked my advice what he should do; he said I have two daughters, one is only sixteen, not quite, and the other fourteen; and I have sons, my wife has taken to the habit of drinking, and all my Sunday clothes, my tools, and every thing she can get hold



of, goes to the pawn shop ; I have redeemed them a hundred times ; all the children's clothes are taken whenever she can ; the children are left, but what am I to do ? I am obliged to go to my work, or my family would starve, and when I am at work, here is my daughter, between fifteen and sixteen left wholly unprotected." "I gave him," says Mr. Broughton, "the best advice I could, and he went away. He returned to me in a day or two afterwards, with these two daughters, I was then on the bench. With tears in his eyes, he led his daughters into the office, one in each hand, and said, 'What am I to do your worship ? at this moment, the mother of these two children is beastly drunk, with the gin bought by the things she has pawned, laying on the bed.'" "The consequence," adds Mr. Broughton, "to these poor girls is inevitable ; nothing but a miracle can save them from prostitution."

Nothing we assure your lordship, would so soon cleanse the great Augean stable of juvenile destitution and immorality, as the universal spread of temperance among the adult population. Teach these to subjugate their appetites, to abandon strong drink, to have self-respect, then cleanliness, and godliness, and contentment, would in very deed flow as a river, and the miserable courts and alleys, where large masses of ragged, sickly, and ill fed lawless children are now seen squatting at the entrance, would suddenly disappear, and like the gates which opened of their own accord, there would be opened up far and wide every incentive to physical purity and moral advancement. The proposition of your lordship to transport every year 1000 of these juveniles to our Australian settlements, educated and improved as doubtless they would be, we have little faith, would be felt as any great diminution of the evils universally deplored. It would skim the surface, while below there would yet remain a putrid settlement from which would constantly be emitted "a foul breath contagion," the pabulum of a moral pestilence. We, therefore, ask your lordship to turn your philanthropic mind to the great question of Temperance Reform, to aid by your talents, your great influence, and your exalted station, a movement, the merits of which have neither been fully understood nor appreciated, and your lordship's exertions for your country's good will be crowned with triumphs, unequalled in any other sphere of benevolent enterprise.

STRONG DRINKS ANTAGONISTIC TO CHRISTIAN MISSIONS.

On arriving at Raiatea, I was perfectly astounded at beholding the scenes of drunkenness which prevailed in my formerly flourishing station. There were scarcely a hundred people who had not disgraced themselves ; and persons who had made a consistent profession of religion for years had been drawn into the vortex.

The son and successor of old Tamatoa, was a very dissipated young man, and when he succeeded to the government, instead of following his father's good example, he sanctioned the introduction of ardent spirits.

Encouraged by him, and taking advantage of my absence, a trading captain brought a small cask on shore, and sold it to the natives. This revived their dormant appetite, and like pent up waters, the disposition burst forth, and with the impetuosity of a resistless torrent, carried the people before it, so that they appeared maddened with infatuation. I could scarcely imagine that they were the same

persons among whom I had lived so long, and of whom I had thought so highly.

As the small cask which had been imported was sufficient only to awaken the desire for more, they had actually prepared nearly twenty stills, which were in active operation when I arrived. A meeting was immediately called, which I was requested to attend, when resolutions were passed that all the stills should forthwith be destroyed. A new judge was nominated, the laws were re-established, and persons selected to go round the island, and carry the resolutions into effect. In some districts these met with considerable opposition, but in others they succeeded without difficulty. The following week they were dispatched again, when they destroyed several more ; but in their last journey they were accompanied by the late excellent Muihara of Huahine, the favourite daughter of our good old King, who had come to Raiatea, with some respectable officers from her own island, for the purpose of completing the destruction of the stills. This they happily accomplished ; for, on their return from their last circuit of the island, they reported that every still was demolished, and every still-house burnt to the ground. Some of the natives, however, determined to purchase ardent spirits from the ships : while the majority wished me to form a Temperance Society with a view to its entire abolition ; but as I could not remain to superintend its operation, I did not think it advisable to accede to their request. This however, has been effected since I left ; and a letter, just received from the formerly dissipated young chief, afforded me much satisfaction. It is dated Raiatea, April 30th, 1836 :—

DEAR FRIEND,—“Blessing on you, Mr. Williams, from the true God, through Jesus Christ, the King of Peace, the Saviour in whom alone we can be saved. This is my little communication to you. The spirits about which your thoughts were evil toward me, I have entirely done away with, because my heart is sick of that bad path, and I am now pressing towards the mark for the prize of my high calling ; these are now my thoughts, that God may become my own God, this is really my wish, I am commending myself to God, and to the word of his grace,” &c. &c.

Whether there be a real change of heart or not in this individual, I cannot say, but I am truly thankful—and in this feeling every friend of missions will participate, that the people with their chief, have been brought to see their folly, and abandon the use of that which was unfitting them for earth and heaven, by rendering them poor, profligate, and miserable. The circumstances under which the use of ardent spirits was abandoned at Tahiti, were of the most interesting character. The evil had become so alarming that the Missionaries felt that something must be attempted, and therefore determined to set the people an example, by abstaining entirely from the use of ardent spirits, and by forming temperance societies. These worked exceedingly well, especially at Papara, the station occupied by our venerable and indefatigable brother, Mr. Davies. The beneficial results were so apparent to the natives themselves, that all the inhabitants of the district agreed that no ardent spirits should be introduced into their settlement. Most of the people of the other districts observing their prosperity followed their example. At this time, the parliament met ; for since they have been brought under the influence of christianity, the representative form of government has been adopted. On this occasion, and before the members proceeded to business,

they sent a message to the Queen to know upon what principles they were to act. She returned a copy of the New Testament, saying, "Let the principles contained in that book be the foundation of all your proceedings;" and immediately they enacted a law to prohibit trading with any vessel which brought ardent spirits for sale; and now there is but one island in the group, Porapora, where these are allowed.—*Missionary Enterprises in the South Sea Islands*, by the Rev. JOHN WILLIAMS.

As evidence that the cause of temperance has lost none of its interest in the South Sea Islands, we present the following communication from the Rev. Samuel C. Damon:—

Honolulu, March 3rd, 1848.

DEAR SIR,—Yours of September 1st was duly received. I immediately forwarded the two volumes of "Reports," as requested. They were placed in the hands of his Majesty's Secretary of Foreign Relations. The following reply was received, and I feel it my duty to forward the document to you. It contains a summary explanation of the policy of this government in regard to intoxicating liquors. I doubt not that it will be read by you, and others, with interest.

Foreign Office, 29th February, 1848.

SIR,—I have the honour to acknowledge the receipt of your letter of yesterday, accompanying for His Majesty the King, and His Highness the Premier, two copies of the Report of the Committee of the World's Temperance Convention, held in London in 1847, with two packets addressed severally to these high personages, to whom I have just forwarded them.

"Knowing that temperance and its concomitant moral advantages are the cardinal points of the policy to which the king and all his counsellors aspire, I can assure you that these gifts will be most welcome, and not the less so that they come through you. To carry fully out that policy throughout these islands, the concurrence of all the philanthropists in Great Britain, France, the United States, and the whole christian world, is wanted; and the period is expected soon to arrive, when all considerations of mere political economy, and commercial advantage, will yield to the more exalted motive of *moral health* to all mankind.

"So far as regards these islands, the king, notwithstanding the scantiness of his revenues, to that exalted motive sacrifices the interests of his exchequer and of the agriculture of his islands, to an extent greatly exceeding the commercial advantages which any nation could possibly derive from the free importation of its intoxicating beverages. No commercial advantages resulting from that importation to any nation having ships which frequent these islands, are at all commensurate with the benefit arising from the disuse of such beverages, even in a pecuniary point of view. Of this important fact, none is a better judge than yourself; no one knows better how many foreign whale ships have been unsuccessful through the insubordination of intemperate crews; and no one can bear better testimony to the fact that, in 1840, the peace of the whole community was disturbed, lives endangered, and the town, with all the merchants' houses and stores full of merchandise, in jeopardy of being set fire to, by bands of sailors inflamed by liquor parading the streets in numerical strength, rendering all control by the police utterly hopeless.

"I have the honour to be, with much respect, Sir, your most obedient humble servant,

"R. C. WYLLIE."

The foregoing communication of Mr. Wyllie, His Majesty's Secretary of Foreign Relations, I

could wish might be read by all the *law-makers* in the world. At present the King's government is actually prohibited by the English and French treaties from carrying out its honest views in regard to the importation of strong drink. An effort, I learn, is now making to modify the said treaties. I sincerely desire to hear public sentiment in the United Kingdom of Great Britain, and the United States of America, set right upon this great and vitally important subject.

The temperance publications received for "Vancouver" are most acceptable, and I doubt not will do great good in this quarter of the world. Thanks for your kindness in filling the box.

With the sincere hope and devout prayer for the success of the great object in which we are engaged, I remain your friend and fellow-labourer,

SAMUEL C. DAMON.

To the Secretary of the National Temperance Society.

THE DRUNKARD'S CHILDREN.

Those who are acquainted with the last productions of George Cruikshank's pencil, which he put forth under the title of *The Bottle*, (and who has not dwelt with painful interest over those harrowing and truthful scenes?) will have been prepared for this "sequel." The inevitable consequence of drunkenness in the head of a family is the ruin of its younger branches. Whatever may befall the infatuated victim of the "bottle," he may safely calculate that his sins will be visited on his family from generation to generation, in the first instance, and on society at large in the next. The pernicious and debasing example must soon tell on the young ones, who, deprived of their accustomed support, and untended by their parents, seek not the fold of the Great Shepherd and Saviour, but repair to the gin-shop and gambling night-house for that recreation which is denied them at home. At length their ill-fated parent sinks into madness, almost a happy release; and though the hideous spectacle may at first not be without effect on the tender susceptibility of youth, and some good impression may be produced by that appalling example, and though many good intentions may have been formed, for lack of soil and cultivation the seed perishes, the jeer of ridicule puts a speedy termination to a conflict which was alike unequal between impulse and passion; and both boy and girl, "neglected by their parents, educated only in the streets, and falling into the hands of wretches who live upon the vices of others, are led to the gin-shop, to drink at that fountain which nourishes every species of crime." In the plate to which this description is attached, we see the "beginning of the end" which will soon overtake the infatuated creatures. We mark the vulgar slang of the youth, as, aided by the example of a most unmistakable-looking woman, whose calling is apparent, even though her face is not, he beckons on his sister to her ruin. There she stands, not quite honest or scrupulous, and yet not quite a wretch, doubting whether she shall put the poison to her lips; and yet not undismayed by the fallen creatures around her, who are portrayed with life-like reality, from the drivelling dotard, to the squalling infant, to whom its mother is administering a drop of "something short," just to quiet it. The next scene is "The Kidleywink," a low dirty beer-shop, where the boy-thief squanders and gambles away his ill-gotten gains, among the lowest of both sexes—a scene to which Ferdinand's exclamation may be applied, for truly it seems that

"Hell is empty, and all the devils here;"

Nor is the girl now so reserved as at first. The step "from the gin-shop to the dancing-rooms," is a short but fearful one; and here again her evil genius—he who ought to protect her mind and guard her person from pollution—stands by a willing admirer, as she "threads the mazy dance" with a suspicious-looking "gent," in a white coat.

The original of the scene here depicted we fear may be witnessed every night at those abominable places with which the metropolis has recently teemed—places where, under the specious pretence of "classic representations" and "balls," the foulest treason is plotted and perfected against public morality. We are not surprised, therefore, to behold the brother, in Plate IV., arrested in the course of crime and handed over to the police, who have tracked him, after the commission of a desperate robbery," to a "three-penny lodging-house." In this scene the artist has exceeded himself in a style of which he is the master, and which he has made familiar to the public in his illustrations to some recent works of fiction. We allude to that wondrous effect, so strikingly introduced by Rembrandt, in "The Woman taken in Adultery;" and in "The Birth of our Saviour." In the print now before us, the effect of the dark lantern is quite magical—the countenance of the disturbed and frightened negro is wonderfully alive to the dangerous proximity of the minister of justice, and looks as though the owner had himself been engaged in some "dark and midnight" tragedy. The transition from the police to the dock is natural, or, as Mr. Cruikshank expresses it, "from the bar of the gin-shop to the bar of the Old Bailey is but one step." The fifth plate represents that well-known court, and we may say the well-known features of that court. There we see the "bar," little heeding how much of real feeling there may be beneath the assumed indifference of the male culprit, or of shame in the hidden features of the poor girl who stands beside him, a suspected partner in his felonious practices. There also we see the jury; some intent on their notes, others disputing on a point in the evidence, and others again hanging on the lips of the judge, as he sums up the case against the two prisoners, and mildly echoes the arguments used by the girl's counsel, to show that she was not "art and part" in her brother's crime, but only lent herself perhaps to shield him from justice, by assuming a greater knowledge of the transaction than she really possessed. In all this scene there seems but one benevolent bald-headed gentleman, who, gazing narrowly on the dock, is thoroughly satisfied that she is utterly ignorant of her brother's offence. Suddenly the die is cast. "We find the boy guilty, and acquit the girl," says the foreman—"a very sound distinction," remarks the judge, as the distracted creature falls senseless into the turnkey's arms, and is borne, all unconscious, from that dread spot, at which another victim is soon placed. The boy is removed to prison, but he is not left alone. His sister visits him, and that touching scene is vividly depicted in No VI. "The brother and sister part for ever in this world," says the author, and they seem to feel that their opportunities are few indeed. In that moment of agony, when the gaoler beckons the visitor to withdraw, there steals across the wretched convict's features a dazzling flash of times gone by, and he shudders as he thinks of what he was, and is, and might have been, but for that cursed drink—drink. The clenched fist betokens the fearful struggle that is raging within his heart, and his countenance shows that even now he is the victim of deep-rooted disease, the

offspring of dissipation and exposure. We are not, therefore, surprised when we behold him (in Plate VII.) stretched, pale and emaciated, on the truckle-bed in the *Justitia* hulk, with uplifted hands, invoking mercy from that Being whom his tongue has seldom invoked save in blaspheming mockery. The good chaplain steals from the bed, book in hand, with averted face, indicative of pain and distrust—and well he may, good man, for who can place any reliance on a convict's death-bed repentance? But what next? The last sad scene of all—the death of the girl—miserable wretch! "The maniac father and the convict brother are gone. The poor girl, homeless, friendless, deserted, destitute, and gin mad, commits self-murder." It requires no stretch of imagination to track her faltering steps on that sad night when she bade adieu to her guilty but still beloved brother—that brother who had been so instrumental to her ruin—but to whom she still clung with all the feeling that her ruined heart was capable of entertaining. Where shall she gain a night's shelter!—where look for a bed? Echo answers "where." She has no home, nor a penny in her pocket. She begs, and is unsuccessful—she is told to go to the union. Desperate, she goes to the gin-shop where she commenced her career of vice, and solicits a glass of gin. Tired and weary, pale and ghastly, she excites the pity even of the tapster, who stealthily does good for once in his life, and gives her a shilling for "auld lang syne." Inspired, we might say maddened, by the liquor thus produced, she rushes out, and gaining the bridge with rapid strides, she mounts the parapet. She halts a moment, undecided—a passer-by suspects her object and clutches at her shawl—too late, too late—the attempts to thwart her add fresh strength to her nerves—she springs over the parapet, and madly clasping her hands over her frenzied temples, she descends like the plummet, with a fearful rushing sound, to the waters below; and ere many seconds are sped, ere the passer-by can point out the spot whence she assayed the leap, her lifeless corpse is hurried under countless barges, and vain are all attempts to reclaim it, till the greedy tide "gives back the dead" at its own time and pleasure. This fearful catastrophe of this sad story is told by the artist in a most speaking way, and forms one of the most striking of the whole series—which possesses the rare merit of being quite as good as its predecessor. We doubt not that, from the extreme cheapness of the whole, they will both find their way into the poor man's cottage, where they may warn him from the village ale-house, as they cannot fail to do in London with regard to the gin-palace. We, therefore, earnestly recommend the dissemination of these moral lessons among those humbler classes, the members of which are more obnoxious to the evils intended to be portrayed and checked by the artist, whose great pride it must be that in the prosecution of his art he has administered to morals, by portraying a seductive weakness in its proper colours—those of hideous sin.—*Morning Chronicle*.

THE TEMPERANCE REFORMATION—ITS CONNEXION WITH THE POLITICAL RIGHTS OF THE PEOPLE.

The movement having a prior claim upon our attention, because it strikes at the root of most of our domestic as well as social evils, is that carried on for the promotion of the temperance cause. Among the higher and more educated classes, it has never been fully considered in any of its bear-

ings upon the national prosperity, and scarcely among its own advocates has it been felt in all its relations. It is true that it has been glowingly pourtrayed, as an instrumentality in restoring the lost and raising the fallen, in rescuing those in peril, in promoting individual happiness, and in bringing back joy to the sad and cheerless family circle. Thousands of men lost to connexions, religion, and hope, have been given back to all. On this theme we do not propose to dilate, as every temperance platform and periodical proclaim the glad tidings to the abandoned and the lost. We regard it as more within our province to show it in another, and as we take it, a still more important aspect; in its relations to the moral and social improvement of the people, and to the political welfare of the state. It cannot be long before its consideration will be included as a leading topic in popular discussions on political economy. We shall in the mean time, urge with every power and earnestness we can command, its claims upon the philanthropist, the christian, the educator, and the politician; feeling convinced that the more it is discussed in a spirit of candour, the more will it be found identified with the best hopes of the nation, and the true prosperity of the working classes.

In the first instance, it may be regarded as an agent in elevating the character of the industrious classes. What do we see around; masses of men sunk in poverty and debasement, and the drinking habits associated with their degradation. No policy, however enlightened, no legislation, however good, can benefit such a class. The work must be their own—must begin by an abandonment of drink. The statistics of poverty, crime, and insanity, have again and again shown the fearful amount of depravity produced by the insatiable love of drink, which is the curse of our population, and which, more than any other cause, tends to their demoralization. We can entertain no hope so long as this evil remains—it prevents the labour of the reformer ensuring its promised end—and the educator sinks down in all but despair before the mischief it induces. No institutions can make men free who are debased in mind. Freedom implies something nobler than the mere possession of immunities and franchises. No extension of privilege—no recognition of right—can improve a race of men who are slaves to their own vices. No cause has stood more in the way of improvement than the vice of drinking. It has degraded the English workman. Under the dominion of tyrant custom, he perpetrates a fouler wrong on his fellow-workmen by his maintenance of many of the drinking usages, than any government could dare to inflict, and with all his clamour for liberty, he sinks into submission under this rule. His means are wasted, his character injured, his heart depraved. No man is so thoroughly a slave as he who is enslaved by his own appetites and passions.

We cannot point to a more striking example of the evils of drinking than that afforded by our elections. Well may good men pause before they consent to enlarge the franchise, when they see the wholesale corruption practised on these occasions. The mere trafficking politician—the man who purchases suffrages that he may sell constituencies—has a ready market. And what high honour can actuate a man, who is conscious that he owes his seat to means so base. Electors and non-electors are bought by drink or money, and thus the very fountains of society are corrupted. It induces a prostration of mind, and an abjectness of spirit. How can it be expected that a parliament can be good or pure, elected by such means; and by what

right can a constituency complain who knows that its representative has had to draw largely upon his resources to find gold and drink for the men whose interests he is sent to represent? Is it to be wondered at that he occasionally, nay, generally seeks to promote his own? Is it not calculated to poison the very nature of that intercourse which ought to subsist betwixt the represented and the representative? The feeling induced by this practice extends through every ramification of the body politic, and must carry its pernicious influence, even into the domestic circle, polluting the most sacred relations of life. It is a duty, then, while seeking an alteration in our representative system, that we should labour to make the people place a due regard upon the charge committed to them. They must be taught to regard the vote as a trust reposed in their hands, to be discharged for the good of their country, and not as an article of merchandize to be sold to the highest bidder.

There is another important view of this great subject. The waste of individual means and national wealth in the manufacture and purchase of this pernicious luxury. It is worse than money wasted—it purchases misery, degradation, destitution, and crime. We sow the wind and reap the whirlwind. A sum of £65,000,000, an amount greater than the entire revenue of the country, is spent in intoxicating drinks. Can a nation be otherwise than poor which is spending its available means in so profligate a manner? God has blessed us with enough, and to spare. We convert his good gifts into poison, and then impiously complain of bad harvests and unproductive seasons. We cannot now pause to ask what could be done with this immense sum if it was spent in procuring the necessaries of life for our people, or in carrying out the various schemes of practical benevolence which are the glory and the pride of our time. Our people want education—here is the means! We want employment for the population—what would this do if turned into the channels of useful industry! Nay, the working classes cry out about injustice. They spend £26,000,000 per annum in beer and spirits. Let us see whether they have not the power to improve their own condition, and to give activity to every field of manufacturing labour. A glance at this topic will shew what power rests in the hands of the population, if it is properly and wisely used. We have long been satisfied that no government can do for the people what they can do for themselves, by the abolition of the drinking-system.—*Standard of Freedom.*

Doings of Strong Drink.

AWFUL EVENT.—A circumstance occurred on Wednesday night lately, so appalling in its nature, and so calculated to inspire the mind with feelings of wholesome terror, that it is advisable the entire case should be detailed unabbreviated. Every particular transpired exactly as follows:—George Shaw, of Lane End, Holmfirth, aged forty-five, or thereabouts, a wheelwright, having a wife and three children, the youngest ten years old, after transacting some business in the adjacent village of Nether Tong, called at an inn there, kept by Mr. John Bates, on the evening of Wednesday. He was supplied with refreshments, but did not exceed in his potations the bounds of moderation (?). Amongst the guests there was present one Richard Wood, proprietor of a public garden at Fearnought, Holmfirth, and with him Shaw (ever a petulant

irascible character) picked a quarrel on some slight pretence. The altercation between the two men was running very high, when suddenly Shaw, who was a tall athletic man, rose up, and swore by his Maker, he would send Wood to immediate and everlasting perdition, by placing him bodily on the fire then blazing on the hearth. To execute this diabolical threat, Shaw seized his intended victim before he could be prevented, and, with another horrible oath, was lifting him from his seat, when suddenly his hold relaxed—he fell heavily to the earth—and on being raised, *the man of blasphemy was dead!* The body was afterwards carried to an upper room, there to await a coroner's inquest.—*Leeds Intelligencer.*

DEATH IN THE QUEEN'S BENCH PRISON.—An inquest was held in the above prison on Monday, on the body of Capt. W. C. Clayton, aged 25, who died of *delirium tremens*, caused by drinking brandy.—Verdict accordingly.—*Bristol Advertiser.*

EFFECTS OF STRONG DRINK.—At the Mansion-house Police-court, on the same day, a master baker was charged with having attempted to commit suicide. It appeared from the evidence of Musard, a Horsleydown waterman, that he and another waterman, having heard a splash in the river, soon observed the defendant floating through the second arch of London-bridge. They picked him up and carried him to the Swan public-house, from whence he was conveyed to Guy's Hospital. They believed the act was the consequence of intoxication. The surgeon said the man was drunk at the time. Upon his person were found in a bag, £14. 10s. in gold, £1. 4s. 2d. in silver, and some halfpence, with which he had intended to go to make a purchase of flour in Mark-lane.—The Lord Mayor (to the defendant, who appeared to be in a state of complete astonishment:—) Well, sir, what account do you give of this attempt upon your own life?—The defendant: I really cannot give any account of it at all. I must have been mad drunk to do what it appears I have done. I have as good and comfortable a home as any man can have, and I am a man of the most sober and industrious habits, but if I take any strong drink I am quite a madman.—The Lord Mayor: Are you a married man? Defendant: I have been married exactly nine weeks.—The Lord Mayor: Have you had any quarrel with your wife or her family? Defendant: Not the least. No man can be happier in domestic circumstances than I am. I never knew, nor had the most distant idea, that I had jumped over the bridge until I recovered my senses. I am quite unconscious of having made any attempt of the kind.—The defendant's wife corroborated the statement of her husband as to his sober and quiet habits; after which the defendant declared that he never again should yield to any persuasion to touch strong liquor, and he felt most grateful to those who had saved his life, and would willingly and liberally reward them.—*Standard of Freedom.*

CAUTION TO DRUNKARDS.—On Sunday evening last, a man named George Foulson, an engineer at a factory at Hyde, having drank during the day a gill of rum, and other liquors, brought on *delirium tremens*, and died in a state of raging madness.—*Manchester Examiner.*

INTOXICATION AND CRIME.—On Thursday, the 6th, the dead body of a woman was found in her own house, Split Close, Greenock. It appears that having come in late on that evening intoxicated, William Walker, her husband, who is a coal-heaver

by trade, asked her to attend to one of their children, when she immediately snatched up some instrument and struck him on the leg. He then hit her with his fist and she fell down. In fifteen minutes she was a corpse. Walker immediately absconded, threatening to drown himself, and has not since been heard of. She has left five young children.—*Standard of Freedom.*

A DROP OF DRINK! (?)—William Newman, aged 53, late a waiter at Beaufort Arms, Monmouth, was charged with having on the 20th of May, at the Borough, stolen money, the property of Charles Evans, his master. The prisoner, who presented a very respectable appearance, and who appeared much agitated and distressed, and conscious of his degraded position, pleaded guilty. He was recommended to mercy by the prosecutor, both on account of his age and his previous good character; and the prisoner called a gentleman named Clifford, as a witness to character. He said a drop of drink was the cause of this offence. He was feelingly addressed by the Chairman, and sentenced to two months' imprisonment.—*Monmouth Quarter Sessions.*

SAD EFFECTS OF INTOXICATION.—At the Southwark Police-court, on Tuesday, Ellen Merritt, a middle-aged female, was placed in the dock before Mr. Cottingham, charged with wilfully murdering Thomas Winter, a man with whom she formerly cohabited. At the inquest held on the deceased, a verdict of accidental death had been returned; but after a full investigation of the case yesterday, the magistrate expressed his surprise at such a termination, and committed the prisoner for trial on a charge of wilful murder. It appeared that the prisoner at the time she inflicted the blow on the deceased, was intoxicated, and the quarrel between them arose at their residence in London Street, Southwark, on the night of the 24th ult.—*Standard of Freedom.*

DEPLORABLE DEATH.—On Saturday, the Rev. E. Spencer, a relative of Earl Spencer, was found dead in the arch under the Adelphi. Deceased died of the effects of drunkenness. He was friendless and pennyless.—*Bristol Advertiser.*

DISGRACEFUL ASSAULT.—Yesterday, at the Gorbals Police-court, a ship-rigger, named Wilson, was charged with committing a reckless and unprovoked assault upon a little child, while in Centre Street, on Tuesday afternoon. On the day in question, Wilson, who was considerably the worse of liquor, was going along Centre Street, in company with one or two companions, in a similar condition with himself, when he stumbled on a water-stoup, standing on the street. In a moment of drunken passion, he lifted up the vessel, and threw it from him with considerable violence, against a little child named Mc'Connell, who was playing on the street. The blow knocked down the child, and it fell with great force on the pavement, by which its head was severely cut and bruised. The street was in an uproar in a moment, and the drunken and reckless offender hurried off to the Gorbals Police-office. From the aggravated nature of the circumstances, the sitting magistrate inflicted a fine of two guineas; failing payment, thirty days' imprisonment. The fine was paid.—*North British Mail.*

SUFFOCATION.—An inquest was held yesterday, at Bedminster, on the body of John Osborne, a milkman, who after retiring to rest in a drunken state, on Wednesday night, was found dead, with his head on the floor, his feet remaining in bed. The jury returned a verdict, that the deceased was suffocated.—*Mercury, July 15th.*

National Temperance Society.

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Public Meetings, Progress, &c.

MR. THOMAS WHITTAKER.

(To the Editor of the *National Temperance Chronicle*.)

DEAR SIR,—Since my last quarterly report I have had additional proof that teetotalism is ascending. The tide of public opinion is veering round to the temperance cause. I never experienced more universal sympathy—never laboured with more delight. High and low, rich and poor, stretch out to me the right hand of fellowship. The meetings, with few exceptions, have been large, in some cases overflowing, and the number of signatures cheering.

My subscription list will give some evidence of my private labours and success, while at the same time it proves that the people are prepared and willing to sustain a systematic and well directed effort to rouse public opinion, and enforce temperance truths. As you have already had a condensed report of the meetings I attended for the first two months of the present quarter, I will simply enumerate those I have attended during the last five weeks; three in Cockermouth, two in Whitehaven, one at Grey Southen, one at Maryport, eight in Newcastle, five in Sunderland, one in Stockton, two in Darlington, two at Shotley Bridge, one at Ingot, and two in Gateshead. It will be seen that I have addressed twenty-eight public meetings, in addition to which I have made not fewer than 200 private calls on behalf of the society.

The machinery of the temperance cause in Newcastle is as complete and in as good working order as in any town with which I am acquainted. We have a parent, or *old men's* society, as the *young ladies* are pleased to call it. The leaders of this so-

ciety have stood like the anvil to the stroke. These men became teetotalers when the chicken-hearted quailed, and for fear of the cross swore they knew not the truth. All honour to the *old* men of Newcastle, they have weathered many a storm, and brought life and salvation to hundreds in the far north. *These are the friends of my youth*, and, excepting a few who have died in the harness, those who rallied round me on my first visit to the north to the present day give a certain sound.

We have also got a ladies' society, through whose influence and exertions (mainly) a temperance town missionary, in the person of Mr. Buchanan, is employed. Mr. B. does the work in a most effectual and satisfactory manner; he is the continual dropping of water on the stone, and is honoured and beloved.

We have also a Young Men's Society, which just now is perhaps doing more than either of the others. Many of these young men were mere boys, taking the pledge by consent of their parents, twelve years ago; they are now respectable young men doing a good business, teachers, secretaries, superintendants in Sunday schools, and exerting an influence for good on the whole population.

The temperance society in Newcastle stands high, and commands the respect of all classes. There is no church that has not felt its influence, nor street in which its triumphs have not been witnessed. The pulpit has been purified, the press profited, and the public house put to shame.

In Sunderland, we have got 5000 teetotalers, and a large and respectable committee. I had the use of four large chapels and the Seaman's Hall for my meetings. At some future time I will give a few facts connected with this place, but for the present must pass on. At Stockton I met with a warm reception, but as I had not more than a few hours to spend in the town, I had not the opportunity of making many calls. In Darlington, my heart was gladdened by meeting many old and devoted friends. There are some good men and true here. We had two capital meetings in the New Baptist Chapel; the first was presided over by the Rev. D. Adams, minister of the chapel, and one of the oldest and best teetotalers in the country; the second was presided over by John Fothergill, Esq., Surgeon. Mr. Fothergill was one of the first, if not the first, medical man, who publicly allied himself with the temperance society in this country. The names of Fothergill, Higginbotham, Mudge, and Beaumont have been a tower of strength to the temperance advocate, when medical men were more influenced by custom and prejudice than by truth and honesty.

In Shotley Bridge the enemy has made some inroads into our camp, and we seem to have retreated for a time. Some of the national guard have refused to fight! while others of them have actually gone over to the enemy!! But plans are in progress for bombarding the citadel—a good friend has furnished me with a little ammunition, with a promise of more if it should be needed;—I endeavoured to strengthen the things that remain, and told them I would come again. As our friend Paxton Hood has it,

"It will never do to give up so."

In these revolutionary times we must not stick at trifles. Blow up the barricades; plant the guns; erect the standard; arrest the people; paralyze the publicans; and preach liberty to the captive, and the opening of the prison doors to them that are bound. The men who are earning from £3 to £6 per week at Derwent Iron Works, in this neigh-

bourhood, must not be pilched and robbed, their wives beggared, and their children pauperised, without an effort to rescue them. If some of those from whom we had expected better things have turned recreants, even in Shotley Bridge, notwithstanding the tide of intemperance has burst in upon them, and the Church of God become a wreck, we have reserved to us a few men who refuse to bow the knee, and I trust it will not be said of these, "Died Abner as a fool died," but that they died whilst defending their country and their homes from a curse, which of all the curses is the greatest; and should the Philistines be permitted for a time to conquer, they will, like Samson of old, slay more at their death than they have done during their life. In Gateshead, the two meetings were held in the open air, they were large, orderly, and effective. Public opinion would execrate the man who dared to insult or annoy us. I may say that the newspaper press in the North of England is quite disposed to help us; and there are very few newspapers in these parts that do not number a teetotaler either amongst their editors or proprietors. The signs of the times are with us. Yours faithfully,

T. WHITTAKER.

MR. JABEZ INWARDS.

(Extract from Letter.)

On June 12th, I attended a temperance festival at Elvaston, it is a small place, but the head gardener of Lord Herrington is a staunch teetotaler, and is doing much good in the village and neighbourhood. On the 13th, there was an excellent tea-party in the British School, Derby, and afterwards a public meeting. Several signatures were obtained. Another meeting was held on the following night. On the 15th, a meeting in the Wesleyan School, Borrowash; there was a great attendance, and several signatures. 16th, held a meeting at Aston, in a large room, belonging to a public house, the place was crowded. It was the first time a temperance meeting had been held in the village, and the people gladly received the truth. Thus while some school rooms are closed against us, and many chapels, a publican, without any charge, lends the use of his room. On the 26th, 27th and 28th, I held three overflowing meetings, in the town hall of Middlesborough. It was the anniversary of their society. It is a new and important town, and I scarcely ever met with more active and zealous teetotalers. Nearly fifty signed the pledge. On the 29th and 30th, held two meetings in the beautiful little village of Ayton, at which place there is a large agricultural school, conducted on the principles of Friends. All the children attended the lectures. They were most excellent meetings in reference to number and respectability. Monday, July 3rd, I travelled to Gringley-on-the-Hill, a beautiful place in Nottinghamshire. In this place, I gave three lectures, on Monday, Tuesday and Wednesday. On the Monday, about 700 partook of tea under a large booth; and in the evening I had the pleasure of speaking to more than a thousand individuals who had come from the surrounding country to mingle with their friends. This evening (the 8th) I lecture in Dowster. During the last fortnight, I have delivered ten lectures, and travelled nearly 500 miles, thanks to the Railroads. During the last year, I have delivered about 200 lectures, and generally to crowded assemblies. Hundreds have signed the pledge, and I rejoice to know that my labour has not been in vain.

REV. A. W. HERITAGE.

(Extract from Letter.)

I have attended eight meetings at St. Helier's, and two at St. Catherine's Bay in the Island of Jersey. The season of the year prevented many persons from attending the different meetings, but a lively interest is taken by the friends of temperance in the objects of my visit. At the close of one of my meetings in *Guernsey*, a publican of intemperate habits ascended the platform and publicly signed the pledge. After devoting a month's time to the advocacy in the Channel Islands, and making extensive observation, on the general habits and local circumstances of the population, it is my opinion that such a peculiar combination of causes rendering the advocacy of teetotalism necessary cannot be found in any other provincial locality. The unfortunate cheapness of ardent spirits and wines, places the intoxicating cup within the reach of all. This circumstance taken in connexion with the notorious fact, that many persons of dissipated habits whose pecuniary embarrassments render a removal from England to these islands desirable, will in some measure account for the extensive spread of intemperance. The number of half-pay officers on the island, and I hope not to give offence by adding, the *military spirit* of the inhabitants, contribute to the sad results every where visible.

But a most important and interesting feature in the operations of the temperance societies in these islands, arises from the fact, that the men employed upon the fortifications and other Government works, are for the most part strictly moderate and willing to attend our meetings, while some few have signed the pledge. It is but just to add, that the foremen on these works give us their countenance as far as persons not practising teetotalism can be expected to do. They will announce the meetings, provide us a place in which to meet and sometimes favour us with their presence.

In the Channel Islands, there are extensive Government works going on, and to prevent the workmen from contracting intemperate habits, towards the formation of which there are so many facilities, appears of the greatest importance.

LONDON.

PROGRESS OF TEMPERANCE.

Pell Street, Ratcliff Highway.—The first of a series of weekly meetings in furtherance of the abstinence cause, was held on Tuesday evening, 20th June, in Caledonian Chapel, Pell Street. On that occasion, Mr. Hudson, Secretary to the National Temperance Society, delivered, by request, a lecture on the Extent, the Causes, and the Cure of Intemperance. The audience, which was numerous and respectable, listened with marked interest throughout to the able and conclusive statements of the lecturer, and testified their sympathy with his views by frequent and enthusiastic applause. At the close, the thanks of the meeting were, on the suggestion of the chairman, awarded in a very cordial manner to Mr. Hudson for the lecture which he had delivered, and the hope is entertained that he may be able, before long, to re-visit this locality, which, at least as much as any other of the Metropolitan districts, needs the labours of the temperance advocate. Several names were admitted to the total abstinence pledge at the close of the proceedings, and the promoters of the movement in the Pell Street neighbourhood feel much encouraged by the auspicious commencement which has been made by the visit of Mr. Hudson.

FITZROY ASSOCIATION.

On Tuesday evening, the 20th ult., a crowded meeting gathered at the Hall, Portland Street, to hear addresses from Mr. J. H. Esterbrooke, and the Rev. W. Reid of Edinburgh, President of the Scottish Temperance League. Mr. George Miller, Treasurer, occupied the chair, and delivered a suitable introductory address. Mr. Reid addressed the meeting at great length, on the several important bearings of the temperance cause. This association took its annual aquatic excursion, on the 26th of June. The party consisting of about 600, were conveyed in the *Comet* steamer to Southend, where the company disembarked, and enjoyed themselves each after his own taste. A temperance meeting was held on the Common, which was addressed by Messrs. King, Draper, Dean, Ure, Campbell, Gawthorpe, Tritton, Davies, Hodgson and Richardson. The company returned to town at an early hour.

ANNIVERSARY OF THE SCOTTISH TEMPERANCE LEAGUE.

SERMONS.—On Sunday, July 9th, sermons were preached in the Barony and St. Andrew's Churches, by the Rev. Thomas C. Wilson, of Dundek; in Lauriston Free Church and Erskine Church, by the Rev. W. B. Clark, of Dumfries; in Nile-street, and West George-street Chapels, by the Rev. Alexander Hannay, of Dundee; in the New City Hall and Gillespie Church, by the Rev. Francis Johnstone, of Edinburgh; in Hope-street Chapel, by the Rev. James Paterson; and in East Regent-street Congregational Chapel, by the Rev. William Scott. Nearly all the services were well attended, and some of them were crowded; and it is believed that this mode of promoting the temperance movement will prove exceedingly effective. Never, on any former occasion, were the doctrines of abstinence propounded in the hearing of so many of the citizens of Glasgow at one time.

PUBLIC MEETING.—On Monday night the annual public meeting of the League was held in the Rev. Dr. King's Church, North Albion-street. In the unavoidable absence of Bailie Robert Smith, John Dunlop, Esq. of London, was unanimously called to the chair. There were present the Rev. T. C. Wilson of Dundek; the Rev. Ebenezer Syme, Glasgow; the Rev. John Kirk, of Edinburgh; the Rev. W. B. Clark, of Dumfries; the Rev. William Reid, of Edinburgh; the Rev. C. J. Kennedy; Rev. Robert Simpson; James Mitchell, Esq. of Lochside; Alexander Linton, Esq., Surgeon, R.N., Aberdeen; John Davie, Esq., merchant, Dunfermline; Messrs. William Logan and James Stirling, agents of the League, William Service, jun., and John McGavin, A. H. McLean, John Jackson, James McKenna, William Crawford, George Gallie, Thomas Brown, James Winning, of Paisley; W. C. Gregory, of Edinburgh; John Murray, of Bowling Bay; John Moffatt, of Rochdale, &c., &c.

Eloquent speeches were delivered by the Rev. T. C. Wilson, Mr. J. Mitchell, Rev. Mr. Syme, Alexander Linton, Esq., Surgeon, R.N., Rev. John Kirk, Rev. Mr. Clark, Rev. William Reid, Mr. John Davie, Mr. William Service, and Mr. Robert Rae, Secretary of the Scottish League.

PUBLIC BREAKFAST.—At eight o'clock on Tuesday morning, about fifty of the members and friends of the Scottish Temperance League breakfasted together in the Eagle Hotel, Maxwell-street, Glasgow. The chair was occupied by the Rev. John Kirk, of Edinburgh, and John Dunlop, Esq., of London discharged the duties of croupier. The

meeting consisted of the leading friends of the temperance cause in Glasgow, with a number of their coadjutors from different parts of the country. The Rev. Thomas C. Wilson, of Dunkeld, asked a blessing; and after the company had partaken of the sumptuous entertainment provided by Mr. Graham, an animated conversation took place on various important topics, and the meeting broke up shortly after ten o'clock.

MEETING OF MEMBERS.—At eleven o'clock, the members of the League assembled in the Eagle Hotel, for the transaction of the usual business of the annual meeting. The Rev. William Reid, of Edinburgh took the chair, and the Rev. W. B. Clark, of Dumfries, implored the Divine blessing on the proceedings.

The Chairman introduced the business by a few appropriate remarks, and called upon Mr. Robert Rae, Secretary, to read the Report of the Executive Committee.

The Report stated that the meeting had been deferred three months beyond the usual time, to meet the wishes of a number of country friends, who found it inconvenient to travel during the season of the year at which the meetings were formerly held, and the Report would therefore extend over a period of fifteen months. In connexion with the advocacy department, Mr. William Logan, Commissioner of the League, had been collecting information, stirring up and re-organising societies and committees, &c., since June, 1847, and his efforts had been very successful, particularly in connexion with the juvenile movement. Mr. James Stirling had made a six months' tour through the north of Scotland, and had succeeded in re-establishing many defunct societies. He had also spent three months in Ayr and Dumfries shires, where his labours were highly appreciated and eminently useful. Mr. Edward Grubb had delivered lectures on the literary and scientific aspect of the question in many of the principal towns of Scotland; and Mr. John Dyer, of Northampton, had lectured on the accordance of abstinence with chemical and physiological science, at a considerable number of places. In addition to the labours of the agents of the League, important service had been rendered to the cause by a number of gentlemen resident in Glasgow and elsewhere, who had delivered lectures, preached sermons, and addressed soirées. The publication department had occupied a great deal of the time of the Executive Committee. *The Scottish Temperance Review* had an average circulation of 2,400 copies monthly. *The Adviser* had circulated to the extent of 12,500 each month, and upwards of 1,000,000 pages of tracts of various kinds had been sold, making an aggregate circulation of four and a half millions of pages of tracts and periodicals.

This was succeeded by a general conference of the adherents to abstinence principles from different quarters of the kingdom; and the whole was appropriately brought to a close by a juvenile demonstration.

HOUGHTON, HUNTS.

ANNUAL TEMPERANCE FESTIVAL.—The annual festival of the Temperance Society was held at this place, on Tuesday, the 11th of July. The weather being exceedingly fine, a large number of visitors availed themselves of the opportunity of spending an afternoon at this pleasant village; and the company was further augmented by the arrival of upwards of a 100 persons from Huntingdon and Godmanchester, who came and returned by a special

train, which stopped at Houghton for their accommodation. An excellent tea was prepared, to which about 1300 persons sat down, in a large tent belonging to P. Brown, Esq., and considering the great number who were present, the arrangements certainly reflected great credit on the managers; every effort being made for the satisfaction of the company, who appeared highly to enjoy themselves. The afternoon was enlivened by the presence of an excellent band, from Huntingdon, which played at frequent intervals during the proceedings.

The public meeting, which commenced about half-past seven o'clock, was opened by J. Longland Ekins, Esq., of Woodhurst, being called to the chair, who immediately introduced to the meeting, E. P. Hood, Esq., of York, which gentleman, after a few words, proceeded to give the audience a few temperance songs, which consisted of pleasant rhymes, expressive of temperance principles, and adapted to popular airs. The meeting appeared highly entertained, and joined in the chorus with much readiness. Mr. Hood explained that these songs had a moral tendency, and were calculated to subvert the objection so often raised against the temperance movement, that it is anti-social in its character. He observed that the influence of song had been long enough devoted to intemperance and vice, and recommended its being enlisted on the side of truth and sobriety, when its harmonizing and cheering effects would be discovered.

Mr. J. ADDLESHAW, Agent to the West Norfolk Association, next addressed the meeting in a profoundly argumentative and very interesting speech, in which he shewed the baneful effects of intemperance on the working-classes, and that this monster evil was at the root of the greater part of the poverty and misery to be found in the country. Some people contended that the sole cause of these evils was improper legislation, but which he denied. Admitting, however, such to be the case, was not intemperance the foundation of corrupt legislation. In many cases the way to the House of Commons was over the beer barrel. Let temperance be established in the country, and the qualification for a member of parliament would no longer be plenty of drink to give to the voters, but real moral and intellectual worth. He displayed the comfort and happiness which the principle of total abstinence had caused where it was practised, and asserted that the object of the temperance movement was to utterly destroy intemperance in every shape, and to promote the moral good of humanity.

Mr. Hood again rose, and delighted the meeting by a most impressive and earnest address, delivered in a masterly style. His beautiful illustrations and powerful appeals were listened to with enthusiasm, and at the conclusion, he was greeted with tremendous applause from all parts of the meeting. In the course of the evening, he entertained the company by several new temperance melodies, and the proceedings did not terminate till a rather late hour. The occasion will not be readily forgotten by those who were present, and the effects of such a pleasant and sociable demonstration on the minds of the public must be beneficial.

OXFORDSHIRE.

Very interesting meetings have recently been held in this county (during a visit by Mr. Claridge,) at Banbury, Bloxham, and Milcombe. Great interest was excited, and signatures to the pledge obtained. The meeting at each place was well attended.

DEVIZES.

TEMPERANCE WHITSUNTIDE FESTIVAL. — On Tuesday evening, the annual Whitsuntide Festival of the Devizes Temperance Society was held at the Town Hall. The talented Dr. Carr, of Birmingham, and Josiah Hunt, a member of the Society of Friends, from Gloucestershire, were present. About 200 persons sat down to tea, the arrangements for which were made with the utmost liberality and precision. In the orchestra was a full and efficient choir, who performed several vocal pieces during the evening.

After tea, the President, G. W. ANSTIE, Esq., gave an introductory address on the nature, the prospects, and the difficulties of the temperance cause. The two principal drawbacks he considered to be,—the indifference of religious professors; and the insufficient means in operation to enlist the young in the ranks of total abstinence. He showed the peculiar calls which this movement had upon the countenance and support of all religious men; and trusted its claims would soon be felt by those who of all others most anxiously desired the happiness of the whole world—he referred to the members of the Christian church.

After Mr. ANSTIE, Mr. HUNT addressed the meeting. His remarks were expressive of the feelings of a mind deeply imbued with the holy principles he advocated. There was an honesty of purpose, and a sincerity of aim apparent in every sentence uttered by this straightforward and unassuming man. Several of the facts related were of an affecting nature; and altogether this effort of Mr. Hunt's to "diminish the great mountain of human misery, and to increase the small heap of human happiness," bade fair to be a successful, as it was a well-directed one.

Dr. CARR followed, in a scientific address of great length, upon the effects of alcohol on the human system, and concluded by giving an earnest exhortation to his audience to weigh the facts of the case fairly in their minds, and to decide according to their better judgment, between the system of drinking and that of total abstinence. He sat down amid great applause.

Mr. STAPLES of Urchfont then proposed, and Mr. MACK seconded, a vote of thanks to Messrs. Hunt and Carr for their attendance and excellent addresses, which motion was carried by acclamation and briefly acknowledged.

A vote of thanks to the Mayor was also carried, on the motion of Mr. Fox and Mr. Sinclair.

It was announced, to the great satisfaction of all present, that Dr. Carr had consented to visit the town again on Thursday week, June 22nd, to resume the subject he had now so well begun: the announcement was enthusiastically received.—*Abridged from the Wilts Independent.*

GILLINGHAM.

On the evenings of Tuesday and Wednesday the 21st and 22nd of June, we were favoured with a visit from D. Carr, Esq., M.D., of Birmingham, who delivered two lectures in the Temperance Hall on the scientific truth of teetotalism; endeavouring by his arguments to remove false impressions, by showing that it is based on the principles of chemistry, and that it is eminently conducive to the healthy functions of the human frame. The lectures were numerous and respectfully attended, and the audiences were highly gratified with the opportunity thus afforded them for obtaining more

correct information in reference to the principles of total abstinence from alcoholic beverages.

EDWARD NEAVE.

HARWICH.

DEAR SIR,—I am happy to inform you that the cause has received a fresh impetus in this town, through the visit of the Rev. William Heritage. We held an open air meeting on the Green, on Tuesday evening, about 500 persons present; J. M. Dore, commenced the meeting and introduced the lecturer, who earnestly, solemnly and strikingly addressed them; he was listened to with much approbation; a number of tracts were also distributed and eagerly asked for. On Wednesday evening, he preached a sermon in the Independent Chapel, a deep and tender feeling was produced, and several contributions were given towards the Temperance Missionary Fund; after the service a meeting of the friends took place in the Vestry, the Rev. J. Hill presided, and signed the book as a member of the society; and it was agreed to re-organize the society, and form an Auxiliary to the National Temperance Society. I remain, yours respectfully,

JAMES M. DORE, Sec.

HIGH WYCOMBE.

On Monday, July 17th, 1848, we (the High Wycombe Total Abstinence Society) held our Fifth Teetotal Fete, in West Wycombe Park, kindly granted for the occasion by G. H. Dashwood, Esq., M.P. The meeting was well attended, there being about 1500 persons present. Mr. W. Gawthorpe attended, and spoke with much effect. The speaking was listened to with great attention, and we make no doubt a lasting impression was made. The fineness of the day, the music, the various sorts of innocent amusements, together with a good supply of refreshments at the various booths and stalls, rendered the meeting very attractive, and the holiday seemed to be much enjoyed by the numerous and respectable visitors.

A. TURNER.

DOWLAI8.—Drunkenness is very prevalent, and beer-houses abound to an extent wholly unnecessary for any good purpose. There are said to be more than 200 such houses in Dowlais alone. The publicans are active in getting up clubs of all kinds, for which the Welch have a great passion; the business of these clubs is transacted at beer-houses.—*Report on the State of Education in Wales.*

The Dowlais Company have intimated that no person in their employ will be allowed to keep a public house. When it is known that considerable evil arose from the permission, by men who might be employed by such people being obliged to go to such places to get paid, we hail the measure as a very judicious one. Under the pretence of going for his payment, many a hard-working man has found that a public house is a serious inroad upon his small pittance, and also that unless he left a portion of it for drink, there were all the chances that he should not be employed at all. It is also rumoured that Cyfarthfa is about to follow such example, and that the regulation will be strictly enforced. This prohibitory system has been in operation for a considerable time in the Plymouth works, and it has produced the most beneficial effects.—*Monmouthshire Beacon.*

Gleanings.

VERY ACUTE.—The next vessel which visited Mauke, was His Majesty's superb frigate, the *Blonde*, commanded by the Hon. Captain Lord Byron, who had just conveyed the bodies of the deceased chiefs of the Sandwich Islands to their own country. From the published narrative of that voyage I present the following extract:—"They (the natives) were much astonished at every thing they saw on board the frigate, though it appeared they were not ignorant of the use of guns and other things; but they evidently had never seen so large a vessel. The galley fire, and the players on wind instruments in the band, seemed to surprise and delight them more than any thing. Our bread they ate, after smelling it; but it is impossible to describe their faces of disgust on tasting the wine.—*Missionary Enterprises in the South Sea Islands*. By the Rev. JOHN WILLIAMS.

A WHOLESOME REGULATION.—Just as we were ready to go on shore to take tea at George Bicknell's, to whom as Deputy-consul, the mail brought from New South Wales had been delivered, the young King, or perhaps it is more correct to say, the husband of the Queen, came on board with his younger brother and uncle, and several others; they behaved with great openness and cheerfulness, and seemed highly pleased to see us. Our captain was personally known to them already. They soon looked round the vessel, apparently delighted; left us a basket of oranges, and said they would come again to-morrow. To my great rejoicing, the pilot soon after coming on board, informed us of the entire disuse of ardent spirits in Tahiti; saying, "Rum is no good here." The total prohibition of spirituous liquors has been so strongly enforced, that they have taken them out of private houses without exception, and thrown them away; and the natives have carried it to the length of smelling the breath of people, to ascertain whether they had been used, and if found to be the case, a severe fine was imposed; so that a person well known to lead a thoroughly sober life was not allowed to have such a thing in his possession, but was liable at any time to undergo a search.—*Nineteenth Chapter of the Memoirs of Daniel Wheeler*.

INDIAN SAGACITY.—"The conversation of the Indians that evening, while they were passing their pipe round and making their comments upon what they had seen, was exceedingly curious, and deserves to be recorded. They expressed great satisfaction at the kind manner in which they had been entertained by the mayor, understanding that he was the head man of the town of Manchester—"chief of that village," as they called him; "they saw him and his squaw, and many other beautiful squaws, all drinking; and they saw many people through the windows, and in the doors, as they passed along the streets, who were drinking; and they saw several persons in the streets who were quite drunk, and two or three lying down in the streets, like pigs; and they thought the people of Manchester loved much to drink liquor. They saw a great deal of smoke, and thought the prairies were on fire; they saw many fine-looking squaws walking in the streets, and some of them holding on to men's arms, and didn't look sick neither. They saw a great many large houses, which it seemed as if nobody lived in. They saw a great many people in the streets, who appeared very poor, and looked as if they had nothing to eat. They had seen many thousands, and almost all looked so poor that they thought it would do no good for us to stay in Manchester."—*Callin's Notes in Europe*, vol. i.

INDIAN NOTIONS OF ENGLISH SOCIETY.—"It seemed that in their drive this day, Jim and the Doctor had both rode outside, which had afforded to Jim the opportunity of seeing to advantage, for the first time, the immense number of "gin-palaces," as they passed along the streets; and into which they could look from the top of the bus, and distinctly see the great number of large kegs, and what was going on inside. The Doctor had first discovered them in his numerous outside rides, and as he was not quite sure that he had rightly understood them, hearing that the English people detested drunkards so much, he had not ventured to say much about them. He had been anxious for the corroboration of Jim's sharper eyes, and during this morning they had fully decided that the hundreds of such places they were in all directions passing, were places where people went to drink *chickaboboo*, and they were called *chickaboboo*s. The conversation of Jim and the Doctor, enlarged very much on this grand discovery, and the probable effects they had upon the London people. They had seen many women, and some of them with little babies in their arms, standing and lying around them, and they were quite sure that some of those women were drunk. Jim said that he and the Doctor had counted two or three hundred in one hour. Some of the party told him he had made his story too big, so he said he and the Doctor next day would mark them down on a stick. Jim said there was one street they came through, where he hoped they would never drive them again, for it made their hearts sore to see so many women and little children all in dirty rags: they had never seen any Indians in the wilderness half so poor, and looking so sick. He was sure they had not half enough to eat. He said he thought it was wrong to send missionaries from this to the Indian country, when there were so many poor creatures here who want their help, and so many thousands as they saw going into the *chickaboboo*s to drink fire-water."—*Callin's Notes in Europe*, vol. ii.

LEGAL ENACTMENT.—Drunkenness is an offence for which a man may be punished in the Ecclesiastical Court, as well as by Justices of Peace by Statute. If any person shall be convicted of *drunkenness*, by the view of a justice oath of one witness, &c., he shall forfeit five shillings for the first offence, to be levied by distress and sale of his goods, and for want of a distress, shall sit in the stocks six hours; and for the second offence, he is to be bound with two sureties in ten pounds each, to be of the good behaviour, or be committed. For *drunkenness*, seamen may be punished by fine, &c., as a court-martial shall think fit, by statute 13 Car. cap. 2 c. 9; and he who is guilty of any crime through his own voluntary *drunkenness*, shall be punished for it as much as if he had been sober.—*Jacob's Law Dictionary*.

HOSPITALITY.—Let thy hospitality be moderate; and, according to the means of thy estate, rather plentiful than sparing, but not costly. I never knew any man grow poor by keeping an orderly table, but some consume themselves through secret vices and their hospitality bears the blame. But banish swinish drunkards out of thine house, which is a vice impairing health, consuming much, and makes no show. I never heard praise ascribed to the drunkard but the well-bearing his drink; which is a better commendation for a brewer's horse or a drayman, than for either a gentleman or a serving man.—*Lord Burleigh*.

ABSTINENCE SAFER.—Let no company or respect ever draw you into excess in drink, for be you well

assured, that if ever that possess you, you are instantly drunk to all the respect your friends will otherwise pay you, and shall by unequal staggering paces go to your grave with confusion of face, as well in them that love you as in yourself; and therefore abhor all company that might entice you that way.—*Lord Strafford.*

MISSING THE WAY.—He that misseth his road from the beginning of his journey, and is deceived in his first marks at his first setting forth, the greater his mistake is, the more difficult will be his entrance into the right way.—*Barclay's Apology.*

GARRICK A WINE MERCHANT.—During the short interval between his mother's death and his commencing comedian, he engaged for some time in the wine trade with his brother, Mr. Peter Garrick. Foote used sarcastically to say, that he remembered Garrick living in Durham Yard with three quarts of vinegar, calling himself a wine merchant.—*Davies' Life of Garrick.*

A BROKEN HEART.—Miss Mehetabel Wesley, sister to the celebrated John Wesley, married a dissolute and drunken character, who spent his evenings from home, and, by a series of ill treatment, broke the heart of his amiable and accomplished wife. How affecting to find her prayer for the death of herself and infant in the following lines:—

Drooping sweetness! verdant flower!
Blooming, withering in an hour!
Ere thy gentle breast sustains
Latest, fiercest, mortal pains,
Hear a suppliant! let me be
Partner in thy destiny!
That whene'er the fatal cloud
Must thy radiant temples shroud;
When deadly damps, impending now,
Shall hover round thy destin'd brow,
Diffusive may their influence be,
And, with the blossom, blast the tree!

Anon.

WANTS.—It is not from nature, but from education and habits, that our wants are chiefly derived.—*Fielding's Amelia.*

TO THE UNDECIDED.—That we ought to do an action, is of itself a sufficient and ultimate answer to the questions, *Why* we should do it? How we are *obliged* to do it? The conviction of duty implies the soundest reason, the strongest obligation, of which our nature is susceptible.—*Whewell.*

MAKING A DRUNKARD.—Lord Byron had a particular penchant to see Downton intoxicated, a circumstance it is said which had never taken place. One cold frosty night, finding the comedian about to leave the theatre, his lordship invited him into his private room, and observed that he was sorry he could not ask him to take wine, but seemed in Downton's opinion to wish it on his own account. Downton observed, that he could obtain what was necessary from Raymond, who was plentifully supplied by Mrs. Coult's; they consequently went together, but Raymond had nothing but whiskey. Lord Byron then expressed his skill in making toddy from that liquor in a superior style; the toddy was prepared in his lordship's private room, when the pleasing conversation and the strength of the liquor produced the desired effect. Downton finding the effects of the potion, attempted to make an honourable retreat, but his legs refusing to perform their natural functions, he staggered, and reeling left the theatre. Lord Byron, delighted at his success followed him, and ordered his carriage to convey Downton to his house in safety; but Downton persisted in going in his usual pedestrian-like manner. His lordship finding that he could

not prevail, desired his servant to protect him, and not to leave him until he reached home. This was highly relished the next morning by the whole corps dramatique, many attempts having been previously made upon the sobriety of Downton, without producing the desired effect.—*Nathan's Reminiscences of Lord Byron.*

SIR CHRISTOPHER WREN.—He was light and active of body, walked with a certain stateliness of air, and his constitution rather delicate than robust, was saved, it is said, from consumption by habits of regularity and temperance.—*Allan Cunningham.*

IT IS NOT FOR KINGS TO DRINK WINE.—

Boundless Intemperance
In nature is a tyranny; it hath been
The untimely emptying of the happy throne,
And fall of many Kings.

—*Macduff to Malcolm.*

DRUNKENNESS.—A certain people among the ancient Greeks, (the Locrians I think,) punished with double rigour any crime committed in liquor; first and principally for getting drunk, and secondly, for the crime committed: for certainly he who eradicates his reason deliberately, as drunkards do, is much more guilty of what is committed for want of that reason, destroyed by his own fault, than he whose reason is overcome by any accidental attack of passion.—*Taylor's Laconics.*

A TRUE PICTURE.—

Pass where we may, through city or through town,
Village, or Hamlet, of this merry land,
Though lean and beggar'd, every twentieth pace
Conducts the unguarded nose to such a whiff
Of stale debauch, forth issuing from the styes
That law has licensed, as makes Temp'rance reel.
There sit, invol'd and lost in curling clouds
Of Indian fume, and guzzling deep, the boor,
The lackey, and the groom; the craftsman there
Takes a leathern leave of all his toil;
Smith, cobbler, joiner, he that plies the shears,
And he that kneads the dough, all loud alike,
All learned, and all drunk!

—*Cowper's Winter Evening.*

Poetry.

WATER.

Life blood of the mighty earth,
Flowing from creation's birth;
Throbbing infinite and free,
In the heart-beat of the sea;
Pulsing down each river vein
Of the green enamelled plain;
Stealing up from deep repose,
Through the crimson bosomed rose;
Glorious thou in all thy forms;
Whether whirled in midnight storms,
Or by wavelets rocked to rest,
On the snow-white lily's breast.

On thy pearly curtain fold,
Fringed with amaranth and gold,
Sunset, as her coursers linger,
Writes her tale with rosy finger;
And a blush is on thy mist,
As its brow is warmly kissed
By the opening lips of morning,
On the fresh love of its dawning;
Midnight sees its waveless deep
Like an ocean stretched in sleep,
With the dark green trees and highlands
Rising o'er its breast like islands.

Bride of heaven! O, Protean water,
Lo! the rainbow is thy daughter,
Clasping thee in radiant arms,
Even in the hours of storms.
And in many glittering hues,
See! the million-orbed dews,
Sisters of the glorious arch,
Dance along thy showery march;
And the grass gives odour sweet,
Bathing all their "twinkling feet,"
As it bends along their track,
Till the light winds call them back.

Every old and gnarled trunk,
In whose roots thy stream is drunk,
Feels along its breast a thrill
Creeping undisturbed and still,
As the sun with magic art
Melts into its frozen heart;
Till its warmth and hueless blood,
Crowding into leaf and bud,
Clothes in green each giant limb,
Gorgeous as the robes that swim
Round the knights of Fairy-land,
By the breath of roses fanned.

Oh! thy coming down is sweet,
When oppressed by summer's heat,
Bowing every herb and flower
Praise thee for the pleasant shower,
See, each thirsting plant holds up
For thy gift its little cup,
While on every grassy spear
Hangs in light a grateful tear.
Orbs of beauty bathed in gold
On thy sunlit way are rolled,
Each fair orb, a mimic world,
Through the sky in splendour hurled.

Bubbling in thy granite urn,
Where the day-beams never burn,
Twinkling in the pebbly run,
Grass defended from the sun,
Rustling in the little pool,
Thou art sweetly musical;
Never bird or voice divine
Hath a gladder tone than thine;
Man hath richer earth-gift never,
Ne'er more spurned with gift or giver.

GEORGE S. BURLINGH.

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* * * The NATIONAL TEMPERANCE CHRONICLE and TEMPERANCE RECORDER is published on the first day of each month, at HOUDESTON & STONEMAN, the Depôt of the National Temperance Society, 65, Paternoster-row, and will be sent post-free for one year on receipt of 2s. postage labels. Annual Subscriptions received at the Society's office, 11, Tokenhouse Yard, London, and subscriptions and donations for the general purposes of the Society, by the Treasurer, G. W. ALEXANDER, 40, Lombard Street; by any Member of the Committee, and at the office as above.

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THE
NATIONAL TEMPERANCE CHRONICLE
 AND
TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

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IMPORTANCE OF TEMPERANCE HABITS TO MOTHERS PHYSICALLY CONSIDERED.

HEM by her smile how soon the stranger knows,
 How soon by his the glad discovery shows,
 As to her lips she lifts the lovely boy,
 What answering looks of sympathy and joy;
 He walks, he speaks, in many a broken word,
 His wants, his wishes, and his grief are heard,
 And ever, ever to her lap he flies,
 When rosy sleep comes on with sweet surprise.
 Lock'd in her arms, his arms across her lung,
 (That name for ever dear upon his tongue),
 As with soft accents round her neck he clings,
 And cheek to cheek, her lulling song she sings;
 How blest to feel the beatings of his heart,
 Breathe his sweet breath, and kiss for kiss impart,
 Watch o'er his slumbers like the brooding dove,
 And if she can exhaust a mother's love.—ROBERTS.

Notwithstanding the want of consideration in some, it is exceedingly probable that among the intellectual and reflecting of womankind, there are not a few who are willing to be guided into all truth in matters connected with the welfare of the rising race. To such it will be an inquiry of no small interest, whether the majority of mothers during the period of lactation, have not unwittingly departed from nature in the use of fermented and spirituous drinks. Upon examination, it will be found that "the poisonous stream of ardent spirit is conveyed through the milk of the mother to the infant at the breast, so that the fountain of life through which nature supplies that pure and healthy nutriment of infancy is *poisoned* at its very source, and a diseased and vitiated appetite is created, which grows with its growth, and strengthens with its increasing weakness and decay." And, first, one proof, that alcohol in none of its combinations is needed, is furnished in the natural history of the female brutes. "What would be thought," says Mr. Higginbottom, "of an old woman who should give her cow a gallon of ale under the idea that it would then be better able to suckle its calf?" What should we think of the same practices being pursued towards any or the whole of the creatures that God has made? Do the *canine* species, or the tiger in miniature of the domestic hearth, lack nutriment for their young? Does the lioness require

fermented drinks to enable her to supply her whelps? Are the offspring of the tigress weakly, when as we have seen a whelp six months old bid defiance to the power of three athletic men? But if the *axiom* here holds good, that what is true of the individual is true of the class, then standing as woman does at the head of the class mammalia, requires not for her own support, or that of her offspring, any kind or quantity of alcoholic drinks. If, moreover, nothing can be nutritive to the *babe*, that is not nutritious to the *mother*, it will follow (if it be proved that liquids contain no elements for the formation of blood) that the child is not nourished by virtue of any liquids with which the mother had been supplied. Two inquiries then must be solved. First, what constitutes nourishment for the mother; secondly, what is necessary for the child. "If we hold," says Professor Liebig, "that increase of mass in the animal body, the development of its organs, and the supply of waste, that all this is dependent on the blood, that is on the ingredients of the blood, then only those substances can be called nutritious, or considered as food, which are capable of conversion into blood." Sir Anthony Carlisle affirms that "Nourishing substances require to be of a similitude with the substances to be nourished and the constituent materials of man, and the whole of living creation contains no such composition as fermented and spirituous liquors; such liquors cannot, therefore, be reckoned useful in the way of nourishing or maintaining the principal materials of the human frame." Upon the authority of the German philosopher above quoted, "the chief ingredients of the blood contain nearly seventeen per cent. of nitrogen, and no part of an organ contains less than seventeen per cent. of nitrogen." He adds finally, "The most convincing experiments and observations have proved that the animal body is absolutely incapable of producing an *elementary* body, such as carbon or nitrogen, out of substances which do not contain it; and it obviously follows that all kinds of food fit for the production either of blood or of cellular tissue, membranes, skin, hair,

muscular fibre, &c., must contain a certain amount of nitrogen, because that element is essential to the composition of the above-named organs, because the organs cannot create it from the other elements presented to them, and finally, because no nitrogen is absorbed from the atmosphere in the vital process."

From these considerations, it is obvious that nourishment is not derived from any non-azotised substance, in other words, substances which contain no nitrogen. Fermented and spirituous drinks contain a principle for which they are chiefly estimated, namely, ALCOHOL. This alcohol, it should be remembered, contains no elements for nourishing the human body, its composition being hydrogen, three equivalents; carbon, two equivalents; oxygen, one equivalent, product 23, and therefore destitute of nitrogen. All liquids, too, being amorphous, or unorganized, as such do not contribute to the formation of blood. This holds equally true of fat, starch, sugar, and all other substances destitute of nitrogen. "To determine, therefore," says Liebig, "what substances are capable of affording nourishment, it is only necessary to ascertain the composition of the food, and to compare that with the ingredients of the blood." Food, then, the elements of which are identical in composition with the constituent elements of blood, is essential to the formation of the vital fluid, and from this fluid all the organs of the body are originally derived. Hence the important bearing that the physical condition of the mother has upon the organic development of the child is obvious, if we consider that the condition of her blood must determine the quality of her milk, and that this milk, when healthy and pure, contains the exact ingredients required for amalgamation to the living organs of the child.

There is one principle in the composition of the fluid "which the body of the mother secretes in the shape of milk, one nitrogenized constituent, known under the name of caseine; besides this, its chief ingredients are butter (fat) and sugar of milk." Now, this butter and sugar of milk serve important ends in the animal economy of the child, for although "the blood of the young animal, its muscular fibre, cellular tissue, nervous matter, and bones must have derived their origin from the nitrogenized constituents of milk," (the caseine) yet these substances, being destitute of nitrogen, are needed as elements of respiration for the production of animal HEAT. "The young animal, therefore," says Liebig, "receives in the form of caseine the chief constituents of the mother's blood.

Such is the theory, but what is the fact. Let us listen to evidence of a positive nature, derived from the experience of those well qualified to form and to pronounce judgment. A. Courtney, Esq., surgeon, of Ramsgate, in a recent communication to the secretary of the National Society, says,—

"I have heard of cases in which, on account of the bad quality of the milk, or the want of digestive power in the mother, the child must have been weaned, but for the assistance of small quantities of wine or porter occasionally. How alcohol can improve the quality of the milk, I am at a loss to know; and that it can increase the functional power of the stomach better, or even so well as many simple tonic medicines I do not believe. On the contrary, alcoholic liquors do but injure, more or less, the digestive powers, and poison the blood and the milk, and as a consequence of this last effect, thousands of infants are cut off annually by convulsions, &c.

"If a mother cannot nurse her offspring without alcoholic liquors she should not nurse it at all. All that these beverages can do, is to stimulate the system to efforts

which it cannot sustain, which efforts are sure to be followed by future weakness, the weakness more or less permanent, in proportion to the repetition of the indulgence and to the quantity taken at each repetition. In this way, the health of mothers is gradually undermined and destroyed, and its destruction, I regret to say, very generally attributed to any but the true cause—to the consequences of nursing, instead of to the use of a beverage, whose every action is to pervert and derange the healthy movements of the system."

To take a retrogressive step, we find another gentleman of equal experience, (L. M. Bennet, Esq., of Winterton) declaring,—

"During the last twelve years of practice, I have attended upwards of 720 cases of midwifery, during which time I have in no single case used brandy, wine or other stimulant, and although I have had several severe cases of hæmorrhage, have not lost one single patient from that cause."

But here we must pause. Not to mention the infantile mortality produced by the drinking of ardent spirits and fermented drinks by thousands of ill-guided parents, (which may hereafter furnish matter for very serious reflection) we have at least thrown together thoughts which mothers especially would do well to ponder, for on them will depend, under God, whether we are blessed with a healthy or a sickly, a puny or an athletic, a sober or a drunken, a vicious or a virtuous population.

THE HISTORY OF ALE.

ALE.—The etymology of this word is rather uncertain; the most probable conjecture is, that it is Anglo-Saxon. For specific information respecting the mode of manufacturing ale, and its distinction from beer and porter, we must refer to BREWING, confining this article to a general history of ale as an article of consumption by man. The use of an intoxicating beverage composed of barley or other grain steeped in water and afterwards fermented, may be traced in several parts of the ancient world. Pliny the Naturalist states, that in his time it was in general use amongst all the several nations who inhabited the western part of Europe; and, according to him, it was not confined to those northern countries whose climate did not permit the successful cultivation of the grape. He mentions that the inhabitants of Egypt and Spain used a kind of ale; and says that, though it was differently named in different countries, it was universally the same liquor. See Plin. *Nat. Hist.* lib. xiv. c. 22. Herodotus, who wrote 500 years before Pliny, tells us that the Egyptians used a liquor made of barley (ii. 77.) Dion Cassius alludes to a similar beverage amongst the people inhabiting the shores of the Adriatic, lib. 49, *De Pannonis*. Tacitus states, that the ancient Germans "for their drink drew a liquor from barley or other grain, and fermented it so as to make it resemble wine."—Tacit. *De Mor. Ger.* c. 23. Ale was also the favourite liquor of the Anglo-Saxons and Danes; it is constantly mentioned as one of the constituents of their feasts; and before the introduction of Christianity amongst the northern nations, it was an article of belief amongst them that drinking copious draughts of ale formed one of the chief felicities of their heroes in the Hall of Odin. It is expressly named as one of the liquors provided for a royal banquet in the reign of Edward the Confessor. If the accounts given by Isidorus and Orosius of the method of making ale amongst the ancient Britons and other Celtic nations be correct, it is evident that it did not materially differ from our modern brewing.

They state, "that the grain is steeped in water and made to germinate; it is then dried and ground; after which it is infused in a certain quantity of water, which is afterwards fermented." Henry's *History of England*, vol. ii. p. 364.)

In early periods of the History of England, ale and bread appear to have been considered as equally *victuals* or absolute necessaries of life. This appears from the various assizes or ordinances of bread and ale (*assise panis et cervisie*) which were passed from time to time for the purpose of regulating the price and quality of these articles. In the 51st year of the reign of Henry III. (1266) a statute was passed, the preamble of which alludes to earlier statutes on the same subject, by which a graduated scale was established for the price of ale throughout England. It declared that "when a quarter of wheat was sold for three shillings, or three shillings and four-pence, and a quarter of barley for twenty pence or twenty-four pence, and a quarter of oats for fifteen pence, brewers in cities could afford to sell two gallons of ale for a penny, and out of cities three gallons for a penny; when in a town (in burgo) three gallons are sold for a penny, out of a town they may and ought to sell four." In process of time this uniform scale of price became extremely inconvenient and oppressive; and by the statute 23 Henry VIII. c. 4, it was enacted that ale-brewers should charge for their ale such prices as might appear convenient and sufficient in the discretion of the justices of the peace within whose jurisdiction such ale-brewers should dwell. The price of ale was regulated by provisions like those above stated, and the quality was ascertained by officers of great antiquity, called "*gustatores cervisie*,"—ale-tasters, or ale-conners. These officers were regularly chosen every year in the court-leet of each manor, and were sworn "to examine and assay the beer and ale, and to take care that they were good and wholesome, and sold at proper prices according to the assize; and also to present all defaults of brewers to the next court-leet." Similar officers were also appointed in boroughs and towns corporate; and in many places, in compliance with charters or ancient custom, ale-tasters are, at the present day, annually chosen and sworn, though the duties of the office are fallen into disuse. These ancient regulations appear to have been dictated by a regard to public health; but in modern times, since ale and beer have become exciseable commodities, the numerous restrictions and provisions which have been introduced are directed principally to the security of the revenue and the convenient collection of duties; though they undoubtedly secure the consumer, to a certain extent, from any adulteration of the article by the admixture of improper ingredients.—*Penny Cyclopaedia*.

AN ADDRESS TO THE MINISTERS OF THE GOSPEL.

Nothing is more clear than that the habit of drunkenness is reached by slow and insidious steps; that all men have been at one time exceedingly moderate in their use of the ensnaring drink; that by very gradual processes their attachment has been formed. The liking once acquired, the fetters of intemperance are soon fixed and fastened. In this way not only have well educated and respectably trained persons become the victims of drunkenness, but even religious professors, officers of christian churches, and not a few distinguished ministers of the gospel, have been slain in their high places by this fearful destroyer.

Experience has demonstrated that it is somewhat hazardous to use these drinks at almost any time, or for almost any purpose. Dr. Adam Clarke refers to religious people whom he had known, and who were ruined in body, soul, and estate, by the use of alcohol in the form of patent medicines. And it is to be feared that many really conscientious persons have been in the habit of taking spirits and wines as cordials and comforting medicines, until the deadly attachment has been formed, which has resulted in their physical and moral ruin. May we not also add, that the customs and usages of moral and respectable society are fraught with danger even to ministers of religion.

We have known persons most generously press wine and spirits on ministers when visiting in their families, or when going to preach or officiate on other public occasions; and yet those were the very persons to remark how the minister seemed to enjoy his glass, and would, no doubt, have been the first to proclaim his fall to the world.

Mistaken hospitality in this way has been a fatal temptation to some, apparently of the best men that ever filled the ministerial office,—and therefore a regard to our own personal preservation demands that we should not despise so simple yet efficient a safeguard as the total abstinence principle.

We confess that we feel no little surprise that there are some of our brethren who treat with indifference, or even with scorn, the temperance movement, although they have been the companions of brethren ruined by strong drink, and although in some cases the most awful results have occurred in their own families, and the victims have been their nearest earthly kindred.

There is not a Christian denomination in the world that has not been wounded and made to mourn over such catastrophes, as we have now referred to; and BRETHREN, WE ALL KNOW IT!! How then should we be concerned for our own personal honour and security, to enlist in a cause which at once removes every temptation, at least to this one great and prevailing sin.

But if ministerial reputation, consistency, and absolute safety were secure in the fullest indifference to our principle, yet surely there are other considerations which ought to be deemed sufficient to induce you to encourage and aid the temperance cause.

The ministerial office is necessarily clothed with considerable influence. What you say and do on all questions will tell on large circles of mankind, and on those especially who have much power for good or evil. As is the minister, so generally will be the officers and members of the church. If he ridicules the temperance principle, or treats it even with neglect, it will not be marvellous if his people should do the same. Surely, they never dream of being better or more self-denying than their teachers. To them they look up as their models under Christ. To them they listen for the voice of warning, admonition, or reproof. Happily, in our day, priestly domination does not fetter the human mind, as it did once; but yet, how certain and powerful is the influence of the minister over the people of his charge! Then, brethren, how great the responsibility! And how much you must do for or against us, by the stand you take and the course you adopt! If you partake, even very moderately, of intoxicating drinks, you give respectability, sanction, and religious patronage to their use. You aver by such a practice, that you do not believe it to be dangerous, much less in any sense wrong, to act in this manner. You attract towards

you all persons of kindred feelings and customs, and with you they deem themselves absolutely safe; and perhaps wanting the resolution and vigilance you possess, they may, by your unintentional approbation, be led on until they pass from the indefinite and indefinable point of moderation, to the ruinous declivity of excess and degradation. Where, brethren, is the true standard of moderation for the good and the pious? Have any definite rules ever been laid down?—any distinct limits ever been prescribed? Is it not always left to the judgment of the individual, or to his feelings, or appetite? The results are too well known to need remark. Brethren, it is for you to declare the danger of using these drinks to all. It is for you to raise the voice of warning, and to give energy to the proclamation of divine truth, that "wine is a mocker, strong drink is raging," and that "whoso is deceived thereby is not wise." And the surest way to avoid this mocking deception, is neither to touch, taste, nor handle the treacherous beverage. It is for you to urge, that, in the social circle, none who love the souls of their fellows, should place intoxicating liquors before them, and thus be the means, even unintentionally, of tempting them to evil.—*Rev. Jabez Burns, D.D.*

AN ADDRESS TO SUNDAY SCHOOL TEACHERS.

Why is it, dear friends, that in some localities crowds of children of both sexes, never enter your schools, but roam at large in rags and immorality? Is it not, in most instances, through the drinking habits of parents, which deprive them of means to clothe their offspring, of natural affection to care for them, and of grace to restrain them? Why are some of your youthful charge so frequently absent from their class? Is it not generally because their fathers—not to say their mothers—are addicted to drink, and have neglected them; have spent the money which would have made them decent; or possibly have pawned or sold their Sunday dress to obtain the fiery liquid? Why do others leave you, just at the time when you might hope to make impressions which would issue in their permanent welfare? Is it not frequently because the tempting forms of folly presented by the drinking habits of those who surround them, have proved too fascinating for their resistance? Is it not a painful fact which many of you have anxiously considered, and seriously discussed, and even wept over, before the Lord, that of the millions of young people who pass through these noble institutions, comparatively few join themselves to the church of God? Multitudes throng the downward road, and, among the other forms of vice which they assume, they swell the drunkard's ranks, by stepping into the place of those who have rushed, uncalled, into the presence of God, through strong drink? Alas! many of these will soon fall into similar disgrace, crime, misery, and an early grave! Is not the free use of drink, on the part of parents, relatives, fellow-workmen, yea, even young people also, the great stimulus to youthful depravity, and the main hindrance with which many of you have to contend?—the blight which passes through your fair garden, and destroys the blooming promise of much fruit, which you had hoped to gather? Your frequent sorrow of heart speaks your conviction, and answers our painful inquiries.—*Rev. Richard Tabraham.*

AN ADDRESS TO THE MANUFACTURERS AND VENDORS OF INTOXICATING LIQUOR.

There are no individuals in the country so fully qualified as yourselves to narrate the thousands of ills that arise from the use of those beverages which you dispense. You, above all persons on the earth, were you only to tell what has come under your notice, would exhibit facts which would stir the heads of the nation. You have seen hundreds brought to beggary by coming to your tavern or tap-room. How often is it the case that the tradesman wastes his time, his money, and his business, by sitting at your fire-side, and drinking your liquors! He was once a successful and a hopeful man. He was industrious, his trade or profession prospered, his family smiled, and his home was a paradise; but, alas! the cup which you mix and vend, has blasted all his prospects. He is now an idle sot, his customers are deserting him, his affairs are on the verge of bankruptcy, his wife is a widow with a living husband, his children are worse than fatherless, though their father is not dead, and his home is the abode of wretchedness. Often he goes from your fascinating hearth to his own miserable dwelling. There, maddened with the drink you have sold him, he maltreats one of the best and most amiable of wives, and inflicts unmerited vengeance on those lovely children whom God gave him to be the hope and joy of his life, the solace of his last hours, and his crown of rejoicing in a brighter state of existence. You have frequently known the hopeful son, the heir of all that heart could wish, seduced by strong drink into profligacy and debauchery of every kind, and at last die a mass of disease, a pauper, and a vagabond. The numbers that have perished prematurely through the use of intoxicating liquors, would fill volumes with "lamentations and weeping and woe." On the altar of Bacchus, at whose shrine you minister, you have seen everything dear to earth or heaven sacrificed. Property, intellect, character, domestic bliss, hope in this world and that to come, have all been immolated to the god of wine, while the song, the harp, the viol, the tabret and fife, have been summoned to celebrate these orgies, and give the show of mirth to the most desolating woe. What cruel and brutalizing passions your cup has evoked! What oaths, cursing, and blasphemy you have heard! What vulgarity and obscenity have resounded through your roof! How your poor children and servants have been polluted! Bad as the world is, it could not, it would not, read what you have doomed yourselves to witness. Did you keep a journal of all that comes under your notice, you could not find a publisher who would dare to print and sell your diary. Granted that, in the conventional sense of the term, your house is well-regulated, yet you know that strong drink renders the tongue licentious, and you hear and see what must deeply pain your heart. We are all sent into this world to do good, and to leave our age better than we found it; and woe to the man or woman that dies without having answered the glorious end for which he was made! We are individually responsible to heaven for our thoughts, words, and actions. "Every one of us must give an account of himself to God;" and as no one "can live to himself," the influence of our example and conduct upon others, will form no small portion of our responsibility at the bar of the Eternal. With all these facts before you, what think you will be the judgment of the King of kings, respecting brew-houses, distilleries, gin-palaces, taverns and ale-

houses? Have they blessed or cursed the world? Have they raised a soul to heaven? Have they not sunk millions in perdition? Your answer to these queries must be one that will make you tremble at the thought of being ranked with the manufacturers or vendors of strong drink at the day of doom.

It is well for you to reflect that your traffic upon the whole is not the most profitable one. Some may have made fortunes, but in the majority of cases the money has not spent well. It is "the blessing of the Lord maketh rich, and addeth no sorrow to it."—"The lot is cast into the lap, but the whole disposal thereof is of the Lord."—"A little that a righteous man hath is better than the riches of many wicked." You have often seen these sacred texts verified. There can be no real and permanent prosperity without the approbation of heaven, and I need not ask you, whether you think that the smile of our Universal Father can rest on wealth which has been obtained, not merely at the peril, but at the eternal cost of millions of his children? You have everywhere before you the history of your brethren and their families. Hundreds, from being manufacturers and vendors, have become drunkards, and have died a premature death. Many have launched into extravagance and luxury, which has brought them to pauperism. Yours is the temple in which the gay, the thoughtless, the gambler, the prodigal, the dissipated and debauched assemble, and therefore you have opened a school which threatens your family with ruin. Not a few of your brethren have seen this, and have trembled for their children to come home. The parental hearth should be a sanctuary, in which intelligence, virtue, and indeed every virtue which can adorn humanity, ought to be inspired and cherished; but, alas! your roof, instead of being the temple of truth and religion, is perhaps the asylum of almost every vice; and we need not tell you the result. How often the children of publicans have been polluted and ruined! What think you will be their judgment in another world, respecting the home which you have provided for them? If contaminated with the foul or obscene jest; if rendered profane and presumptuous by the language of the bold blasphemer; if they become spendthrifts through witnessing so much profligacy; if they have grown fond of a cup which you manufactured and sold to the peril of millions; and if at last they ended their days in poverty and impenitence, will they not look, perhaps through an endless eternity, to their father's house as the source of all their misery? These thoughts are worthy of your most serious consideration, and it is because we take a deep interest in your well-being here and hereafter, that we present them to your notice. Were we your enemies, we should be silent. But our earnest desire is, that you do yourselves no harm, that you may do your families and your country no harm, and therefore we earnestly entreat you to abandon a traffic which wears so threatening an aspect to yourselves, your children, and the world. Your self-love, your affection for your offspring, and all the sacred duties of patriotism and religion, call upon you to bear this word of exhortation.—*Rev. Benjamin Parsons.*

AN ESSAY ON THE CONNEXION OF TOTAL ABSTINENCE WITH CHRISTIANITY.

The elucidation of a theme depends much upon a clear statement of the topic proposed for discus-

sion. Such an object may be often best obtained by a brief consideration at the onset, of the elementary parts of which the proposition is composed. It may be advantageous, therefore, briefly to explain what is meant by christianity, and what by total abstinence. We may then endeavour to resolve the question as to the connexion of the one with the progress of the other.

Christianity is that perfect system of religion, which was introduced into the world by Jesus Christ. He was its sole author. All that went before him were his harbingers; all that come after him declare his glory. * * * If this be christianity, it must be exceedingly desirable to spread it abroad, among all nations. Its universal reception would end moral misery, sanctify what afflictions might remain, and make all men happy. Then "Man would know nothing in man, but a friend and a brother." God designs this just and benevolent religion to be universal. Christ must reign. The church throughout all ages prays "Thy kingdom come." Hitherto the world has opposed and rejected christianity. But it greatly needs it. The woes of the world bespeak its wants. "For we know that the whole creation groaneth and travaileth in pain together until now."—Rom. viii. 22. What a fearful responsibility then do they incur, who are deaf to this unceasing groan of a world in labour, and who hinder the progress of the christianity destined to assuage its woes! Does this responsibility really rest on the members of temperance societies?

What is their object? It is to teach and persuade all men every where neither to buy nor sell, neither to give nor take, any kind of intoxicating drink whatever. From it they totally abstain. Their motto is, "Touch not, taste not, handle not."—Col. ii. 21. Were it in their power to do so, they would annihilate it at once and for ever. They abhor it as a deadly evil. Against it they have sworn eternal war; a truce with this enemy is quite out of the question. They look upon inebriating drink as a thing of its own kind, a product not of God's bounty, but of man's mischievous inventions, "One of the many inventions he sought out," after he ceased to be "upright."—Eccles. vii. 29. So that they regard the toleration of the existence of strong drink, as one of the direst proofs of man's sad and awful fall from his original greatness and glory. Of such as delight therein, they are ready to say, "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united."—Gen. xlix. 6. Total abstinence then has nothing complex and bewildering in it. It is a simple cause, and aims at a single object. It is not an attempt to Judaize christianity, by laying down a law of meats, and drinks, and carnal ordinances; but it embraces a combined effort to induce mankind to forsake one kind of drink, and one kind only, namely, that which is alcoholic, spirituous, or intoxicating. In working out this great principle of total abstinence, however, reason requires that men should also refuse opium, and tobacco, and every thing else of a radically poisonous and intoxicating nature.

Now if this be all that is meant by total abstinence, must not every candid mind be at once relieved from any impressions that it is a scheme unfriendly to christianity, and inimical to its progress? Can such persons avoid the conviction that it would have been much better for christianity, if strong drink had never been known amongst men? Is not that a truth about which no one can doubt? And does not that involve another truth, namely, that a society whose efforts are directed against

this foe of christianity, must be favourable to the progress of the christian religion, and be its natural ally, and aid its conquests in the earth? What mystification of prejudice can possibly prevent any man from seeing conclusions so plain and obvious? But let us examine the question by those rules of equity and benevolence which are the glory of christianity. The subject, however, must not be treated in an abstract manner, as though total abstinence, rather than strong drink, was placed on its trial; but the two shall be examined together, and the one put in contrast with the other, as to the result, so far as they come under human observation, that we may know whether on abstinence or strong drink, the shadow of the Cross will fall. By such a method, we may hope to arouse christianity to a sense of duty. For in the present day, two opposite modes of proceeding force themselves upon public attention,—abstinence from inebriating drink, and a refusal to abstain. The question is no longer one of degree, but of principle. Neutrality is impossible. To attempt it is cowardice, and unworthy a christian. The day is past in which he can be allowed to say, "I wish well to the cause, though I am not an adherent to it." That betrays the weakness of a feeble mind, and not the manly courage and simplicity of a christian. If the cause be a bad one, why should he wish it success? If it be a good one, why should he be content with empty wishes, instead of heartily supporting it by his example, his influence, his efforts, and his prayers? The matter then is to be urged on the attention of men, till they are compelled to a decision, as to whether they will be for strong drink and against abstinence, or for abstinence and against strong drink. The line of distinction and demarcation is strong and clear. We cannot stand on both sides of it. Neither should we hop about first on this side, then on that. Vacillation is contemptible. Let every man that has in him the soul of a man, make his choice, and stand to it. Let every christian who has hesitated, now well observe which of these two warring principles best accord with the progress of christianity; and as he values his christianity, and the salvation of the world, let that consideration bring him at once to a decision, from which he shall henceforward be immovable all his days.—*Rev. William J. Shrewsbury.*

Doings of Strong Drink.

A DISTRESSING HISTORY.—R. B. was a man of ancient and noble family, but being from a younger branch of it, had very little property. His mother was left a widow at an early age, and made considerable sacrifices to obtain for him a good education; and he profited so much by the pains bestowed on him, that he was enabled to get his own living as a teacher, at the age of sixteen. His talents were of a general character, and he possessed so much perseverance and application, that at the age of twenty-two he was master of five languages, besides his own, and was also an excellent mathematician. He possessed a handsome person, with a most gentlemanly deportment; and nothing in his disposition, habits or appearance, would have led any one to anticipate that the handsome, erudite, and gentlemanly man, formed to charm and adorn any society, would one day become an object of scorn and derision to the vulgar and profane. He married at an early age; and his wife seemed well calculated to make him happy, and to add to the attraction which his society offered. He had a

family, such as any father might be proud to own, handsome in person, and inheriting their father's talents. He was appointed to a good situation in a public school in one of the colonies; and the advantages he conferred on the establishment were speedily perceived, and he was welcomed into the highest families, and employed every spare hour very profitably; for no master in the place was so highly esteemed. He was now in the way of making a rapid fortune, with great honour, when, alas! he began to indulge a love for strong drink, which soon caused him to lose one place after another, and caused his friends to grow shy of him. The effect of drink on him was terrible. He became a perfect fury while under its influence, and his estimable wife and interesting family were often obliged to flee from his drunken rage, and hide from him, (who ought to have been their protector) as from a savage foe. Still his high talents procured him profitable employment; and so much was he esteemed as a professor, that much irregularity was overlooked, for the sake of a few lessons when he was perfectly sober.

His conduct towards his wife and family became at length so outrageous, that they were obliged to leave him, to save their lives, often endangered during his drunken fits; and he was then taken care of by a faithful servant, whose devotion was often repaid with blows and curses. Strange to say, the greater excesses seemed to have no effect on his intellect, and although pointed out as a common drunkard, he often found persons glad to employ him in his sober moments, and pay him well for his instructions. When not disguised by drink, he was still a perfect gentleman in his manners; and several friends endeavoured to reform him by taking him to reside with them, and watching over him to prevent his getting liquor. But this was all in vain; he became more and more enslaved to this pernicious indulgence. One night, when going home intoxicated, his foot got caught in a grating, and he broke his leg in such a way as to render amputation necessary, and it was accordingly performed. This warning was useless to him, and he no sooner got about again, than he rushed into the grossest drunkenness, with an avidity sharpened by temporary privation. He at last drove away the faithful servant, who had borne with insult and ill-treatment for a long time, and became the companion of the lowest of the low, frequenting the most filthy grog-shops, and begging a drop of liquor from any one who would give it, and abusing in the vilest manner those who refused him.

It was at this period that I became acquainted with him, and I determined to make another effort to save him from the abyss to which he was so rapidly hastening. I therefore sought divine direction in what I was about to undertake, and watching for an opportunity of speaking to him when in a reasonable state, I told him, in a polite way, (for I had never spoken to him before) how grieved I was to see him in a situation so totally unbecoming one of his birth and education. I then offered him a home, and every thing necessary for him, on condition of his conforming to the rules of my family, and becoming a total abstainer from every thing of an intoxicating nature. He thanked me for the sympathy I expressed, and requested a few hours to reflect on my proposal. He came to me shortly after, and said he would place himself under my control, and would do any thing in his power to make himself useful. At this time, he possessed nothing whatever, save what he had on, which was of the commonest description, and very dirty.

I took him accordingly, and my wife was so dis-

gusted at the idea of having so confirmed a drunkard in the house, that she was quite poorly the day he came. The next day, he met with her in the yard, and his gentlemanly address so won her, that she consented to his coming to our table; and from that time treated him with consideration. He became much attached to us, and was so sincere in his desire to avoid temptation, that he would not leave my yard, lest he should fall into his old vices. He became daily more attached to us, and we to him; and I entertained hopes of seeing him once more restored to his family. He went on thus for two months, and often expressed the warmest gratitude for the comforts he enjoyed, and said, that had he before fallen into a family where he saw nothing to tempt him, he might have known many happy years. He was then attacked with dysentery, under which he sank, but during the three weeks that he was confined to the room, his time was spent in reading the Bible and other good books; and his expressions were those of a sincere and humble penitent, who depends on the infinite mercy of God in Christ Jesus, and so he died. Far as he had wandered from the right way, I feel persuaded we may safely declare there was "hope in his death." He had, as far as he could, brought forth "fruits meet for repentance;" and we may trust that he found mercy, though at the eleventh hour.—ALPHA.

DRUNKENNESS IN SYDNEY.—Amongst a population so constituted as that of Sydney, which for more than half a century was the head-quarters of the penal settlements of Great Britain, there must be a large proportion of sin and vice; this is unquestionably the case, and drunkenness prevails to an extent perfectly appalling, men and women alike indulging in boundless potations of strong fiery rum. Where wages are generally high, and the necessaries of life most moderate in price, the means of intoxication is within the reach of all, and the number of licensed places of resort for the sale of spirits is perfectly astonishing, and the rents paid for them quite as much so. It is a thing of every day occurrence, for a labouring man or mechanic to arrive from the country with the savings of twelve or eighteen months, amounting to some £40 or £50, and proceeding to a public-house, place the amount in the landlord's hands, requesting him to notify them of the fact as soon as it should be all spent. The donor then enters on his spree, treating all around, and indulging himself so deeply as to remain in a partial state of intoxication whilst one shilling of the money remains; as soon as that disappears, the nervous and enervated drunkard, perhaps labouring under the effects of *delirium tremens*, once more seeks the interior to procure the means for another similar debauch at no distant date.—*Emigrants' Guide to New South Wales*, by J. C. Byrne, Esq., 1848.

A HEARTLESS RUMSELLER.—A fact, showing the debasing effects of the rum-traffic upon the mind of the rumseller, was stated at a recent meeting of tract-visitors in one of the up-town wards of this city, by the missionary of the ward, who is a zealous friend of the temperance cause. One of the customers of a rumseller in the ward recently dying, left his wife and six children in a state of destitution, and in want of the most common necessaries of life, without even the means to give him a decent burial. Some benevolent individuals discovering the suffering condition of the family, exerted themselves to raise means for their relief. They called upon this rumseller who had furnished him the deadly poison, to contribute a **SIXPENCE** towards his funeral expenses. But how did this

dealer in human woe and death receive them? With a scornful air, and as if in perfect contempt of the poor drunkard in whose ruin he had been instrumental, he replied, "Before I would give a sixpence for him, I would give five dollars to have the brute drowned!" He who had helped to make him a "brute," had beggared his family, and supplied him with the means of his destruction, refused to render the smallest aid to his burial.—*Journal American Temperance Union*.

WHO WAS TO BLAME.—During my stay in Chelmsford, I attended the Quarter Sessions then being held in the town, and witnessed two persons placed at the bar, the one a male, and the other a female, and both cases (the one immediately and the other remotely) connected with strong drink. The female, who was twenty-six years of age, pleaded guilty to the charge of stealing two bottles of wine, the property of her master. Although this was the first offence, (and she had previously borne a good character,) she was condemned to three months' hard labour in Colchester Jail. If there be no legal question as to the course adopted by the chairman of the Sessions, perhaps one in *morals* may arise. Had the drinking-usages of the prosecutor's establishment anything to do in prompting the unfortunate woman to the commission of the robbery? If the regulation of the house in which she had been a domestic had fostered the *appetite* for intoxicating drinks, then the guilt of the prisoner, if not justifiable, ought to have been extenuated, on the plea that the prosecutor himself was "an accessory before the fact." Ought the victimized to be punished, and the tempter go free?—*Editor's Recollections of a visit to Essex*, 1845.

On the 25th ultimo, the body of a man named William Holtham, a plasterer, of Brothers Place, Gloucester, was found in the Gloucester and Berkeley Canal. The coat and hat of deceased were found on the bank of the canal, near where the body was found. It appeared from the wife's statement, that the unhappy man had been entirely neglecting his work for the last month, had been drinking daily and deeply, and latterly had become singular in his habits. He was last seen alive near the Cross, on Saturday the 22nd inst. The coat, when found, had the appearance of being lain on by some one, so that deceased might have rolled into the water while asleep. An inquest on the body was adjourned.—*Bristol Mercury*, August 5th.

YEOVIL.—SUDDEN DEATH.—On Monday evening, a man named King, of this town, was at the Castle Inn, when a fight took place between two other parties, one of whom he seconded. He appeared to be much excited thereby, and shortly afterwards, he suddenly fell down and expired. Verdict, "Died by the visitation of God."—*Ibid*.

A horrible instance of suicide occurred at the Burra Burra Mine, one evening last week. The name of the party we could not discover, but he was a miner of some property who was doing well, but a very hard drinker. On the night in question, he left his own hut in a state of *delirium tremens*, and sought shelter in the police station, from some of Tam O'Shanter's persecutors, who had been gliding down the chimney. The police gave him quarters, and watched him for some time, till they thought all was right, and dozed off to sleep. The miserable man watched his opportunity; got hold of a razor, and cut his throat half through. The room presented, in the morning, a dreadful spectacle, the wretched drunkard, now of course a corpse, literally enveloped in a clotted mass of gore. The body was shortly afterwards buried.—*Adelaide Observer*.

National Temperance Society.

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POTATO FAILURE.

We are truly concerned to find by information from almost all parts of England and Ireland, that there is every reason to apprehend another failure of the potato crop, such a fearful calamity cannot fail to affect every friend of humanity, and ought to lead all to serious consideration, how far the suffering which such a failure must inevitably produce can be mitigated. The result of our most serious consideration is, that not only the calamity itself may be greatly alleviated, but that it may be made the means, under the blessing of Divine Providence, of great good to the whole community. It is well known, that not less than 60,000,000 bushels of corn are annually converted into intoxicating drinks, instead of being consumed as wholesome and nutritious food, and that every form of misery, disease and crime is greatly accelerated by this perversion of the bounties of the Almighty. To those who doubt the accuracy of this statement, and who believe that these drinks are necessary for the welfare of the community, we request a candid perusal of the following important Medical Testimony, signed by upwards of 1400 of the first medical men of the age, including the names of

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GLASGOW.

M'Kenzie, William, M.D., Oculist to Her Majesty.
 Thomson, Robert Dundas, M.D.
 1. That a very large portion of human misery, including poverty, disease, and crime, is induced by the use of alcoholic or fermented liquors as beverages.
 2. That the most perfect health is compatible with total abstinence from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, &c.
 3. That persons accustomed to such drinks may, with perfect safety, discontinue them entirely, either at once or gradually after a short time.
 4. That total and universal abstinence from alcoholic liquors and intoxicating beverages of all sorts would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race.

We cannot but think, that under existing circumstances, it is a fearful thing that brewers and distillers should continue to consume the grain which is so well calculated to sustain and support the human frame, much better than that root, the failure of which has caused so much alarm. We, therefore, urge upon our friends the necessity of giving the utmost publicity to this important subject.

Extract from the Dublin Correspondent of the Times of August 19th, as to the Potato Crop.

"The reports from the country continue unfavourable, and the apprehension of deficient grain-crops, and of the total failure of the potato, are becoming every day more serious and well-founded."

Extract from the Times, August 21st, 1848.

"The failure, I regret to say, appears to be as complete as that of 1846. There are now lying before me reports from Tipperary, Carlow, Cork, Sligo, Limerick, Derry, Antrim, Down, Louth, Armagh and Monaghan, and unhappily they all concur in representing the Pestilence as universal."

CHOLERA.

Extract from the Times, August 21st, 1848.

"The cholera was very mild at Constantinople, it was declining rapidly in Russia, and the Russian physicians had declared that its ravages had been principally owing to the inordinate use of spirituous liquors by the people."

Progress of Temperance.

ENON CHAPEL.

An interesting meeting was held in Enon Chapel, (the Rev. Dr. Burns') on Wednesday evening, the 16th August. A temperance hymn having been sung, and prayer offered by Mr. W. Claridge for the Divine blessing, the chair was taken by Mr. Thomas Hudson, the Secretary of the National Temperance Society, who opened the proceedings by a few very suitable remarks on the intimate bearing of the principle of total abstinence from all intoxicating drink, on the distress of the country, shewing that its adoption would prove the most powerful instrument in removing that distress. He then called on Mr. Jabez Inwards, who commenced by drawing a comparison between man and the beasts of the field, shewing the superiority in favour of the latter, through the use of intoxicating liquors by the former. Asking the question, does intoxicating drink conduce to make men more intellectual, more wise, or more holy?—proving the reverse to be the case—then establishing the fact, that teetotalism was suitable for all constitutions, and had been the instrument, in thousands of instances, of producing social and domestic comfort, which had never been derived from the use of intoxicating drinks. He then alluded, at some length, to the teetotal pledge as a means of safety, proving to the satisfaction of the audience that the bondage lay on the other side; and concluded by combating the objection of putting teetotalism in the place of religion, demonstrating its absurdity, maintaining that nothing else but the preaching and teaching of the (whole) gospel was needed to reclaim the drunkard and prevent the moderate from becoming such, as the carrying out of the precepts of the gospel would necessarily involve total abstinence. After a few closing remarks by the chairman, and the singing of the doxology, the audience separated. Eleven signatures to the pledge were obtained.

GREENWICH.

On Monday evening, August 7th, a social tea-meeting of the members of the Borough of Greenwich Temperance Society, was held in the Literary Institute. Benjamin Rotch, Esq., L.L.B., Barrister

at Law, presided, and addressed the meeting in an appropriate and humorous speech, applying in a very happy manner, the story of the New Zealand pig. Mr. Rotch, in affecting terms, spoke of his experience as a visiting justice to Cold Bath Field Prisons, he had proved, and that repeatedly, that eleven-twelfths of the prisoners were incarcerated in the jails of the country through strong drink, and concluded by reference to the influence of woman as associated with drinking-usages.

MR. ISAAC ENGLISH had been a teetotaler for twelve years, and had done what he could (he could not well do more) to promote the cause in the Borough. This he had done, because both physically and mentally he had experienced great benefit from the adoption of temperance principles.

MR. HARDING was frequently interrogated as to whether he still adhered to the pledge, he was happy to say that having put his hand to the work, he was not inclined to look back, God being his helper, he hoped to continue firm to a pledge which had proved a safe-guard to hundreds of his fellow-creatures.

MR. SELBY delivered his maiden speech, in the course of which, it was made to appear that he had become a teetotaler by challenging a poor inebriate to sign the pledge, which was readily accepted.

The Rev. O. SQUIRE was accustomed to look upon temperance as the great moral lever to raise the people of this country from their present degraded condition. He had formerly stood opposed to the movement, believing it to be utopian, but on more sober reflection, he came to the conclusion, that he had been grossly deceived, though a great advocate for political freedom, he would pause before he gave any great extension of the suffrage to a drunken people. He would recommend to the advocates a conciliatory course, and called upon them to meet all in the spirit of kindness and forbearance.

MR. THOMAS HUDSON followed, and was succeeded by Mr. Henry Cole, who made some very suitable and practical remarks.

A vote of thanks was tendered to the chairman, and also to the ladies for the excellent tea and dessert provided for the evening's entertainment.

STOKE NEWINGTON TOTAL ABSTINENCE SOCIETY.

(To the Editor of the *National Temperance Chronicle*.)

DEAR SIR,—Mr. Jabez Inwards delivered a lecture last evening in the Lancasterian School, Stoke Newington, to a respectable meeting, the Rev. H. Robinson, pastor of Pembury Grove Chapel, Hackney, presided, and gave a powerful and interesting opening address, after which Mr. Inwards took for his subject "Teetotalism the Temperance of the Old and New Testaments," upon which he lectured with great force and eloquence for nearly two hours, to a very attentive audience. After a few remarks by the chairman the meeting separated, evidently well pleased, and I trust deeply impressed.

I am, Sir, yours respectfully,

J. COLDWELLS, *Hon. Sec.*

BRITISH ASSOCIATION FOR THE PROMOTION OF TEMPERANCE.

The fourteenth annual Conference of the British Association, held its sittings in the Music Hall, Leeds, on the 26th, 27th, and 28th of July, 1848. The number of delegates assembled was about equal to that in former years; and the societies represented, included some of the most important in the north, as well as other parts of England.

SELBY.

On Wednesday last, the twelfth anniversary of the Selby Temperance Society was held in the Public Hall. The room was most tastefully decorated with flowers and evergreens. Banners were exhibited in different parts of the room, bearing, among others, the following inscriptions: "Wine is a mocker."—"Train up a child in the way he should go."—"Because of drunkenness the land mourneth."

At five o'clock in the afternoon, 300 individuals sat down to a most excellent tea. A more splendid set-out of cheese-cakes, tarts, sponge-cakes, ham and confectionery, we have never witnessed. We despise flattery; but still we feel bound to say that the tea-parties of Selby are quite equal to those of any town in the kingdom. The temperance cause here is well supported. Some of our most influential men are on our side, and not merely teetotalers in profession, but active and zealous members and supporters of the society. After having bountifully partook of the blessings of Providence, we were prepared, with sober heads and warm hearts, to listen to the soul-melting truths of teetotalism. Our old and much esteemed friend, Mr. Morrell, occupied the chair. The chairman opened the meeting in a most interesting and affecting speech, detailing some of the reasons why men stood aloof from the temperance cause, and concluded by exhorting all who were not pledged teetotalers not to leave the meeting until they had determined, at once and for ever, to abandon the intoxicating cup.

MR. HOOPER, the secretary, then read the report. The Rev. Dr. BURNS, of London, was then called upon to address the meeting. He expressed great pleasure in visiting Selby. He had been a teetotaler thirteen years. From 1829 to 1835 he was a moderation man. He went to London in 1835, and attended a teetotal meeting, and signed the pledge. He was induced to sign it as a man, a father, and a Christian. Whilst in America, he visited the lunatic asylum, and there found a D.D. a lunatic, through strong drink. When he was in the habit of taking intoxicating drinks, he always felt what preachers term Mondayish, after the labours of the Sabbath; but since he had been an abstainer, he was quite as able to work on the Monday as any other day in the week. All his family have signed the pledge, and he never keeps intoxicating drink in his house. A short time ago, a lady visiting at his house, who thought she could not live without beer, wished to have some for dinner. The doctor told her that there were several insuperable obstacles to her drinking beer in his house. In the first place, he said, "You cannot expect your minister to fetch beer on the Lord's day, nor can you expect his wife or his children to do it; and then, as to the servant, she is a long-pledged teetotaler, and therefore if you want beer, you must go to the public-house and drink it there." The lady stayed at his house several days, but had no beer, and before she left, she thought that there was a possibility of living without it. The doctor then produced the medical certificate, signed by 1400 of the profession, printed in small type. He stated that it was fourteen feet eight inches and a quarter in length, and that several hundreds more had signed since that was printed. He thought ministers of religion ought to attend our meetings, and that their non-attendance should not be overlooked, unless they sent a note explaining the cause of their absence. The doctor resumed his seat amid great applause.

The chairman here remarked that we had three Jabez—Jabez Waterhouse, Jabez Inwards, and

Jabez Burns—and if he were in the habit of giving toasts, which he always thought senseless things, he would give the three Jabezs.

Mr. THOMAS WHITTAKER, our old friend, was then introduced to the meeting. He referred to the causes which induced men who have signed to relapse into their former habits. He said that the man who signs the pledge in spite to the publican, frequently breaks in spite to some teetotaler who has happened to offend him. Men have two constitutions, physical and mental, and therefore when they tell us teetotalism will not suit their constitution, they must mean their mental, not their physical constitution. The man who signs merely to please some gentleman from whom he expects a favour, will break to please another. A man sees a teetotal procession—he falls into it—goes to the tea, and drinks as many cups as the lady will supply—becomes happy and cheerful, and thus says, "If this be teetotalism, then I'll be a teetotaler!"—He signs the pledge. Soon there is another procession—a procession of Odd Fellows, with odd hats, odd shoes, &c. They are going to the sign of the Sun, Moon, and Seven Stars, where there is a quantity of drink to be given away. He goes with them—drinks because others drink—and then says teetotalism did not suit his constitution. A draper goes to a teetotal meeting—signs the pledge. The next day, he sees the publican's daughter come out of the draper's shop over the way, followed by the porter with a large parcel of goods, and then he begins to feel poorly, and says, "Teetotalism will not suit my constitution." A minister of religion, a few days after signing the pledge, calls upon two maiden ladies. They persuade him that he is poorly, and that teetotalism will injure his health, and if he has no regard for himself, he ought at any rate to respect his wife and children, and the church over which God, in his providence, has made him minister. He goes home and tells his wife, she joins in the same cry, and insists upon the family-doctor being consulted. The doctor recommends him to take a little wine, and then he sits down and writes a polite note to the secretary of the temperance society, saying that his medical adviser is of opinion that teetotalism will not suit his constitution. What would you think of a man going to the clergyman, and requesting him to take his name off the marriage-book? One man will not be a teetotaler, because he cannot find a passage in scripture, which says "Thou shalt not drink intoxicating drink." What would you think of a man who would not lend his ladder to rescue a family from a burning house, because he could not find anything about it in the Bible."—(Great applause.)

The thanks of the meeting were presented to the ladies for their unwearied exertions. The doxology was then sung, and the meeting separated under feelings of the most interesting description.

A. B. HOOPER, *Secretary.*

HADLEIGH, SUFFOLK.

On Monday the 17th instant, Mr. Alfred Heritage visited us, and gave a very interesting lecture in the Reading Room of our Society, to a respectable audience, which was listened to with the most marked attention and the deepest interest. The following night, he delivered a second lecture, subject, "The Drinking Habits of this country, the great hindrance to the Progress of the Gospel;" addressed principally to the religious public. The meeting was tolerably well attended, and the statements well received.

FORDINGBRIDGE.

Our first teetotal festival was held here on Thursday, August 3rd; the weather which in the morning assumed a threatening aspect, cleared about two o'clock, and the afternoon and evening proved beautifully fine. It had been intended to hold the tea meeting in the gardens of Mr. Samuel Thompson, who had kindly lent them for the occasion; but the quantity of rain which had fallen for two or three days previously, rendered this quite impracticable. It was, however, considered sufficiently dry for the children to have their tea in the gardens, which were accordingly decked out with banners, flags, &c., and in every way that could tend to enliven the scene. About half-past four, the children, members of the society, about 100, formed in procession, and walked from the Town-hall to the gardens, about a quarter of a mile, preceded by an excellent brass band. Several of them carried banners, flags, &c., with various mottoes written on them. One, however, particularly attracted our attention. It was worked with blue silk on a white ground, and the inscription was, "The Fording-bridge Band of Hope." One could not help wishing that those who bore it might catch the beauty of the idea and prove themselves to be a band of hope, and a light as it were set on a beacon, round which, in after years, others might rally, and that thus that hope might be realized, and the world improved. Every thing being prepared for their reception, they entered the gardens and took their seats in order along the gravel walks; the band assembling round a table prepared for them on the lawn. The scene was in the highest degree animated, and the children appeared much to enjoy the repast which was prepared for them. While this was going forward, the company assembled occupied themselves by walking to and fro, and admiring the surrounding scenery, which for the pastoral style of view is very picturesque and beautiful. In the foreground, the River Avon rolls its waters rapidly along, while beyond are numerous meadows clothed in living green, and shaded in various directions with trees and woods; the whole bounded by a range of hills crowned with oaks and various descriptions of evergreens. As soon as the children had finished their repast, the company retired to the Town-hall, when about 200 sat down to tea, every thing being provided in the best way possible, and the room decked with various mottoes, wreaths of flowers, &c., &c.

After tea, an excellent address was delivered by Mr. Hudson, the Secretary of the National Society, the chair being occupied by the Rev. G. Harris of Ringwood. Mr. Hudson's address was listened to with much pleasure and interest, and we believe much good will be derived from it. Three or four signatures have been since obtained. The meeting separated about ten o'clock, every one being much pleased with the whole of the proceedings.

LOWESTOFT.

On Thursday evening last, the 3rd of August, a public meeting of the Lowestoft Temperance Society, was held in the Town Hall, and which for the period of the year was very fully attended. Mr. W. A. Heritage, a deputation from the National Temperance Society addressed it, and proved himself to be a powerful advocate for that great and good work, the temperance cause. His speech was very energetic as to manner, but most temperate, eloquent and convincing as to matter, and we doubt not, but that it made a powerful impression upon the hearts of his audience, who listened

to him at times with breathless attention, whilst relating some awful facts produced by intoxication, brought on by the drinking-customs of society; and at others elicited much applause, when he mentioned the beneficial effects resulting from a course of total abstinence from intoxicating drinks.

DUNSTABLE.

The annual meeting of the Dunstable Temperance Society was held on Monday the 14th. An excellent tea was provided, and considering the unpropitious state of the weather, a larger number assembled than was expected. In the evening, a first-rate meeting was held, when that aged veteran, the Rev. Michael Castledon of Woburn, took the chair. Mr. Thomas Harris of St. Albans, gave a very thorough-going speech; Mr. Lowrie, from Scotland, gave an admirable address; and last, though not least, Mr. James Larnier rivetted the attention of the audience for more than an hour, with a speech replete with humour, good sense and sound argument. In conclusion, he made a most solemn appeal to moderate drinkers.

JABEZ INWARDS.

BATH.

The Juvenile Temperance Society of this city, held a rural fête at Sydney Gardens, on Monday, August 7th, when a goodly number of the friends of temperance assembled to show their attachment to the cause. At five o'clock, 250 members and friends partook of tea in the beautiful Gothic Hall. A public meeting was subsequently held and presided over by Mr. E. Saunders. The Rev. Thomas Spencer, A.M., Mr. J. Brooks of Nailsea, Mr. Saunders of Bristol, and Messrs. Davis and Chester of Bath, severally addressed the assembly.

SOUTHAMPTON.

A lecture on the principles of total abstinence from all intoxicating liquors was delivered at the Town Hall, on Wednesday evening, by Mr. T. Hudson, Secretary of the National Temperance Society. The audience, which was very respectable, listened with marked attention to the lecturer's statements. And at the close of the meeting, a vote of thanks was awarded to him, on the motion of Mr. J. Clark, Jun., for his very interesting address. —*Hampshire Independent.*

SUNDERLAND.

We have recently had a visit from Mr. T. Whittaker, an old tried friend of the cause, which has been of considerable advantage to the movement. His visit has been marked with a special degree of success, which with us was much needed. We had a full week of his labours, in different parts of this populous town. Several signatures were obtained. Abstainers likewise were edified, refreshed, and strengthened.

EPSOM.

Dr. Carr delivered two lectures on the "Scientific Truths of Total Abstinence," on the 26th and 28th ult. On the first lecture evening, the unfavourable state of the weather prevented our attendance being large; about seventy persons however assembled, and T. J. Graham, Esq., M.D., (author of "Domestic Medicine," &c.) kindly presided. At the conclusion of the lecture, which was listened to with the utmost attention, William Everett, Esq., publicly thanked the lecturer for his "lucid and excellent address," but stated it as his opinion, that

to produce a lasting benefit to the present enslaved attendants at the inns of the town and neighbourhood, we must provide other places of resort, and other amusements and pursuits, (a point which our Committee have this evening met to consider.) The chairman having received the thanks of the meeting, the delighted auditors reluctantly separated. The propitious weather of second lecture evening, and the entire satisfaction given by Dr. C., filled the British School-room, kindly lent for the occasion, with a most respectable company of ladies and gentlemen, Dr. Graham again presiding; this lecture, if possible, was better received than the first, and at its close, a general expression of approbation ensued. The chairman rose to verify the statements of a strictly medical nature advanced, which from his standing as a christian and a physician, he was enabled to do with good effect. Mr. Keeling, a chemist, then proposed a vote of thanks to the lecturer, stating at the same time the very strong attachment a few months of total abstinence and candid consideration had given him for the cause so ably advocated. The Rev. Thomas Lee seconded the proposition, which on being put to the meeting, was carried by acclamation. So ended our lectures, but the sober scientific truths then advanced, are still the subject of much conversation, and I am happy to say, that from that time to the present, we have heard of many who have forsaken the intoxicating cup. That God will bless these efforts and all similar ones, to drive our common enemy into the ocean of disuse, is our constant prayer.

THOMAS CAVE.

HALSTEAD, ESSEX.

The Committee of the Halstead Temperance Society, invited Mr. Thomas Hudson, Secretary of the National Temperance Society, to deliver a lecture in the public room of this town on Tuesday evening, August 8th. The subject selected for the lecturer, was the "Great Moral Movement of the Age." There was a full attendance of persons representing the different grades of which society is composed. The best evidence of the lecturer's acceptability, is the fact, that a strong wish was expressed that he should revisit the town for a similar purpose.

TAMWORTH.

(To the Secretary of the National Temperance Society.)

SIR,—No doubt you will be glad to hear of the success which the cause of temperance is likely to meet with in this town, from the visit of Dr. Carr, whose services you were kind enough to grant us this week. It is extremely gratifying on our parts to state, that a complete revival has been the happy result, and we feel confident that an impetus has been communicated, which will bear down the opposing force of prejudice and ignorance.

Immediately on the arrival of Dr. Carr last Tuesday, it was determined by two or three zealous friends, that instead of one lecture there should be a series of three; and we felt assured, that the attendance on the first evening would be so great, that a mere notice after the lecture would be sufficient to secure future numbers without printing any more bills. Nor were we disappointed, for the room was completely filled in every corner, and nothing could exceed the interest which the audience exhibited on the occasion; they seemed riveted to the spot by the interesting and varied information which the lecturer brought forward. The silence during all the time, except when applause evinced their delight, was very marked; and at the

conclusion, it was observed by one or two friends, that the company were most unwilling to separate.

I may briefly observe, that the second and third lectures were attended with the same decided success. The many different views in which the subject was placed by the doctor, must have carried conviction to the most determined opponent; and as the room was crowded to overflowing on each occasion, it is fair to calculate that a great amount of good has been effected. The courteous but confident manner in which Dr. Carr invited questioning and objections, was very delightful to the friends of the cause; for they found that now was their opportunity to bid respectful defiance to their adversaries. None were found bold enough to offer anything like the show of opposition, well knowing that all the argument is on our side, and that they can only shelter themselves under the wing of prejudice, custom, and love of the intoxicating cup.

A great many signatures were obtained to the pledge, and a society has been organized in, we hope, a very efficient manner, so that in future we look forward to a steady progress in this noble reformation.

Accept the best thanks of the society for the favour you have conferred upon us, and believe me, dear sir, yours much obliged,

A CORRESPONDENT.

KENSINGTON AND BAYSWATER.

The eighth annual meeting of the Kensington and Bayswater True Temperance Society, was held in the Temperance Hall, Silver-street, on Monday, August 14th. The chair was taken by Dr. Oxley. Speakers—Mr. W. Claridge, of the National Temperance Society, Mr. Buckle, Mr. Mann, Mr. Mellor, and Dr. Gourley of Birmingham. The united ages of the latter gentleman and the chairman, as teetotalers, were upwards of a century.

HAMMERSMITH.

Mr. W. Claridge, of the National Temperance Society, delivered a lecture in the New Hall, Hammersmith, on Tuesday evening, August 15th, on the entire harmony of total abstinence from all intoxicating drinks with the revealed will of God, both in the Old and New Testament, much to the satisfaction of a numerous and highly respectable audience. A few very reasonable and appropriate remarks were made at the opening of the meeting, by Mr. Beal of Walworth. The friends at Hammersmith appear to be all alive, and harmoniously working together in the good cause, in a systematic manner. We augur much good will result from their diligence in this good work to the neighbourhood at large. We most heartily wish them success in the name of the Lord.

NORFOLK AND SUFFOLK.

TO THE EDITOR.

DEAR SIR,—During the past three months, I have addressed influential and numerous attended meetings in the counties of Norfolk and Suffolk; and under the direction of the committee of the Norwich Temperance Society, thirty meetings were held in that city, the greater number being held in the open air. The attendance, and the interest taken in the proceedings were very gratifying. The friends of temperance in this city are earnestly labouring for the spread of the good cause, headed by many good men and true, who have remained steadfast during the earlier history of the Society,

when persecution and suspicion was awarded to those who engaged in the advocacy. But we may say, truly a good time has come, for we have peace instead of riot, and confidence has taken the place of suspicion. And it is evident that those who are not with us in practice, rejoice that the peace-giving principle is spreading among the people. The friends in the city have engaged Mr. G. W. McCree as their missionary, who is labouring earnestly and efficiently by means of domiciliary visitation, and by public meetings, to convince the drunkard and the moderate drinker of the ruinous consequences connected with the use of intoxicating drinks. I took my leave of the friends at Norwich with regret, on July 29th, and proceeded to Yarmouth, and addressed two meetings in the market-place, which were well attended, and was ably assisted by Dr. G. Sexton, who delivered addresses on the physiological bearings of the temperance question. The meetings were announced from the pulpits of various chapels in the town, and an incident may be mentioned, shewing the light in which the temperance principle is regarded by some who are engaged in the traffic. The friends were in want of a platform for the speakers, and a publican was requested to lend his waggon for the purpose; to the surprise of many, the vendor of strong drink said, you have done much good in this town, and you may use my waggon for temperance meetings whenever it is vacant. So manifest is the effect of the temperance reformation in this town, in restoring to their right mind, many who for years have been regarded as lost to hope, that even those who live by the sale of that which destroys their fellow-creatures, are constrained to admit that the adoption of the temperance principle is followed by peace and prosperity; and while admiring its effects, virtually exclaim,—

Oh! widely spread the glorious plan,
Which heals a grief like this;
That raises fallen, degraded man,
And seals domestic bliss.
That bids intemperance vile depart,
And pitying, binds the broken heart.

Yours, &c.,
J. WILLIAMSON.

WHETSTONE.

MR. EDITOR.—On Tuesday the 15th, I had the pleasure of visiting Whetstone at seven o'clock, p.m., sixty railway labourers sat down to tea, they were all remarkably clean and appeared to enjoy themselves very much. Every fortnight the same number, through the liberality of a gentleman well known in the temperance cause, are supplied with a social cup of tea. At eight o'clock, a public meeting was held, when J. H. Pugett, Esq., took the chair, who, after making a few remarks, called upon the writer to address the meeting. It was indeed a good meeting, the place was crowded, and the deepest attention was paid; Mr. Pugett takes a deep interest in the railway labourers, and doubtless, there are many, who, when they leave that district, will remember his benevolence with much gratitude. For the last twelve months, fortnightly tea and public meetings have been held, when addresses and lectures have been delivered by Messrs. Whitaker, Hudson, Balfour, Claridge, Gawthorpe and others, whose efficient labours have been the means of doing much good. I was informed that our friend Goddard and a party from Westminster have held a good meeting in the same place. It is pleasing

to find a gentleman of Mr. Pugett's influence so deeply interested in the moral and intellectual elevation of the labouring classes, earnestly hoping that his efforts to do good may be crowned with abundant success.

I am, Mr. Editor, yours very truly,
JABEZ INWARDS.

NORTH WALES.

(To the Editor of the *National Temperance Chronicle*.)

MY DEAR SIR,—Having visited several places in Merionethshire and Denbighshire of late, as well as Rhyl, Dyserth, Meledon, Wespwy, Waenesgon, and Sarn, in this county, I find the noble cause of temperance gradually, but powerfully, progressing, and rising in the estimation of the public, especially among the better informed, and the most religious.

All will allow now that it is not good for the young to begin to use intoxicating drinks as a common beverage, and that it is not essential for the support of the labouring man—and they generally allow, that it is the duty of all ministers of the gospel to be abstainers.

Now, I beg leave respectfully to make a few observations, which are my own reflections, in connexion with my travelling, lecturing, and preaching in North Wales.

1st, That no reasonable man can seriously deny the great waste and misapplication of money, the dreadful losses, and many injuries done among the working-classes by intemperance, in former times, which still continues in a very great degree. We often see the poorest of the poor, the most destitute and wretched, in these hard times, and even in this very poor country, getting money for poisonous liquor, when in every other respect they actually seem to be starving for want of bread, and have nothing fit to put on to appear in public on the Lord's day! *Surely*, all must confess that something should be done to prevent such a dreadful state of things among our numerous poor class—why should not this branch of national education and great reform have the *first* place in the consideration of our legislators? I would say, *all* moral and physical force should be made use of. Visiting Chester jail, a few days ago, the governor told me, that upon examination he had found that almost all the prisoners have been degraded and ruined by drinking, either directly or indirectly.

2nd, That it is evident to every unprejudiced mind, that nothing will do but total abstinence to save and cure this country. If spirituous liquors are the chief ruin of other countries, doubtless malt liquors are the chief enemies and causes of the miseries of Wales—nothing but total abstinence can work effectually for the principality. And it is strange to say, that those who have not joined us, and even opposed us for fourteen years, do not now say a word respecting intemperance—not a word shall we hear from their lips, once in the year, in conversation, preaching, or prayer—they are quite speechless about the matter, as if their conscience tells them that they are not fit persons to speak against drunkenness, after opposing the best means to prevent it.

3rd, Total Abstinence being the only safe remedy for drunkenness, it can hardly be expected that poor, ignorant, and working-men, should give up entirely the habit of drinking, without seeing the better informed giving them good example, and especially as the foolish idea is so deeply-rooted,

that hard labouring men should have strong drink; and besides, it is not reasonable to expect that the uneducated working class should be reformers, and to be at the head of such a great movement as the temperance cause. All salutary reforms and great movements must be brought about by great and good men; at least by men of cultivated minds and persevering spirits; others have neither the influence nor the firmness necessary for the great work.

4th, As we can not expect poor people to be the instruments of reforming the world, in this most important subject of temperance, have we not some claim upon the well-informed portion of our fellow-creatures, and especially upon the religious world, ministers and deacons, and upon all the churches in general? Should it not be a matter of conscience, by all true christians, to leave off the habit of drinking at once and forever; and "take heed lest by any means this liberty of theirs, become a stumbling-block to them that are weak."—"Shall the weak brother perish, for whom Christ died?" What does Christianity teach, if it does not teach *self-denial*, and that the strong should help the weak, by all means, by example, as well as by precept. Should the ministers and the churches fail to deny themselves, and in every respect to help the weak, poor, and the uncultivated working-class, who will do it? In vain are we to expect the high, proud, and wicked world to reform the world, and sympathise with the lower class. Besides, what are we to understand by our Lord calling his people, especially ministers, the light of the world, the salt of the earth, &c. It grieves me exceedingly to find that great and eminent ministers of the gospel do not come forward to advocate the cause of temperance—that public dinners and toasts are used in religious meetings, &c.

5th, Wherever temperance has been well received, and faithfully and steadily advocated, much good and great blessings have been the fruit. Had I the gift of writing English, I could say much of the great good resulting from this noble cause, during the last fourteen years in Wales. I can now only attempt to write a few hints.

1. Total Abstinence has greatly improved the health of individuals—has renewed their constitution.

2. Many broken characters have been restored, and brought to situations of credit and profit.

3. In a domestic point of view, many a family has been made comparatively happy and peaceable, by joining this good cause.

4. In many instances, the magistrates have had much less to do to keep order and peace.

5. Much less burden on the parishes, as husbands, are not so apt to forsake their families, &c.

6. The Lord's day has been better observed and places of worship much better attended.

7. Many have been added to christian churches, who are now teachers in Sabbath-schools, and the most active and useful members.

8. A great number of hopeful youths, who signed the pledge, when very young, are now grown up to be men, and are quite firm total abstainers, and great enemies to all intoxicating liquors.

Is it not most lamentable, that many churches and ministers, having had the above facts before their eyes, for years, after all, do not espouse the cause? How are we to account for this? And, oh, how can the ungodly world think highly of the church, professors and ministers.

I remain, dear sir, yours truly.

E. DAVIES.

Flintshire, August 7th, 1848.

IRELAND.

BELFAST TOTAL ABSTINENCE ASSOCIATION.—We have just been favoured with the tenth annual report of this society, from which we learn that, during the past year, weekly meetings have been held,—lectures have been delivered by several talented and well-known friends of the cause,—a local agent has been employed, who has paid 4000 visits to families,—10,000 tracts and periodicals have been circulated,—about £40 have been expended in promoting the objects of the association: and 300 new members have been added to the society, twenty-five of whom were formerly abandoned to gross intemperance. In addition to these operations, much exertion has been put forth, and much good has been accomplished by Father Spratt and his adherents. From an appendix to the report, we learn that there are nearly 800 licensed spirit-shops in Belfast and suburbs, which gives about one public-house to every twenty-two families. This opens up a wide field of usefulness to the temperance reformers, which we trust will be faithfully occupied by our friends in Belfast.—*Scottish Temperance Review.*

Cleaning.

THE MIGHTY CHAMPION.—*Chorus of the Deities.*—Desire of wine and all delicious drinks,
Which many a famous warrior overturns,
Thou couldst repress; nor did the dancing ruby,
Sparkling, out-poured, the flavour or the smell,
Or taste, that cheers the heart of gods and men,
Allure thee from the cool crystalline stream.
Samson.—Wherever fountain or fresh current flowed
Against the eastern ray, translucent, pure,
With touch ethereal of heaven's fiery rod,
I drank, from the clear milky juice allaying
Thirst, and refresh'd: nor envied them the grape
Whose heads that turbulent liquor fills with fumes.
Chorus.—O madness, to think use of strongest wines,
And strongest drinks, our chief support of health,
When God with these forbidden made choice to rear
His mighty champion, strong above compare;
Whose drink was only from the liquid brook!
Samson Agonistes.

IPSWICH JUVENILE TEMPERANCE BOOKS.

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THE

NATIONAL TEMPERANCE CHRONICLE
AND
TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

No. 34, JOINT SERIES.]

OCTOBER, 1848.

[PRICE 1d., STAMPED 2d.]

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THE PRESS.

There is at present certainly no dearth of materials for our Magazines. The Editor's box this month is crammed with articles of vital interest, culled from various periodicals, and some professedly of anti-teetotal tendencies. From these sources we have plucked the choicest fruits of the season for presentation to our readers,—from sources too, that, a while ago, were barren and unfruitful. How unlike former times, when we deemed ourselves fortunate, if the "Press" would only leave us unmolested, or allow us to escape without insult and condemnation. They who are not *with* us are *against* us, is perhaps, therefore, hardly *true* now, in the sense in which we have been accustomed to regard that phraseology. True it is, that the same periodicals which insert articles illustrative and commendatory of our principles, contain much "the other way," which justice, humanity, and religion condemn. But we deem it an advance on that older state of things, that now the daily and the weekly press,—from the *Religious Magazine* to the *Sporting Chronicle*,—that the editors of these should occasionally "discourse most eloquent music" on temperance. It was only a few days ago, that we had occasion to call at the office of one of the weekly journals, a quarter most unlikely to proffer much that would extend our principles; yet we were politely assured, that if certain matter of temperance information, which we then communicated, were forwarded to the Editor, it should find insertion. To give a place in our present impression of the *Chronicle*, to the articles that have recently appeared in the *Journal of Public Health*, "On the mutual relations existing between Intemperance and Insanity;" on "Intemperance and Ragged Schools," from the *Standard of Freedom*; "Barrack Canteens," from the *Observer*; "Report of the Annual Licensing Day," from the *Bolton Chronicle*, (containing most terrible revelations); "the New Beer Act," from the *Brighton Herald*, and other articles of great interest, we have concluded to suppress much original matter, to which we may hereafter give publicity.

But we take this opportunity to say, that since our accession to office, we have been gratified by kind assurances, from various quarters, that our efforts to serve the cause of human progression are receiving a measure of appreciation. We do not forget that the readers of temperance periodic literature are as diversified in their mental tastes as, perhaps, any class of readers with which we are acquainted. It was said of Dr. Watts's versatility of genius, that he could with the same ease write a logic for the University and Hymns for little children. If this be not descriptive of the qualifications requisite to make a successful Editor of a temperance periodical, it not inaptly represents the multiform nature of the materials required to suit *all* the readers of this class and kind of publication. That we shall really please every body, we do not hope; to expect it, would subject us to much chagrin and disappointment, still we are cheered by the following and similar communications:—

"Manchester, August 28th, 1848.

"DEAR SIR,—I have to thank you for two numbers of the *Chronicle* since I last saw you, and to express my opinion that your paper has greatly improved, its articles being of a more interesting description generally, as well as of a more diversified character, which is the principal charm in a periodical.

"Yours faithfully,
"RALPH ASHMAN."

"Framlingham, Suffolk, September 6th, 1848.

"MY DEAR SIR,—The *Temperance Chronicle and Recorder* for this month is deemed so good by the Committee of the Temperance Society in this town, that they have determined upon leaving one at *every* house, if so many can be procured; and as such, I am instructed to apply for *five hundred copies*.

"Yours truly,
"JAMES LARNER, Sec."

The Committee, in compliance with the request of our well-known and indefatigable friend, forwarded the required number for general distribution. We doubt not they will be blessed to the

good of the people. "Smallest helps, if rightly given, make the impulse stronger;" and happy shall we be to hear of a still wider diffusion of our own and kindred publications, and would urge upon our numerous readers to disseminate the excellent articles contained in this and the preceding *Chronicle*, and to imitate in spirit and in deed the laudable example of our friends of Framlingham.

ON THE MUTUAL RELATIONS EXISTING BETWEEN INTEMPERANCE & INSANITY.

BY GEORGE ROBINSON, M.D.,

Lecturer on Medical Jurisprudence in the Newcastle-on-Tyne Medical School, and Hon Sec. to the Newcastle and Gateshead Sanitary Association.

Of all the movements which characterize the present age, there is none promising happier or more glorious results, none better calculated to improve the temporal and eternal welfare of mankind than that which encourages us to trace the source, with a view to the prevention and removal of the various evils, physical as well as moral, which afflict and disgrace society. It has hitherto been too much the custom for those who have considered the question at all to refer those evils to agencies over which man possesses no control; whilst the great majority turn from their contemplation as they would from any other hideous and revolting spectacle, and endeavour to forget their existence in the observation of more cheerful and gratifying scenes. Both lines of conduct are, I think, to be deprecated; but the former is much the more pardonable error, inasmuch as it arises from excessive though misplaced humility, whilst the latter must, in every instance, be the result either of moral cowardice or of selfish indolence.

As the unnatural interpretation and forced application of a religious principle may thus possibly induce some persons to view with indifference, if not with dislike and suspicion, attempts to diminish crime, disease, and misery, by removing their presumed causes, I may, before entering upon the proper subject of this paper, perhaps be permitted to say a few words in justification of the general practice.

Experience, or the knowledge gained by observation and comparison of the events continually occurring around us, has so far as we can see, fully shown that the mental and moral nature of man is governed by laws as definite in their action as those which regulate the phenomena of the human body. Thus we know that the operations of the intellect can proceed only under certain physical conditions, (*i. e.*, so long as the structure of the brain is unimpaired, and a full supply of pure arterial blood is constantly maintained; that its vigour is affected by changes in those physical conditions, (being enfeebled, excited, or perverted by structural injury of the brain, and by irregularities in the quantity and quality of the blood supplied; that the different faculties of the mind bear to each other certain fixed relations; that those faculties are extremely diversified; that their combination constitutes the perfect mind; that an undue preponderance of one impairs the harmony of the whole; and that the minds of different individuals are in general similarly affected by the same physical and moral sources of disorder. In like manner, not only do the same moral faculties exist in a greater or less degree in all members of our race, but certain general principles are also discernible in the growth and government of those

faculties. We can thus detect in every human being more or less capability of pity, gratitude, veneration, and benevolence. We find that the same agencies, the same peculiarities of education and habit, produce everywhere the same effect in developing or suppressing the manifestation of those virtues. We recognise in the millions constituting a nation, the virtues and the vices peculiar to its individual members. And if among ourselves we can invariably trace a close connexion between physical discomfort and defective education, on the one hand, and numerous and varied forms of sin and suffering on the other, are we not justified, nay, are we not bound, by every consideration of philanthropy and religion, practically to acknowledge the existence of that connexion by using our utmost exertions to remove and prevent the further operation of those causes?

Having thus endeavoured to guard against any misconception of the objects of the present and similar inquiries, I may at once proceed to submit for consideration, a few questions connected with the causation of two of our chief social evils, intemperance and insanity, believing that the great subject of PUBLIC HEALTH comprehends such investigations within its sphere. The brief limits of this communication will, of course, render it impossible to enter upon anything like a complete review, either of the causes of these states, or of the psychological peculiarities which they respectively exhibit in different individuals. I shall therefore content myself with endeavouring to determine—

1. The extent to which the habit of intemperance operates in this country as a cause of insanity.
2. The rationale of those causes in which insanity is considered to manifest itself by an irresistible desire for intoxicating liquids.
3. The practicability of materially diminishing both sources of domestic misery and national weakness, by improving the physical condition of the working population, and by diffusing throughout all classes of the community the blessing of a sound, moral, and intellectual education.

Intemperance and insanity, the two greatest curses of civilization, are, in their very nature, so intimately connected, that any examination of one would necessarily be incomplete without some reference to the other. For both exhibit as their essential phenomena, perversion or disorder of those mental powers which impart to man his vast superiority over the rest of the material creation. So close, indeed, is the resemblance between the two states, that whoever has carefully observed the language and conduct of a number of intoxicated persons, must have witnessed most of these varieties of mental disorder, which are, unhappily, often spontaneous in their origin and of permanent duration. He will have seen, as in miniature, the excitement of raving delirium, the maudlin sensibility and groundless apprehensions of the melancholic, the blood-thirstiness of the homicidal, the cunning desperation of the suicidal maniac, the prostration of the moral feelings, the inflation of the mind with delusions as to dignity, wealth, and knowledge; and finally, in the last stage of intoxication, he will have noticed the gradual disappearance of every manifestation of reason, until the vacant gaze and drivelling smile have for the moment stamped upon the countenance the fearful inanity of idiocy. Since, then, a single dose of an intoxicating substance possesses the power of temporarily disordering the intellect, perverting the moral sentiments, and even wholly suppressing the

operations of the mind, it is not wonderful that the continued use of such agents should frequently induce permanent mental derangement. Continuance in that habit may occasion this effect either directly or indirectly. We possess no data by which to estimate its influence in predisposing to insanity; we can, however, readily conceive that it must be very considerable. It is found that the minds of persons who have once laboured under an attack of mania are ever afterwards more liable to excitement, and less capable of preserving their equilibrium whilst exposed to disturbing influences, than those which have never deviated from a healthy state. We have seen that each fit of intoxication is, in fact, a temporary attack of insanity. We notice in every day life how frequently the intellects of habitual drunkards become impaired; and knowing these things, we cannot avoid the conclusion, that an excessive use of intoxicating substances will in time so enfeeble the mind as to render it incapable of bearing ordinary sources of disturbance, and thus act as a powerful predisposing cause of insanity.

A series of statistical tables, published in 1844, by the Metropolitan Commissioners in Lunacy, though in many respects incomplete, will enable us to form an estimate of the extent to which intemperate habits operate in this country as the exciting cause of mental disorder. Before entering upon their consideration, it may, however, be necessary to premise that the exciting are also often the predisposing causes of insanity, and that an individual born with an hereditary predisposition may discharge all the ordinary duties of an active life without any disturbance of the mental equilibrium, unless exposed to unnatural or extreme sources of anxiety or excitement. The study of the immediate causes of insanity is, therefore, of great importance in connexion with any attempt at diminishing the frequency of that terrible malady.

The following table shows the proportion which intemperance bears to the other exciting causes of insanity, as exhibited in the returns from ninety-eight asylums in England and Wales, including all those which afford any information as to the relative influence of that cause.

Number of cases in which hereditary predisposition was traced.	Number of cases caused by intemperance.	Number caused by vice and sensuality.	Number induced by various moral causes—viz. Poverty, grief, disappointment, sudden fright, &c.	Number caused by study and intense mental excitement.	Number caused by religious anxiety and excitement.	Number caused by bodily disorder (including 367 puerperal cases.)	Number of cases in which the cause was unknown.	Total number of cases returned.	Proportion per cent. ascribed to intemperance.	Proportion per cent. ascribed to intemperance and vice.
2526	1799	551	2969	358	808	3187	2335	12,007	17.97	19.57

Even according to this imperfect return, then, intemperance constitutes the immediate cause of one-seventh of the cases contained in the English asylums; but a very brief examination of the question will suffice to prove, that this estimate is greatly below the truth. In the first place, it may be observed that, until very recently, no general register of the causes of insanity was preserved in this kingdom, and that, even now, many cases are annually transferred from workhouses into asylums, without any history or statement of their causes. And there is every reason to believe that intemperance has induced the mental disorder in many of the cases returned as from "unknown" causes. Thus, in the Commissioners' Report, page 95, the medical officer of a private asylum in London, in referring thirty-two out of sixty-four cases, to causes "unknown," adds, "but probably exposure in a tropical climate, combined with intemperance." And, at page 198 of the same Report, I find in the return from a provincial asylum, admitting all classes of patients, six cases of delirium tremens, included among seventeen referred to physical causes, independent of intemperance.

(To be continued.)

THE NEW BEER ACT.

The new Beer Bill, prohibiting publicans from opening their houses on Sundays till after morning service, is now in operation, and has been received as a boon by the publicans as well as by the public generally. The bill has long been in operation in London, and attended with the best effects. Why it was withheld so long from the country at large, we cannot conceive. We think that the law relative to the retailers of beer and spirituous liquors might be rendered still more effective. It is well that men found drunk in the streets, especially on Sundays, should be punished; but they who sell beer to drunken men, or in large quantities to make

them drunk, ought to be punished also, just as the receiver of stolen goods is punished more severely than the thief. Publicans might be summoned and fined for permitting drunkenness in their houses, and many of the respectable publicans wish for such a law. There is another practice calling loudly for legislative interference—that of tradesmen paying their men of a Saturday night at a public-house. This leads to more drunkenness and vice than any thing else whatever. It is a common thing for needy tradesmen to borrow money of publicans, to enable them to pay their wages. This leads to a compact between the needy tradesman and the publican. The tradesman engages to pay the men at the publican's house, and that every man shall have a certain quantity of beer. When men have abstained, perhaps all the week, from strong drink, and sit down, tired and weary, at the pay-table, they are glad to get a pint or two of beer; the pipe is introduced to create artificial thirst, and they must wait till "master" comes. He makes it late in order to oblige his friend the publican, and that the men may drink more beer. One pint soon leads to another, and another, till the men begin to get drunk. At last "master" comes, and pays his men with the money borrowed from the publican. The beer must now be paid for, and more had, for companionship, and by this time many of the men are drunk, and, as lock-up time is arrived, they go rolling into the street, ripe and ready for a row. They fall in with a policeman, abuse the "unbiled lobsters," and get taken off to the black hole. Shut up from their families all day on Sunday, they go sober enough, but in a sad plight, before the magistrates on Monday, get fined, and go home to be scolded by their wives, and to be despised by their friends and neighbours as drunken sots. This is the history of half the Saturday night rows, which originate in the pay-table in the public-house. We want a law to prevent any men from being paid their wages in a public-house.—*Brighton Herald.*

BARRACK CANTEENS.

The recent order of the War Office, practically interdicting the sale of spirituous liquors in barrack canteens, has excited a great deal of unnecessary and by no means uninterested indignation in the minds of certain persons; and the Government are blamed for every conceivable evil that can accrue to the soldier for simply interposing to prevent the destruction of his health, at least within the walls of those institutions which the State has provided for him. But calmly and dispassionately considered, there is no reason whatever for this great outcry; on the contrary, every well-wisher of his species and every true patriot has cause to praise the course that has been adopted by the authorities on the instance.

The duty of the State to the soldier is to supply him with all the necessaries for the support of life, and also to make his condition as comfortable as possible. Cut off from intercourse with civilians, or only admitted into communion with the worst class of individuals, the representatives of social life, the natural and inevitable tendency of the military mind is to brutality; the soldier who herds alone with his fellows, each in the same predicament as himself, can derive neither knowledge nor edification from such intercourse; and as he has, strictly speaking, no home—"for without hearts there is no home"—he almost necessarily adopts the vices of the degraded state in which he is placed, and of the reckless companions with whom he is compelled to associate. Of these vices the most destructive of life, of health, and of discipline, is the indulgence in ardent spirits. This liquid poison is not necessary to the soldier's support—on the contrary, it totally unfits him for the performance of that duty which is the condition of his sustenance by the State; nor is it necessary to his comfort, for what comfort can accrue from the loss of health and strength, and self-respect, and along with them all the happiness of which his situation is susceptible? Therefore, in putting a bar to the sale of spirituous liquors in barrack canteens, the War Office has not alone fulfilled its duty to the soldier as well as to the public, but it has discharged, for so much, a debt due by the State to humanity at large, in respect to the normal condition of its military servants.

Another step, however, remains to be taken in the matter; another instalment remains unpaid, as regards the soldier. It is a tradition long since disproved, that strong drinks are at all requisite for the maintenance of life and the promotion of happiness; while, on the contrary, it has been clearly shown by the experience of ages, that moral and intellectual culture is the only thing that conduces to both. Why, therefore, should a Government permit strong drinks of any kind to be vended within the precincts of the barracks of the kingdom; on the contrary, why not rather convert the several canteens into coffee-houses, and regimental reading-rooms! The advocates of the system of strong liquors may urge that the soldier who is so disposed will procure his *pabulum* without the barracks, if he cannot procure it within it; and, doubtless, their assertion is to that extent true. But suppose he should do so, is that a reason why the State should furnish him with any facilities whatever for destroying his health and unfitting him for the due discharge of his duty, besides demoralising him to a degree still lower than that to which he is reduced already.

"In every deep there is a lower deep."

Such arguments are worse than idle—they are dis-

ingenuous and noxious; and consequently they are worth less than nothing—supposing for a moment the existence in logic of such a quantity.

Every true man—every honest man—every good citizen, and every patriot must approve of the course taken by the Government on this occasion, and give them credit for the best intentions towards the soldier—tempered only by the regret that the prohibition is not sufficiently comprehensive to include all intoxicating drinks whatsoever. Rome, however, was not built in a day, nor can the condition of the soldier caused by ages of indifference, of cruelty, and of neglect, be amended in a moment. That they may persevere in this course is the earnest prayer of every well-wisher of his species.—*Observer.*

REPORT OF THE ANNUAL LICENSING DAY FOR THE BOROUGH OF BOLTON,

AUGUST 24, 1848.

On Thursday last, the annual licensing meeting for victualling houses in this borough, was held at the Borough Court, Bowker's-row, before the following magistrates:—R. Heywood, Esq., in the chair, J. Scoweroft, J. Arrowsmith, T. Cullen, R. Walsh, E. Ashworth, and J. Knowles, Esqrs. The magistrates met at ten o'clock, in their private room, and, having signed the whole of the ordinary licenses, came into court about eleven o'clock, when Mr. Heywood intimated that they were ready to listen to any applications which might be made for new licenses.

(Here follow the names of parties who made application.)

Mr. Taylor, coroner for the borough, then rose to address the bench in opposition to the granting of new licenses. His learned friends, he observed, had no doubt done the best they could for the interests of their *clients*; for he could not suppose that the persons who had applied for new licenses on that occasion, had any other desire in view than to serve their *own* interests. He should have been very glad, indeed, to have seen some commercial traveller placed in the witness box to give evidence that he found good beds at a house that had been referred to, but had to go out to get spirituous liquors; inasmuch as that would have been a very great support to the magistrates, were they inclined to grant the license required. He (Mr. Taylor) had a memorial to present—one which, he thought, would have its due weight with the magistrates when they looked at the signatures. These commenced with the name of our worthy Vicar, and included, he believed, the names of all the clergymen of the established church, and, with one or two exceptions, those of the clergymen of every other denomination in the borough; also the names of a number of professional men, tradesmen, gentlemen, and others, who, he believed, had at heart the interest and welfare of the population at large. Before presenting that petition, however, he would refer the court to statistics respecting crime and other matters, from which the magistrates might be able to judge whether more licenses ought to be granted. In the first place, there were 96 inns in Great Bolton, and in Little Bolton 20, without the one whose license was suspended; there were also beerhouses in Great Bolton, 125; Little Bolton, 66; in addition to these there were in the two townships, 11 houses at which beer was sold off the premises: total of licensed houses at which ale and spirits were sold, 318. Now, he had no hesitation in saying that these ale and beerhouses would hold every man, woman, and child in the borough of Bolton;

and that, therefore, we had space enough for drinking, whatever else we were short of. There was a drinking place for every 25 houses, or one for every 200 souls, including men, women, and children, total abstainers, and those who would not, could not, or durst not drink; and if it was said that persons came to the market who got drunk, it might, on the other hand, be said that those who did not drink should be taken as a set-off against them. Such were the present resources for selling drink, or poison—some called it by one name—some by the other. Of 12 of the inns of which he had spoken, the occupiers had this year been fined or reprimanded for offences committed on the Sabbath; eight were notorious as places at which gaming was permitted; at twelve (not to speak of the vaults) prostitutes were permitted to assemble. Then, there were five beerhouses at which gaming was permitted, and eight beerhouses where prostitutes were permitted to assemble, some of them being no better than brothels. The total number of prisoners apprehended for the last year (ending August) was 2,541. He had arrived at this aggregate by taking from the police accounts the number apprehended during the first eleven months, and adding the average for another month. 2,541 had been apprehended for all offences, civil and criminal; but he would analyse them. 367 of the number were males, who were found by the police drunk and incapable of taking care of themselves; 62 females were found under similar circumstances; for being drunk and disorderly, 317 males, and 60 females; and, the disorderly characters, resorting to low alehouses and beerhouses who were taken into custody, amounted to 244. The disorderly prostitutes apprehended were 117: making a total of 1,167. Now, let them see how many were apprehended for being disorderly whilst sober, for by that means, the cause of disorder, crime, and prostitution might be ascertained. 93 men and 28 women—in all, 121 were the number thus taken into custody; or, in other words, one-tenth of the number that were apprehended for being drunk or under the influence of drink: so that this, at all events, bore out the impression of judges, magistrates, keepers of prisons, and others, that nine-tenths of the crime of the country was chargeable upon the drinking-usages and customs. He had not taken into account the felonies that were committed; and he would leave the magistrates who attended that court and the quarter sessions, to say whether the same ratio did not shew itself, in respect of these offences. He wished, however, to offer some evidence, to prove the influence, which increased facilities, for drinking had upon the conduct of the people. In order to do this, he would draw a comparison of the offences of this and the last 3 years, and also of the number of alehouses in those periods. In 1846, there were 317 ale and beerhouses, and 1169 persons of the character previously described, being under the influence of drink, were apprehended. In 1837, the number of ale and beerhouses was 341, or an increase of 25 beerhouses upon 1846; and that increase produced an increase of prisoners apprehended under the influence of drink, of 193; which showed, beyond all doubt, the relation that existed between the drinking system and crime. In the present year, there were 318 ale and beerhouses; and, as he before stated, 1167 persons of the character spoken of had been apprehended; so that the increase of 193, in 1847, had fallen down again to within 2 of the number of 1846, while the ale and beerhouses had also diminished till they were merely one over what they were in that year. Now these state-

ments could be proved to be true, on inquiry being made at the source whence they were derived. And, after hearing them, he would ask, could any disinterested mind fail to see the relation to which he had alluded? if not, he presumed, the magistrates would consider, before they afforded increased facilities for the procuring of drink. Now he begged to give an account of the inquests held in the borough during the past year. He had no other opportunity of giving an account of his stewardship, and should be very happy in availing himself of the opportunity now afforded, of doing so. There had been 68 inquests in the year ending August. Of the persons on whom these were held, 21 were infants, or under 21 years of age; and it therefore could not be expected that they would be influenced by drinking, though, incidentally they might have died from the misconduct of their parents in that respect. That number deduct from the whole, 47 remained, the end of twenty-three of which he would give them. He then went through the 23 cases, leaving out names, but briefly stating the following circumstances of death:—

1. Beerseller: fell drunk; died from concussion of the brain.
2. Verdict, "Excessive drinking."
3. Drowned himself; "Excessive drinking."
4. A drunkard for 20 years and upwards; died in workhouse.
5. (female) Drinking at an alehouse until 12 o'clock at night; found in the morning suffocated.
6. Innkeeper; hung himself; had drink supplied in the night time.
7. Drinking at an alehouse until 12 on Sabbath night; found drowned the following morning.
8. (female) A drunkard for 20 years; found drowned.
9. (female) Separated from her husband; maintained at a brothel and beerhouse; drinking ale within an hour of death; "Excessive drinking."
10. Boy of 12; son of drunken parents; sent to work young from misconduct of parents; caught by machinery.
11. (female) 22 years; drinking at a beerhouse on Sabbath morning; died from taking mercury to cure herself of a loathsome disease.
12. A beerseller; verdict, "Excessive drinking."
13. (female) Drunkard 25 years; hung herself; verdict, "Excessive drinking."
14. (male) Drinking at a club held at an alehouse until 11 at night; skull fractured by a fall.
15. (male) Self-hanging from "excessive drinking;" son cut his throat a year previous; drunkard, and kept company with prostitutes.
16. (male) Run over by a cart-wheel; had been drinking late.
17. Beerseller; self-hanging; "Excessive drinking."
18. (male) Verdict, "Excessive drinking of rum."
19. Hung himself; drunkard 20 years, and beggared his family.
20. (female) Self-hanging; son drunkard; husband killed drunk.
21. (male) Self-poisoning; drinking 3 days (Sabbath one.)
22. (male) Found dead in a cellar hole, skull fractured; drunkard many years; when body lifted up, drink oozed out at mouth; possessed of property; verdict, "Excessive drinking."
23. Verdict, "Excessive drinking" many years. Thus, it appeared, there were 23, or half of the grown-up persons on whom inquests had been held, whose deaths were directly attributable to, or connected with, the "use" or "abuse," as people

might think fit to call it, of drink. This was his experience as coroner for one year. What, therefore, might they consider had been the experience of all the coroners in England for the last twenty years? It must be shocking to think of the disease, suffering, cruelty, madness, murder, and suicides that must have taken place from drink. We had been alarmed at the approach of cholera; and it was certainly well to look about us and try to make arrangements to meet it. But the pestilence of cholera was nothing compared to the pestilence of drinking; taking, as an instance, the last visit of the cholera to this town. On that occasion, all the fatal cholera cases that could be found were 17; but it was not at all improbable that 100 died in the same year whose deaths arose, directly or indirectly, from drinking. Now, what was the effect of drinking usages upon the poor-rates? Great Bolton had paid £17,000 during the last year; and was no proportion of the sum attributable to the misconduct of paupers? was it not found that scores of children were left to be maintained by the parish in consequence of the drunken habits of their parents? And for the demoralizing effects of drinking, let them look to the last election. Let them look also at the desecration of the Sabbath that took place. And here, he would observe, he felt obliged to the gentleman who exerted himself to promote the observance of the Sabbath. One remarkable feature of the effects of drinking, was the idioy that it produced. In Paris, out of 1,200 idiots, 1,100 had drunken parents. Mr. Taylor then referred to the last year's report of the Rev. J. Clay, chaplain to the Preston House of Correction, from which he read the following extracts, shewing the connexion between drinking and crime:—

“Every Report of this nature would be incomplete without some observations on the causes which lead to crime. Though it may be almost unnecessary to say that ignorance and irreligion are those causes; and that, in proportion as they are removed, crime will disappear;—it may be useful to advert once more to the intermediate or secondary causes, brought into activity by the primary ones just named, and so generally admitted,—viz: idleness, parental neglect, desecration of the Sabbath, and,—mingling with all other causes, yet predominating above them—drunkenness! I believe that but for this besetting sin, the population of North Lancashire would exhibit virtues of the highest order. On several former occasions I have adduced evidence to shew that our population is much more capable of facing the temptations which press upon them when straitened by poverty than those which beset them when they can indulge in drink. An examination of the records which I have kept for many years, assures me that the offences for which distress is pleaded are exceeded five-fold by those in which drunkenness is admitted. During the last year I have examined more carefully the alleged pleas of distress, in order to note the fact rather than the excuse; and the tables in the appendix shew that while only seventeen felonious offences could be attributed to distress—that being in many cases the consequence of drink or idleness,—one hundred and seventeen were undoubtedly caused by drunkenness. I trust I am not flattering myself in supposing that this enormous vice, and its enormously ruinous consequences, are attracting attention in quarters powerful to discourage and check the evil. If anything of the kind should exist, I shall not be uselessly occupied in gathering and presenting details, which, if disgusting in themselves, may yet be borne with, on account of the necessity for a thorough conviction of the nature

and extent of this national sin. The appendix contains statements and narratives by numerous victims of intemperance—or rather of the beer-shop and public-house. I possess fifty-two of these personal histories, written, or dictated by adults; and, in all but two of them, these places figure as the first cause and continued incitement to almost any crime by which society is injured. I earnestly solicit the perusal of the autobiographies given in the appendix, that it may be seen distinctly how crime flows—the metaphor is not so inappropriate as it may seem—from, through, and into, the beer-shop. It is there that the poacher receives his first lesson and his chief encouragement; there, the reckless “navy” squanders his earnings and his strength; once drinking himself into desperation, and so becoming ready for any act of robbery or plunder, in order to purchase means for another debauch: there, labourers and artizans assemble by troops, and drink away wages, clothing, health, life. There, they take their wives’ and children’s bread and cast it to dogs! A consideration of these facts will perhaps make us ponder more seriously the evils of our social condition, and convince us that the efforts of the state and voluntary energies are both required to mitigate them. There is, however, ground for comfort in the fact that crime and disorder are decreasing; and circumstances authorize the hope that the favourable movement is something even more hopeful, than the mere moral fluctuation of the great popular wave. The decrease since 1845 is attributed, by Mr. Sheppard, the chief constable of Salford, mainly to the restricted means of indulgence in liquor. In this view I fully share; and it is, I think, singularly corroborated by the falling off in the revenue derived from malt and British spirits in the present year. A decrease of eight millions of bushels of the former, and two millions of gallons of the latter, argues less drinking and consequently less crime. But comparing 1846 with 1842, both periods of great distress, we discover, with a population increased about 9 or 10 per cent., offences decreased (taking the tables of Captain Woodford and Captain Willis as a guide,) exactly 30 per cent.; and, as regards committals to this jail, nearly 40 per cent.,—a fact noticed in the early part of this report. We may hope, then, that in spite of the prevailing ignorance and excess, there are some agencies working beneficially on our Lancashire population.”

Mr. Taylor next produced a plan, about five feet square, of the town of Great Bolton, shewing, in black marks, the public houses already licensed; in red, the beerhouses; and by stars, the houses for which licenses were sought. There were from 90 to 100 already licensed; but he could find 30 within the space of 300 yards, and within that distance of the Parish Church, too. Churchgate was one black mass (laughter.) In addition to the memorial from the clergy and tradesmen, Mr. Taylor now produced the following memorial from the Sunday School Teachers, signed by 484 male teachers, representing 9,000 children:—

“To the Worshipful the Mayor and Magistrates assembled for Licensing Public Houses. The humble memorial of the undersigned Sunday School Teachers of the Borough of Bolton, Sheweth,—That there are at present, within the Borough of Bolton, 116 licensed Public Houses, 191 Beerhouses selling on the premises, and 11 Beerhouses selling off the premises, amounting, altogether, to 318 places for the sale of intoxicating liquors. That your memorialists are informed it is the intention of 10 several persons to apply to your worships for licenses to sell spirituous liquors, but your memo-

rialists humbly submit that an increase of such places of resort would be attended with demoralizing consequences to the population of this borough, and would be the means of presenting additional temptation to the thousands of scholars under their instruction. Your memorialists also submit that the applicants for licenses are already Beersellers, and that the granting a license to a Beerhouse, for the sale of spirituous liquors gives, to an already existing evil, a permanency and fixedness of character it did not previously possess. Your memorialists therefore humbly pray your worship that no additional licenses may be granted. And your memorialists will ever pray," &c.

The Magistrates retired, and, after an absence of half an hour, returned into Court, and intimated that no new licenses would be granted. The one, however, formerly suspended, for the Talbot, would be renewed.—*Bolton Chronicle, August 26th.*

INTEMPERANCE AND RAGGED SCHOOLS.

We have been somewhere told of a farmer who year after year employed a number of labourers, at the cost of a large sum of money, in picking up the weeds and rushes growing upon a marshy tract of land. The conditions always remaining upon which they depended for subsistence, every year they appeared again, demanding the same expenditure of money and labour. The successor of this agriculturist, by draining the land, deprived the weeds of the moisture which nourished them; they then disappeared and gave place for a more wholesome vegetation. This is a brief history of what society has done with its moral evils. They have been suffered to grow up to great magnitude. Like the ignorant husbandman, great means have been expended to palliate their severity, or lessen their virulence. The great causes—the conditions upon which poverty, crime, and disease depend have been allowed to remain. We have no lack of charitable feeling, but it has been content to look at the surface and treat the symptoms rather than the disease. This policy has led to lamentable results. It has consisted in mere remedial agencies: means that, if employed in preventive measures would have removed much of the evil which offends the eye at every turn. A loaf and a cup of water may relieve the hungry and athirst, but in the order of nature the appetite will return. It is necessary that the Samaritan's heart should be regulated by knowledge, and that the actions of good men should be wise to secure a desirable and appropriate reward.

We are driven to this reasoning by the various attempts at education now making, more especially by our new and popular institutions, Ragged Schools. We rejoice at the establishment of such institutions. We hail every attempt to improve the people. We see in this effort a recognition of the claims of the neglected and the ill-used; an admission that wrong has been done them; and an intimation that there is a disposition to atone for the past by the conduct of the future. Ragged Schools will snatch some few from the wretched and outcast lot to which thousands in this Christian country are doomed; it will exhibit to those who have few opportunities of observation, the actual condition of the thousands who crawl from the light of day into loathsome dens, and generate in misery, recklessness, and crime; leaving a progeny still more debased to fill the workhouse and the gaol. Let us not be misapprehended. Ragged Schools will not remove the festering sores afflict-

ing the social body. They constitute another class of palliatives, less objectionable than some, as they cannot be fairly said to reproduce the very evils they seek to remove. But we must not forget in all these appliances that the true philosophy is to call out, arouse, and strengthen the responsibility of the parents. The great majority of the children sent to early toil; or left to ramble among vile associates in the street; or driven to beggary or fraud, are the offspring of intemperate parents. While this is the case, we cannot see what asylums can do but make our parents more reckless, and our children more wretched.

There are many orphans and deserted children to whom this will not apply, but we speak of the mass. We cannot see what education is to effect upon the thousands who are prowling about our streets, learning in their wretched homes the petty vices which in the world harden into daring crime. We cannot hope any great change so long as parents are the slaves to the most selfish of all vices. Besides the education of the school, there is the education of the home; and what fruit can be expected from those homes where drunkenness riots—where one or both parents are indulging to excess, and exhibiting before their children the passions and vices which for an hour or two a-day at school they may be taught by a pious teacher to abhor? Daily familiarity with all the miseries of a drunkard's home will not only enbrute the mind, but feed every propensity and suggest every evil thought."—*Standard of Freedom.*

Doings of Strong Drink.

ATTEMPT TO COMMIT SUICIDE.—On Tuesday, Mary Lambert, a good-looking young woman, was brought before Mr. Cottingham, charged with throwing herself off Blackfriars-bridge into the river. Policeman 63 M stated that, between three and four o'clock that morning, his attention was arrested on observing a female mount the balustrades and precipitate herself into the river. He and a lad immediately jumped into a wherry, and reached the spot where the prisoner was struggling in the water, she having gone down twice before they came up. Just as the prisoner was sinking a third time, he got hold of the upper part of her dress, and pulled her into the boat, and then conveyed her towards the station-house. On the way she expressed her regret that she was not suffered to die, and added that although she was saved from drowning, she was determined on effecting her death, as she was tired of life. The policeman added, that the prisoner appeared to have been drinking. The prisoner now said that she lived with her aunt, who failed in business, and that she then went out to service, from which she was seduced by a man who had deserted her. Since then, having lost her character, she was ashamed to return to her relatives, whose places of residence she was now ignorant of; she was, consequently, compelled to seek the means of subsistence by an irregular life. She was in the habit of frequenting the theatres on the south side of the water; and on the previous night had been drinking. While in a state of intoxication she threw herself headlong into the river. Mr. Cottingham, after an earnest admonition, committed her to prison for one month, in order that she might have the advice of the chaplain, and be provided with the means of restoration to her relatives.

National Temperance Society.

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MR. WHITTAKER'S JOURNAL.

(To the Editor of the National Temperance Chronicle.)

DEAR SIR,—Since my last report, my labours have been distributed over rather a large surface. The season of the year has not been favourable for public meetings in every place, so that I have been compelled to tuck about considerably in order to catch the breeze. I have, however, succeeded to some extent, and not a few have been landed in the haven of temperance. I have again visited Sunderland, and held seven meetings under the direction of that society. The chapels, generally speaking, have been at our service, and the meetings of a very encouraging nature. The society in Sunderland numbers a vast number of men, and some women who have been rescued from destruction. A considerable number of middle class men have espoused our cause, and a little more activity on their part, would make the Sunderland Society one of the most useful and influential in the country. Middlesborough has also had a visit, in which I held two meetings. The society in this town is instant in season and out of season. If the cold water poured upon this town does not put out the fire of intemperance, it will not be because there is no engine, nor men to work it. They act upon the advice of Wellington at Waterloo, and apply it in a good cause, "Up boys and at them." I have also revisited Stockton, and given three lectures. I never had more satisfactory meetings in this town than on this occasion, they were crowded, and the number of signatures large. I also made a great many calls on behalf of the society, and was pleased and encouraged. Stockton is constitutionally a quiet, still, place; they often need the poker to keep the fire burning, and I hope the watchmen will use it. Hartleypool has also had three lectures from me, and they were well attended, there is fruit in this town, and some warm friends, and a large field for useful labour; but there exists a little narrow-mindedness on the part of some, which does not accord with the spirit of benevolence, which is to bless the world. The north of England teetotally speaking, is the land of my adoption, and "though they may have many teachers, and

not many fathers, and any chain put round me will be green wreaths." All true temperance advocates take up the language of Jehovah, and apply it morally, "Let there be light." I have also had the pleasure of attending the anniversary of the Selby Society, at which I gave three addresses to the adults, and one to the juveniles—Dr. Burns was my companion. Selby for many years has stood high in the estimation of the temperance advocate, it is not surpassed by any society in this country. It is marrow to one's bones to meet with them, and makes us feel young again. My friend, Jabez Inwards, has laboured very successfully amongst them, during the past year, and given them *great* ideas of teetotalism. From Selby I went to Blackburn, the place in which I was made a teetotaler. I looked at the pit from which I had been dug, and the rock from whence I was hewn; and prayed that God might give me a grateful remembrance of my deliverance, and help me to open the prison-doors to them that are still bound.

From Blackburn I went to Kendal, and spent two weeks in that neighbourhood. During which, I visited Wensleydale, and held two meetings, one at Bainbridge, the other at Haines, and was very much pleased to meet old friends, and witness the progress of the cause. I also took a trip across the lakes to Wolverstone, and held two meetings in the National School Room of that town. This was a very agreeable visit to me, I had not been to Ulverstone for more than twelve years. On my first visit, I had the honour to form the society, and had not seen the friends since. They have seen many changes since then, but teetotalism triumphs, and many that were troubled rest with them. The meetings were good, they treated me well, and I thanked God, and took courage. I returned to Kendal, took leave of my parents, and here I am again in the far north. During the present week, I have held meetings in Yarm, Ayton, and Gainsborough. These are all scenes of my early labours, and the comforts and kind acts that I now experience, is some reward for former toils and trouble. The good cause lives and grows in these parts, and there is abundant evidence that we have not spent our strength for nought. The good lady with whom I am staying is in her 76th year, she became a teetotaler more than ten years ago, her health has much improved, and the enemy has long since been turned out of doors, and no accident has happened in consequence. The good lady whose house I left yesterday morning, is in her 81st year, and she became a teetotaler twelve years ago, and appears to enjoy perfect health; she, with her family, are living examples of the truth of the passage of Holy Writ, which says, "Great fear have they that love thy law, and nothing shall offend them." The meeting at Yarm was very large, heart-stirring and successful. The one at Ayton got the *second prize*, and in that held at Guisborough, there was a good show of fruit and flowers. This evening we hope to repeat it. On Monday I go again to Ayton—on Tuesday to Redcar—and on Wednesday to Bishop Aekland. On the 26th, I go to Darlington, and in the early part of next month, I hope to come south.

Your's respectfully.

T. WHITTAKER.

MR. JABEZ INWARDS.

During the last month, Mr. Inwards has lectured acceptably, and addressed large and respectable audiences at Southampton, Poole, Bridport, Broadwindsor, Dorchester, and Huddersfield. At Poole

the Town Hall was kindly granted by the Mayor; and Mr. I. remarks, I am happy to say many here are readers of the *National Temperance Chronicle*, and are zealously affected in the good cause. In Broadwindsor, the Independent Chapel was very kindly given up for the meeting, the worthy pastor presiding. Of Bridport, Mr. Inwards observes, I was much pleased to find that during the last year they have made considerable progress.

MR. WILLIAMSON.

TO THE EDITOR.

DEAR SIR.—Since my last report I have addressed fourteen meetings at the following towns:—Plymouth, Stonehouse, Devonport, Exmouth, Torquay, Brixham and Kingsbridge. There are it is true, some of the societies of which it may be said, If their glory be not departed, it is very much tarnished. The members appear to give themselves up to slothfulness—meetings are but seldom held, the great difficulty being to obtain the funds necessary for advertising a meeting when it is needful to call one. The truth uttered by the apostle, "He that soweth sparingly, shall reap sparingly; and he which soweth bountifully, shall reap bountifully," is forgotten, if not disregarded; and as a consequence, such societies decline in proportion as there is lack of energy on the part of the members. In some cases, societies which, if we regard the number of members belonging to them, appear strong enough to carry on a successful agitation, have been divided through some attempting to introduce principles which, had the proposers been successful, would have diverted the mind from the true bearing of the temperance question. But the attempt to introduce politics, was by the thinking portion of the members and by the Committee, successfully opposed; and there is reason to believe, that those who made the attempt, now the period of excitement is passed, see the folly of attempting to make the temperance question a stalking horse for the introduction of any disputed point in politics—many of the meetings have been numerously attended. The Rev. J. Sherman gave valuable testimony on behalf of the principle, at a meeting held at the Guildhall, Plymouth, contrasting the views which he held, in reference to the use of intoxicating drink, on the occasion of his previous visit to this town, thirty years since, with those which he now holds. Then, he believed they were necessary; now, he believes any quantity is injurious to health. Public sentiment in this town is progressing in favour of our principles. The local newspapers frequently insert articles shewing the evils connected with drinking; and it is pleasing to know, that the magistrates are awakening to a sense of their duty. At the last licensing-day, there were four new applicants for licenses, and all were refused. Two excellent meetings were held in Stonehouse, the society has been lately re-organised, and is under the superintendence of the Revs. J. Webster, and William Rogers, Baptist ministers. At Brixham, I held three meetings. The society in this town furnishes an example shewing what may be accomplished by perseverance and union. It was established in 1839, after enduring much opposition, and for a time went on prosperously, but suffered a decline through want of care on the part of members, and was for a time almost extinct. There was one, however, who had stood firmly by the cause from the commencement, who determined to make an effort to raise the society. It was happily attended with success. They have now a flourishing society; and it would be difficult to find a town with so

small a population, where so great an amount of good has been done, and where the meetings are so well attended. Captain Blake is still at the helm, and the temperance ship is manned by as gallant and steadfast a crew of blue jackets as ever volunteered for honourable service; they are assisting their commander in constraining the moderate to sign articles, and in pressing the drunkard to abandon the ruinous craft, which has periled the body, and will ultimately, if not abandoned, destroy the soul. May they persevere, till by persuasion and entreaty, they shall rescue all whose interests have in any way been endangered by the great destroyer.

Yours respectfully,
J. WILLIAMSON.

Metropolis.

ENON CHAPEL.

NEW CHURCH STREET, EDGWARE ROAD.

A public meeting as announced under the auspices of the National Temperance Society, was held in the above chapel, on Tuesday evening, September 19th, T. B. Scutt, Esq., one of the committee, presiding on the occasion. After singing and prayer, the learned chairman opened the proceedings by observing that all were in search of happiness, however diversified their opinions might be as to its true nature, and the path to obtain it. He then exposed the fallacy of those who were seeking it in the use of the intoxicating cup, showing on the other hand, that it had been found to a great extent by those who had been wise enough to abandon the drinking-system and embrace teetotalism, he then drew a vivid picture from the history of the four worthies of the inspired volume, as recorded in the book of Daniel, setting forth the decided superiority of the water-drinkers over the wine bibbers. Mr. W. Claridge then spoke on the moral bearing of the question, pressing it upon the hearts and consciences of professing christians to unite effort with prayer in this matter, that the accursed thing might be for ever cast out of the Church of Christ. Mr. Thomas Hudson, the Secretary of the National Society, in the absence of Dr. Gourley, kindly attended and delivered a very masterly and powerful address, on the physiological bearings of the question, (which we believe could not have been exceeded had the worthy doctor himself been present,) entrancing the large and respectable audience, and repeatedly calling forth rapturous bursts of applause, altogether it was decidedly the best meeting that has been held in Enon Chapel for a considerable period. A vote of thanks having been unanimously awarded to the deputation from the National Society, the assembly dispersed.

OBSERVER.

HENRY PASSAGE—HAMPSTEAD ROAD.

On Thursday evening, September 14th, a lecture was delivered by Mr. W. Claridge, of the National Temperance Society, in the above place, proving the principle of total abstinence from all intoxicating drinks to be in harmony with the revealed will of God both in the Old and New Testaments. The audience was both numerous and respectable, and expressed themselves fully satisfied with the line of argument taken by the lecturer. The Committee, in testimony of their approbation, handed over a donation to the funds of the National Society,

BAYSWATER AND KENSINGTON.

A lecture was delivered at the regular weekly meeting of this society, on Monday evening last, September the 18th, by Mr. Hudson, Secretary of the National Society. The Rev. Thomas Cooper occupied the chair. The meeting was deeply attentive throughout Mr. Hudson's lengthened address. The lecturer was warmly greeted on resuming his seat, when a vote of thanks was passed to him and the chairman by acclamation.

TEMPERANCE LEAGUE.

Last night the first public meeting of the members and friends of the London Temperance League was held at the Hall of Commerce, and was very numerously attended. In the absence of Mr. Heyworth, M.P., who was to have presided, Dr. Gourley was called to the chair. The secretary having stated that the object of the League was to promote the cause of temperance by public meetings and other means,

Mr. J. ANDREWS of Leeds, was called on to address the meeting. He said that all the experience he had acquired since he adopted the principle of temperance, now fourteen years ago, confirmed him in the opinions he had originally formed of the baneful effects of intoxicating drinks. It was strange that the love of these drinks should be so prevalent when their evil effects were so apparent. Indeed there was the greatest obstacle to the spread of temperance in the rooted habits and prejudices of the people. They had that obstacle to contend against in the north of England, but they had done much to remove it. It was a sorrowful thing to see so many temples erected to Bacchus in this metropolis, and so many snares set to entrap the weak and the unwary. Total abstinence from all intoxicating drink was their motto. They would push that principle, and they had sufficient stimulus to do so when they contemplated the effects of strong drink. Strong drink destroyed the happiness of millions—it blighted genius, marred the fairest scenes of nature, and even penetrated the sanctuary of God. They must, therefore, boldly meet the evil—they must discountenance intemperance in every shape and form. A vigorous and united effort should be made in the metropolis; they should rally round the London Temperance League, and promote the cause of humanity and progress by putting down the dreadful evils of intoxication.

Mr. R. G. MASON shortly addressed the meeting. He denied that there was the least use in intoxicating liquors, for God never made a human stomach capable of digesting spirits. Strong drinks corrupted the blood, as was well known, and therefore they injured the whole man. It was their duty, therefore, to impress on all those who came within the sphere of their influence the evil effects of strong drinks. He believed that there was enough in that room to leaven this great city with the benefits and blessings of temperance if they only exerted themselves properly. In fact, the whole philosophy of the temperance question was contained in this text: "Love thy neighbour as thyself." It was therefore a question of humanity and christianity, and as such he recommended it to them.

Mr. CLAPP, an American, said that the objection most commonly urged against the advocates of temperance was, that they claimed too much for it. It was objected to them that they inculcated the principle that temperance and christianity were the same thing—that if a person was reformed from

intemperance, he was, as it were, transfigured and translated. Now, he never heard that said by the advocates of temperance—he never read a line in any temperance organ to that effect. But as temperance was a virtue, he believed it was a part of christianity. For himself, he believed it was not the wisest course to force the cause by penal enactments. It was also said, that there was none of the learning of the country on the side of the temperance question. It was true that they had neither Oxford nor Cambridge on their side; they had few bishops or archbishops, and but few lord mayors.—(Laughter.) Those persons who made those objections said, that they would join the movement when it became more popular, that is, when they were not wanted. There were a great many who were always ready to go along with the current, but they should recollect that dead bodies always did that, whilst it required energy and life to go against it. They should keep their eyes steadily fixed on the star which would guide them into the harbour of safety. He could assure them the cause was advancing in America. There was a disposition amongst the most respectable classes there to give the movement countenance and support. On the occasion of a festival which was given in Boston, after the funeral of the lamented John Quincey Adams, the mayor of that city refused to preside, if intoxicating drinks were permitted.—(Hear, hear.) He was happy to find that the mayor of Boston in England did the same thing. The two cities, as it were, shook hands with each other across the Atlantic. This was an evidence that the cause was progressing. If carried on in the spirit of love and truth, he had no doubt it would be successful.

After a few words from Mr. GROSJEAN,

Mr. M'CURRIE said that he was now a teetotaler of eleven years' standing, and what had it done for him? He was in the lowest state of poverty and degradation when he became a teetotaler. But, by sobriety and industry, he elevated himself from that state, and now he was full of health, and plenty smiled upon his home. The cause of total abstinence was therefore dear to his heart, and he regretted it was not progressing as it ought in this metropolis.

The Rev. Mr. ROBINSON said that the use of spirituous drinks was an immorality and a sin. He therefore refused to give the right hand of fellowship to any man who used them. He removed them from his vestry, and even from the Lord's Supper. He gave up his pastoral charge rather than have anything to do with a person who used spirits. He hoped the league would support those who advocated temperance on those grounds.

A vote of thanks was then passed to the chairman, and the meeting separated.—*Daily News*, September 19th.

STRATFORD TEMPERANCE SOCIETY.

A most interesting meeting of the members and friends of the above society, took place at their Hall, near Bow Bridge, on Tuesday evening, September 5th. Presided over by Thomas Roberts, Esq., of Plaistow, for the purpose of expressing our esteem and friendship to Mr. Williamson Monro Smith, our old and much respected Secretary, and fellow-labourer in the cause of temperance, moral and social reform, in this and many other places, now about to leave us, and the land of his birth, for an adopted country, New South Wales.

Among the number of speakers on the platform, we noticed the chairman, the Rev. J. Ward, of

Stratford, Messrs. J. W. Green, Spriggs, Buckle, Randle, Hart, Catton, W. Green, Phillips, Howlett, Harvey, Rowe, and many others, well known to the friends of temperance generally.

The business of the evening commenced at six o'clock with a number of Mr. Smith's friends from London and the neighbourhood, sitting down to a beverage,

"that cheers, but not inebriates."

After which, the public meeting, which was kept up till half-past ten, during which time sixteen different speakers addressed the large and attentive assembly, all testifying, in the highest terms, to the character of Mr. Smith, for his zealous activity, unquestionable integrity, and almost unparalleled candour.

To give even an abstract of the speeches delivered, would almost be needless, (as all the speakers well knew Mr. Smith, some three, five, seven, and some even more years) being so commendable of our friend's good feeling, liberality, and usefulness to his fellow-creatures, looking neither upon colour nor creed, but endeavouring his utmost to do good whenever an opportunity offered.

The following testimonial, written by the Secretary, on behalf of the Committee, on parchment, was read, adopted, signed, and presented by the chairman to Mr. Smith, who received the same, in a speech so impressive and much to the purpose, that made even those that were opposed to him on account of his candour, express their regret in losing so useful and talented a member of our much loved cause:—

"Dear Sir,—The friends of temperance in this locality, ever anxious for the welfare of mankind, and taking as their motto, that 'Good men of all nations, are impelled by the same great spirit to seek after the same great end, the happiness of the human race,' consider that there is dignity in presenting to the world an elevated standard of individual character, of which we can only rightly judge, by useful labours, that will improve the moral, intellectual, and religious condition of mankind, lead the world to the highest sources of enjoyment, and induce the fallen sons and daughters of Adam to honesty, sobriety, and charity.

"You, sir, having been particularly industrious and persevering in these labours, after working in so laudable a cause, and for objects of so noble a nature, endeavouring to promote, and greatly assisting at, the formation of institutions for the dissemination of useful knowledge, after being amongst us for the last five years, as Secretary to the Bow and Bromley Temperance Society, as our representative at all the metropolitan meetings, as a member of the 'World's Temperance Convention,' and making so many exertions of a like nature amongst us, are now about to leave the land of your nativity, for a far-off clime, there to labour in the same wide field of usefulness.

For your invaluable exertions here, you have the most unbounded and hearty thanks of this meeting, and the best wishes of us all. Though deeply regretting the removal of so important a member of our Society, yet we sincerely trust that you are destined successfully to promulgate the same exalted principles in the country of your adoption, that you have loved to advocate in that of your birth. And we heartily pray that your labours may be crowned with immeasurable success, that you may have the happiness of seeing abundant fruits of your labour, that you may be long spared to the work and the world, and finally hear the unspeak-

able welcome,—“Well done, good and faithful servant, enter thou into the joy of thy Lord.”

“Signed on behalf of the meeting,

“THOMAS ROBERTS, Esq., *Chairman.*

“ANDREW MAYTHORN, *Secretary.*”

On the following evening, a meeting was held at Fair Field Works, being the factory at which Mr. Smith laboured, consisting of his shopmates and fellow-workmen, and presided over by W. B. Adams, Esq., one of the proprietors. After some preliminary business, the chairman read the following paper, which was afterwards presented to Mr. Smith, signed by all the men present:—

“Our object in meeting this evening, is one involving both pain and pleasure: pain that we are about to lose the companionship of one who has become endeared to us by a long course of disinterested activity in promoting the welfare of his fellow-men—pleasure that it gives us the opportunity of testifying our cordial sympathy with him, and desire that, wherever he may go, he may meet the appreciation which is his due. At the first founding of Fair Field Works, he came amongst us almost a stranger, won his position by his good conduct, and has held it till the opportunity offers of legitimately bettering his condition, by emigrating to one of the great colonies founded by England in the southern hemisphere, and wherein English enterprise and progress must largely aid, in the diffusion of civilization over the globe, bringing the ends of the earth together.

“Well and earnestly has Mr. Smith devoted himself to promote mental progress amongst the working-men of Fair Field, to provide for them healthy excitement of a more enduring kind than mere corporeal stimulus. As one of the founders of the Fair Field library, his name shall be remembered while Fair Field Works shall exist,—an example to others to go and do likewise.

“Perchance, in his new abode, Mr. Smith may apply himself to the same branch of civilization, work to which Fair Field is devoted, facilitating man's transit over the earth's surface, and thus destroying barbarism. Perchance new emigrants from Fair Field may follow in his track, and a new Fair Field arise in Australia, with a generous emulation in the race of improvement. Pleasant in future days, would be the interchange between the parent and the colonial factory. Pleasant would it be to tell, mutually, how mill after mill of the “Bush” was conquered by the rail at the antipodes, while here at home, the moors of Norfolk and the fens of Cambridge and Lincoln were becoming cognisant of steam, in the very homesteads of the farmers. If all this be but a pleasant dream, still, individually, we shall rejoice in the success of Mr. Smith, in whatever path he may select. And that he may the better bear us in remembrance, we now offer to his acceptance a testimonial of our sympathy, that he may carry constantly with him,—a pencil-case and a purse, voluntary offerings from those who appreciate his efforts; the former bearing an inscription, and the latter, though less weighty than we could wish, still, we trust, an emblem of the pecuniary ease, that will finally be his lot, the better enabling him to follow out the emotions of his heart—benevolence growing into beneficence.”

Mr. Adams then having read a note from Mr. Ralston, another of the firm, excusing his attendance, and couched in very flattering terms to Mr. Smith, presented him with a handsome gold pencil-case, appropriately inscribed, and a purse, containing the overplus of the subscription from buying the

pencil-case. Mr. Smith, in a neat speech, returned thanks for the great and unexpected kindness he had received on all hands, more especially from his employers and fellow-workmen.

Two or three of the men then said a few words, and Mr. Adams also spoke again. All present then signed the testimonial, and, after shaking hands with Mr. Smith, and bidding him farewell, the meeting broke up.

Provincial.

HASTINGS.

On Thursday evening, September 14th, we were favoured with an able and interesting address by Mr. Charles Reed of Stoke Newington, in which arguments were adduced and statements advanced, proving the temperance reformation to be the great movement of the age. The cause in this place has been for some time past rather at a stand, yet we have some honest-hearted, good men and true, who are determined not to yield to the enemy, but to fight the moral battle till the foe is defeated.

F. BECK, *Secretary.*

SOUTHAMPTON.

On Tuesday evening a public meeting was held at the Victoria Rooms, on which occasion the large room was well filled with a respectable audience, convened to hear a lecture from Mr. Jabez Inwards, of Leighton Buzzard, on “The Social, Political, Intellectual, and Religious Bearings of the Temperance Question.” The chair was taken by Mr. J. Clark, jun., who made a few preliminary observations, and was followed by Mr. Joseph Harding, who in a brief address showed the intimacy existing between the evil which it was the especial object of the temperance society to remedy, and the spread of female depravity and all kindred vices. Mr. Inwards, who on rising received a hearty welcome, commenced his address by remarking, that truth was simple and easily to be understood, whilst error was complex and difficult to comprehend. He referred to the christian graces enumerated by St. Paul, ending with temperance, and the apostle's declaration that “against such there is no law;” and then advanced arguments to prove that temperance was total abstinence from things injurious, and the moderate use of those things which are good—a practice against which there is no law. His next position was that no man could be guiltless who manufactures or drinks intoxicating liquors, because to make them it was absolutely necessary that the precious corn, or the juice of the grape, must first be destroyed. On this part of the subject Mr. Inwards expressed himself in very forcible terms, and, after giving a respectful challenge to all the ministers of the gospel to discuss with him the truthfulness of the temperance principle, he unequivocally declared that should the coming winter experience a famine it would be mainly attributable to those who, for the sake of pampering a morbid appetite, had during the last twelvemonths destroyed nearly 9,000,000 quarters of grain. He looked upon the manufacture of intoxicating drinks as a great sin. Such physical waste was distressing to man, and must be abhorrent in the sight of God; but even that was insignificant, when compared with the utter ruin of the bodies and souls of thousands. The moral question of temperance was next discussed. It had been clearly proved that five-sixths of the crimes committed were caused by strong drink. Blasphemy was almost always connected with the use of strong

drink. As a nation we had suffered, and were suffering, much from that foul degeneracy which strong drink occasions. By its power how had language been abused, and how grossly degenerated many had become. There was a power in language which they all ought to venerate. It was the medium of thought—it connected them, by moral and intellectual ties, to their fellow-men—and what a pity that such a gift should be so abused. An earnest appeal was here made by the lecturer to all who were guilty of abusing such a precious gift, to “cease to do evil, and learn to do well.” It had been said by some that education would put an end to intemperance; but such an assertion was glaringly untrue, as thousands could be found who were educated men, but who were much addicted to drunkenness. Bacon was educated, but intemperance left a deep stain upon his character. Byron, notwithstanding the power of his intellect and the splendour of his imagination, drank deeply of the Circean bowl, and that mind which was sometimes soaring aloft, to drink in the rich inspirations of nature, was often in a state of stupid enervation through the potency of alcohol. The brightest intellects have fallen to rise no more—the flame of true poetry has been extinguished—the efforts of benevolence thwarted—the anticipations of hope have been withered. Oh! what a wreck of morals—what a wreck of minds. As they associated importance with the human mind, so ought they to associate importance with that principle which has such a tendency to elevate it. The fruits which God had supplied were good; the drinks which man had supplied were bad. The grape juice quenches thirst; alcohol creates thirst. The wine in the cluster is cooling and refreshing; the wine used in England is heating and exciting. In reviewing the havoc of intemperance, and in looking over the vast field of moral desolation, he could not but ask, what evil demon has done all this? What blood-hounds of destruction have been let loose upon man? And the sorrowful answer was that, to manufacture this curse, man had turned the bread of the Lord into the poison of man. He then highly eulogised the excellencies of cold water, and spoke of the nature of intoxicating drinks. Breweries did not look like places where a drink was made morally to elevate the people. The religious bearings of the temperance question were then treated upon, and an earnest appeal was made to religious professors, on whom he called, as lights of the world, to reflect by their conduct the glories of temperance truth. The talented lecturer resumed his seat, at the conclusion of an address extended over nearly two hours, amidst much applause.—*Hampshire Independent.*

PLYMOUTH.

(TO THE EDITOR.)

MY DEAR SIR,—The Total Abstinence Society in this town, has recently been re-organised, and, I believe, that by attention and perseverance, we shall succeed in doing some good in this dissipated place. We have about eighty members, and from the general feeling manifested at our meetings, further additions are reasonably anticipated. We have been lately favoured with an able lecture, by the Rev. B. Parsons; and still more recently with two visits from Mr. John Williamson, who on both occasions delivered very useful and deeply interesting lectures, by which twelve persons were induced to take the temperance pledge. We anticipate the benefit of another visit from Mr. Williamson, whom we consider as an efficient advocate of this great

cause, and whose manner, and the subjects of which he treats, are highly calculated to promote the extension of our principles. The President and Secretary are both dissenting ministers, and feel deeply interested in the prosperity of the society.

CHARLES ROGERS, *Secretary.*

NEWCASTLE-ON-TYNE.

(To the Editor of the *Temperance Chronicle.*)

DEAR SIR,—By your kind permission, I beg to inform the friends of temperance, that the good cause of moral and social elevation continues to make considerable progress in this ancient and populous town. There are four distinct, yet harmonious, societies, carrying on their operations against the drinking-customs. The Gentlemen's Association, established twelve years ago, is still vigorously pushing the battle to the gate. The Ladies' Association, conducted by their missionary, Mr. W. H. Buchanan, continues to pour down upon the people light, through the agency of tracts, domiciliary visits, attention to the aged, sick, infirm, and destitute, and co-operation with the Gentlemen's Association, and attention to public meetings. The Westgate branch of the Newcastle Society, conducted by excellent men, connected with the St. John's Church, confine their labours to this parish, which contains about twenty thousand souls; their efforts have been, and still are, successful. The Young Men's Association, in addition to village and monthly town meetings, very actively attend to Sabbath School organization, and with an industry that reflects the highest credit upon them, avail themselves of all opportunities to further the object of their organization—universal happiness—by reclaiming some and preventing others. Among the means applied for this purpose, allow me to notice, that the *living voice* of the temperance agent is not the least. Our Temperance Hall was well filled, on opening it for the season. Lecture by Mr. Joseph Bormond, whose talent as a lecturer is well known, and whose zeal to promote human happiness has procured for him an extensive circle of valuable friends. Mr. Bormond is the agent at present employed by the Northumberland and Durham Temperance League; is much and deservedly esteemed. We have had the pleasure of listening to a chaste and eloquent address from Mr. T. Hudson, Secretary of the National Temperance Society, who, upon his return from Scotland, was so kind as to sojourn with us for the night, and assist at our weekly meeting; the audience was greatly delighted, and are hoping they may have the pleasure of his able services at no very distant period. Mr. Reid, of Glasgow, the zealous friend and advocate of our cause, gave us an interesting address, on paying us a similar visit to that of Mr. Hudson. Two evenings have been devoted to conversations on *The Bottle*, eight cartoons by Cruikshank, so much admired for their fidelity in representing the downward progress of the drunkard. John Priestman, Esq., occupied the chair on both evenings, and expressed his unqualified approbation of the *cartoons* and conversations; the testimony of so good and benevolent a man cannot fail to commend these works of art to the temperance public; the audience was numerous and respectable. Gateshead Mechanic's Institute is open for the same purpose two evenings this week, and the Sunday Schools of both towns will be allowed to bring their children at a mere nominal admission; it is to be hoped that a deep and lasting impression will be made upon many for good by the representations of the cartoons of *The Bottle*. Success to

them and all other legitimate means made use of to arouse the drunkard and warn those who, as yet, are lingering on the brink of this awfully-disgusting vice. In drawing this, perhaps, too lengthy report to a close, permit me to say, that vital active teetotalism is the order of the day in Newcastle; the committees avail themselves of first-class advocacy, whilst they do not set aside the less brilliant, though plain and honest advocate; and their very hearts desire is, to see resulting from an enlightened agency, a sober, virtuous and happy community.

VERITAS.

WHETSTONE.

On Tuesday, September 5th, 1848, the tea-festival of the Temperance Club, belonging to the above town was held at the Infant School Room. Above seventy persons sat down to tea, and afterwards a public meeting was held. J. H. Puget, Esq., took the chair, and the meeting was addressed by Mr. J. H. Donaldson, a deputation from the National Temperance Society, Mr. Freeman of Finchley, Mr. Stutchbury, and a reclaimed drunkard. The meeting was well attended, and at the close some signatures were taken, and several persons joined the Temperance Club.

The following interesting fact was communicated to the Club by Mr. Donaldson. He said, for some years there lived in this town, a man named Freeman, a shoemaker by profession, and a member of the Wesleyan Society. At that time, he was a drinker of intoxicating liquors and a drunkard. They called him Providence Freeman, in consequence of his going about the fields and hedges to look for old shoes to repair the jobs given him by the neighbours, and when he found any, he would say Providence sent it him. He, however, attended a temperance meeting, and signed the pledge, and has since that time ceased to look for leather. He now keeps a shop, and has a cart and horse of his own. He is now living at Dunstable, and they call him Temperance Freeman, Mr. Stutchbury confirmed the above, and declared he had become a member of the Temperance Society, in consequence of Temperance Freeman's advocacy.

SCOTLAND.

The Edinburgh Total Abstinence Society held its weekly meeting in the Rev. Mr. Wight's chapel, Richmond Place, on Tuesday evening last; the president, Mr. Neil McNeil, in the chair. The meeting being opened with prayer, the chairman said he would take that opportunity of stating how deeply grateful they felt to the students of the United Presbyterian Theological Hall, for the very efficient service they were rendering the movement. Mr. Dods, on rising, delivered a lengthened and animating address, showing the decided advantages which were sure to result to the community, were this cause receiving that measure of attention it deserved. Mr. Hudson, Secretary to the National Temperance Society, was next introduced. This gentleman commenced by taking a retrospective view of the movement; bringing before the audience the various epochs in its history, where the most happy consequences had attended its progress, these cheering results not unfrequently being brought about by the hostility of their opponents. Mr. Hudson entered into a variety of statistical details connected with the fearful amount of intemperance emanating from the public houses, and contrasting the useful articles of commerce which were purchased in the adjoining shops, argued the point as a question of political economy—the one

increased (said the speaker) the comfort and prosperity of the community, whilst the other went to deteriorate the morals of the people—aggravate and perpetuate the poverty in which they were sunken, so that, ultimately, there was saddled on the nation an amount of taxation which paralysed the industrious energies of the virtuous and sober portion of the community. We regret that our space prevents us giving more of the eloquent and touching sentiments of this able address. The speaker resumed his seat amidst the protracted cheers of the vast assemblage, the church being crowded to overflowing. The meeting was further addressed, at some length, by the Rev. Mr. Reid and Mr. Flinn. At the conclusion eighty joined the society.—*North British Express.*

Reviews.

Notes of a Tour in the United States and Canada, in the Summer and Autumn of 1847. By Jabez Burns, D. D.

The reverend author is already well-known to the public by his numerous works, chiefly of a theological character; but he has also some celebrity, both as a writer and as a speaker on temperance and kindred topics. He is now introduced to us as a tourist in the United States and Canada. Being appointed as one of a deputation from the General Baptists of England, to the Triennial Conference of the same body of Christians in America, he was thus furnished with an opportunity (though rather limited,) of making observations on the state and condition of society on the other side of the Atlantic. In doing this, we have the reverend gentleman's own assurance that he endeavoured to observe and judge with all possible candour. He also adds, "I wrote daily a record of the things in which I was most interested." Now candour is not always a constituent element in the mental or moral character of men who journey to other climes; they are too apt to be warped by prejudices that more or less take possession of human nature, that the "first best country" is the land in which they live; and thus they frequently observe only the vices and defects of other nations. Dr. Burns appears to us to give a faithful delineation, and expresses himself in unqualified terms on the various subjects on which he dilates.

Though the volume before us, would be chiefly interesting to persons desirous to know the state of religion in connexion with the Free Will Baptists of America, yet the book abounds with a variety of useful information. The temperance cause is not forgotten, the 13th chapter is entitled the "Temperance Movement," and which did space permit, we would gladly transfer to our columns.

The Christian Aspect of Teetotalism. By SAMUEL GREEN, B. A., Minister of Silver Street Chapel, Taunton.

This is a very important little work, couched in terms of great seriousness, befitting the "Christian Aspect," of so grave a question. Its very title is of itself a sufficient refutation of the unadvised sentiment sometimes uttered by thoughtless men, that rendering the head clear by abstinence from strong drinks tends to the corruption and infidelity of the human heart. The christian aspect of teetotalism should have a wide circulation among christians who are still unilluminated on the subject of which it treats; it would "chase away the ignorant fumes that mantle their clearer reason."

The Blessings of Temperance. A Poem, by JOHN O'NEILL.

Gleanings.

This is the production of a very worthy old gentleman, whom we have the pleasure to know, who without the advantages of scholastic lore, has exhibited, in the poem bearing the above title, much originality of thought and taste in composition. He is one of those who proves that God's glorious image is often found engraven on very rude exterior. The work has been very favourably noticed by many of the Daily and Evening papers, by Howitt's Journal, and other literary periodicals. It unfortunately happens, in this case as in many others, that poverty and genius are often found in very close relationship. "Age and want," sings Robert Burns, "are an ill-matched pair." Mr. O'Neill is a living illustration of this sentiment of the Scottish bard. A few there are who feel interested in the case of our venerable friend, and a number of gentlemen, including the names of E. Moxhay, Esq., and S. C. Hall, Esq., have made an effort to assist him, and have also allowed their names to be used as approvers of the effort. The Secretary of the National Temperance Society would feel but too happy to be the bearer of any tangible proof of sympathy.

"GIVE THOSE WHO PREFER IT CHAMPAGNE."—In a work just published, entitled *The Whole Art of making British Wines, Cordials, and Liqueurs*, by James Robinson, the trade-secrets are fully divulged. See what "sparkling champagne" L'OIL DE PERDRIX is made of! "Sliced rhubarb stalks, the tops of young spring nettles, sugar, and eggs!" Taste, also this "FINE OLD PORT," compounded of the juice of Hamburg grapes, sugar, a decoction of purple beet-root, sliced ginger, and red sage-leaves—together with a large proportion of French brandy, isinglass, bitter almonds, sugar-candy and lemon-peel! Roughness is given by alum, oak-bark, or some other astringent; and the real port-flavour, by adding the tincture of the seeds of raisins!—*Gateshead Observer.*

BYRON'S OPINION OF WINE.—

Hath wine an oblivious power?
Can it pluck out the sting from the brain?
The draught might beguile for an hour,
But still leaves behind it the pain.

Farewell to England.

A WISE SAYING.—When the lees wax dry in the cask, the friends depart.—*Horace.*

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THE
NATIONAL TEMPERANCE CHRONICLE
 AND
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It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

No. 35, JOINT SERIES.]

NOVEMBER, 1848.

[PRICE 1d., STAMPED 2d.]

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CHOLERA.

A huge volume would barely suffice as a record of all that has been written during the last few weeks on that all-engrossing subject, the *Cholera*. Penny pamphlets, learned treatises, by "members of the faculty," newspaper leaders and proclamations from the "Board of Health," are big with wholesome counsel, not so much how to avoid, but rather how to remedy the prevailing epidemic. But since, as temperance expositors, we have been accustomed to insist on the observance of our principles as of vast importance in the *prevention* of disease, it is but fitting, at the present juncture, that our few accustomed prefatory remarks should point in that direction. Those of our readers who feel interested in the history of this malady, may with profit consult the works of Sydenham, Johnson, Chisholm, Copland, and Dickson, (author of *Fallacies of the Faculty*) whose work, entitled *Revelations of Cholera*, has just appeared; from these it will be seen, that many speculations have been indulged by the most learned of the medical profession; 1stly, as to the cause or causes of the disease itself; 2ndly, whether or not "Is Cholera infectious?" and, 3rdly, what are the remedial measures to be employed? In the seventh volume of the *Penny Cyclopædia*, (under the article "Cholera") the first question is discussed; the writer, after describing the *thermal* phenomena relating to the disease, observes,

"It is generally conceived that the use of certain kinds of fruit which abound at this season of the year, as cucumbers and melons; and certain vegetables, as peas and the undressed vegetables used in salads, are powerful concurrent causes. In persons very much predisposed to this malady, such

articles of diet may co-operate with the season to produce it; but when the state of the season is such as to render the disease epidemic, it attacks numbers of persons who never use food of this kind. Animal food of a bad quality, or too long kept, as animal food of all descriptions is very apt to be at this season of the year, is a much more powerful concurrent cause. So also is excess of food, though of the best quality, and intemperance in the use of malt, vinous, and spirituous liquors, together with whatever causes tend to diminish the vital energies; and so to lessen the power of resistance inherent in the body to the influence of noxious agents."

In Dr. Samuel Dickson's work, (*Revelations of Cholera*, p. 36) it is still more apparent that intemperance may be regarded as the greatest exciting cause of the disease in question; although, in the opinion of the Doctor, the letting of blood more or less predisposes the patient to attacks of epidemic and endemic diseases.

"We see," (says Dr. Dickson, who is writing in reference to India) "these diseases daily produced by inebriety. From the same cause, I am sure I have witnessed every symptom of Cholera. Case 1.—Captain M—, generally of austere habits, drank deeply for two days, during one of the ravages of the epidemic. On the third, he was seized with the symptoms of the disease. He remained in a state of more or less collapse all that day and night; the pulse now faint, now strong, raising and repressing hope accordingly. On the evening of the next day, he vomited some matter like coffee grounds, became every hour more feeble, and sank altogether about nine o'clock at night.

"Case 2.—Lieut. B—, several years resident in India, a few months after my disembarkation at Madras, sent for me in the morning to his quarters. He had been indulging in deep potations for many days. He complained of mal-aise, for which I gave him some calomel and rhubarb. During the day,

he drank a good deal; and about two o'clock, P.M., his servant came to tell me his master was very ill. I hastened to him, and found him, with his face livid, the external jugulars gorged with blood, and his whole appearance that of a person suffering from strangulation. He was sensible, said he was like to choke, and that he had cramps of his limbs, and had vomited. I immediately opened a vein, but he died as the blood flowed; which it did in a full dark stream."

Much mischief has also resulted, from the want of proper caution on the part of those who from ignorance, believe that the use of stimulants and a highly animalized diet are antidotes to the epidemic, such may be reminded of the evidence of Dr. Farre (query 1271) as detailed before the House of Commons in 1834.

"It might appear to the Committee that the Cholera had generally assaulted those under-fed more than those that were over-fed. The gardeners and the fishmongers were almost ruined in the first assault of the disorder, by the fear of the public of low diet, but I found that more perished of Cholera, in its dreadful form, who had dined on beef-steaks than those who had taken lighter diet; and I also saw it cut down the most robust with perfect ease, with dreadful rapidity; in four hours they were placed *hors de combat*, while delicate women, having it also in its fiercest forms, escaped; and I further observed those who drank *water*, escaped better than those who drank *brandy*, even in its worst forms."

If it be objected by those who indulge moderately, so called, in the use of spirituous and fermented liquors, that the foregoing cases point only to the injury produced by *access*, it is easy enough of proof, that the effects produced on the drinker differ in nothing else than the *degree* of mischief engendered by their indulgence. It is for the professor of the "healing art" to expound the why and the wherefore, though even a slight acquaintance with the laws of causation would lead us to a rational conclusion. Now, what is Cholera but a "preternatural quantity and a morbid quality of the biliary secretion?" what is it but an undue quantity of morbid humours internally propelled, or a withdrawal of the blood from the surface—or a disturbance of the balance of circulation? If the moderate drinker supposes he is not predisposed to the action of agencies which prove fatal to the drunkard he should at once be undeceived. What does Dr. Adams of Dublin affirm?

"Our foreign reports testify that drunkards are carried off at once by this dire disease; but those who, by daily use of a moderate quantity, debilitate the tone of their stomachs and biliary organs, become easy victims to the Cholera."

"The habitual use of ardent spirits, in the *smallest quantity*," says Dr. Bronson of Montreal, "seldom fails to *incite* the Cholera, and to render it incurable when it takes place."

In the American Temperance Permanent Documents we are told, that "In the city of Albany, with a population of about twenty-five thousand, three hundred and thirty-six persons, over six years of age, died of Cholera. Of these one hundred

and thirty-six are described as 'habitual moderate drinkers' and persons 'strictly temperate,' while of the five thousand members of temperance societies, there were only two deaths; showing that the latter description of persons was not one-fortieth part as liable to death by that disease as other persons. Of the rest of the population one in sixty died; while of the members of temperance societies, only one in twenty-five hundred."

"Whisky," says Father Mathew, in a letter to the Secretary dated Cork, May 23d, 1848, "has ever been the fatal source of crime in unhappy Ireland. It is also true that the pestilence that has ravaged our country has passed lightly over the teetotalers; there have been but very few who did not recover from that fatal disease. Like the Cholera, the intemperate were its victims. These facts, more powerfully than the tongues of the most eloquent, demonstrate the blessedness of total abstinence."

While so much has been written on the subject of epidemic diseases in general, it is notorious that comparatively little has been said on the subject of *prevention*; and what little has been said or written has been scarcely heeded by the great body of the people. Whether Cholera be contagious or not, the faculty itself are not all agreed, though the most eminent of them support the view that *Cholera* is not infectious? There is little need then of that alarm which too readily takes possession of the uninformed on this matter; it is of far more moment we conceive, that such receive advice, not so much how to cure but how to ward off the inroads of disease.

"It is perfectly notorious," (says Dr. Dickson) "that comparatively few of those who are in vigorous health, or who have opportunities of occasionally breathing fresh country air, or who live in good houses, and are not over-worked, nor over nor under fed, nor crowded together in sleeping apartments, nor addicted to intemperance, are attacked with Cholera."

To prevent the encroachments of this much dreaded disease, Dr. Dickson very properly lays down the following protective rules.

"Of all protectives against Cholera, the most effectual is a clean skin, which fortunately the number of private baths, and the public baths and washhouses, enable every one to have, at no great cost, and with very little trouble. To preserve the skin in such cleanness, assures its perfect tone and health; it is not sufficient to bathe occasionally, or even once a week, the entire person should be completely washed every day, and that for the very reason that makes most persons think it unnecessary, because we are so closely covered by our clothes. On that very account the pores of the skin which may be called the vital safety-valves are clogged by the deposit of the insensible perspiration. Doubtless many persons will be utterly astonished at the idea of having to wash all over every day. For them it is quite trouble enough to wash face, hands, and as much else as is seen above their dress. It is better, however, to take this daily trouble, than to be trembling from day to-day at the thoughts of Cholera, and after all this daily purification of skin is no such difficult matter. The best and easiest way of accomplishing it, is to have a coarse sheet partially wrung out of cold water, thrown over the person, and to rub not with but

over the sheet briskly for five or six minutes, and then to rub dry with as coarse a sheet or towel as the skin can comfortably bear. Those who adopt this practice, or even rub all over every morning or night with a well-wet towel, will soon learn from their sensations of increased vigour, spirits, and general comfort, that even so simple a process may be a powerful resistant to disease.

If the working classes object, that either of these measures of protection are too expensive for them, we have but to reply, that for the most part the sums spent in gin-palaces and public-houses, in increasing the tendency to Cholera, would be more than sufficient to accomplish both the above powerful means of prevention."

It were easy enough to extend these remarks, which may have we trust the tendency of alarming the intemperate, admonishing the man of moderate indulgence, and of leading both to renounce their present practices, while to the man of abstinence it will be consolatory to know, even should he from some hidden or unforeseen cause fall a victim, that he may from the experience of others reasonably expect a speedy recovery; and that because to the physical and organic laws to which the Divine Being has enjoined obedience not less than to his moral injunctions, he has observed a stricter conformity.

ON THE MUTUAL RELATIONS EXISTING BETWEEN INTEMPERANCE & INSANITY.

BY GEORGE ROBINSON, M.D.,

Lecturer on Medical Jurisprudence in the Newcastle-on-Tyne Medical School, and Hon. Secretary to the Newcastle and Gateshead Sanitary Association.

(Continued from p. 347.)

A second obstacle to the acquisition of correct information on this point, is occasioned by the dislike of friends and relatives to expose the former vices of patients. There is, therefore, from this cause, often a tendency to ascribe the mental infirmity to some bodily disorder, or to regard it as an inscrutable affliction, instead of recognising in it a natural punishment of former excess.

And it is scarcely necessary to add, that certain of the other causes of insanity, as vice and bodily disorder, are either generally connected with, or often a consequence of, intemperance.

For these reasons I beg to subjoin a second table, exhibiting the proportion which intemperance and vice bear to the other causes of insanity, as described in the returns from twenty-five asylums, situated in various parts of England, and admitting different classes of patients:

DESCRIPTION OF ASYLUM.	Number of cases caused by intemperance.	Number of cases caused by vice and sensuality.	Total number from both causes.	Total number of exciting causes returned.	Proportion per cent. caused by intemperance alone.	Proportion per cent. caused by intemperance and vice.
6 Metropolitan, private	101	44	145	424	23.82	34.19
9 Provincial, private	92	16	108	282	32.62	38.29
10 Provincial, pauper and mixed	495	110	605	2086	23.72	29.
Total	688	170	858	2792	24.64	30.73

It will be seen that these returns refer to intemperance alone one-fourth, and to it, in conjunction with vice and sensuality, nearly one-third of all the cases of insanity admitted. And, as a large number of the causes are, even in these selected reports, marked as "unknown," we are, I think, fully justified in considering the results afforded by this table as fairly representing the proportion which intemperance bears in this country to the other exciting causes of insanity.

In another report, published a short time ago by the Metropolitan Commissioners in Lunacy, the total estimated number of lunatics in England and Wales is stated (p. 54) to have amounted on the 1st of January, 1847, to 26,516. If, then, we apply to this number the estimate just adopted, we shall find that intemperance alone has reduced 6629 of the present inmates of our asylums to their lamentable condition, and that to it and other bad habits 8838 persons now under restraint owe the deprivation of reason.

It appears from another part of the same official document, that the sum annually expended in England and Wales for the maintenance of the insane exceeds £750,000., and that of this sum, (exclusive of £15,756. applied to the support of Bethlem and the Naval and Military Asylums,) £296,263. are contributed by rate-payers for the charges of pauper lunatics. On re-applying the estimate for intemperance and vice, it will be found that the influence of the former in producing in-

sanity entails an annual tax upon the community of £74,065., and the joint operation of the two evils, one of £98,754., in addition to the sums required for the support of families left destitute by the removal of their heads. And if we extend the same calculation to the cases of insanity existing among the wealthier classes, it will be found that, of the £365,628. annually expended for their maintenance, the sum of £91,407. has been diverted from its legitimate uses by intemperance alone, and £121,876. by that and other vicious excesses.

These facts may suffice to show the extent to which insanity, with its long train of domestic miseries and public evils, is the result of preventible causes. The examination of those causes, with a view to their removal, is a task deserving the attention of the statesman and the divine, as much as that of the physician, for they ramify into a boundless field, inasmuch as they are not only intimately connected with the hidden motives and secret springs of action which agitate society, but also involve in their consideration questions of the gravest importance, affecting the laws and the religion, the literature and the customs of the nation. On the present occasion I shall merely allude to one or two of the more important influences which tend to induce moral weakness, and its effect—permanent mental disorder. And these few observations may, perhaps, be conveniently deferred till we have briefly noticed the peculiarities of those cases in which the habit of intemperance is con-

sidered to be but the manifestation and effect of a form of insanity termed dipsomania.

Until a recent period, the intellectual faculties were alone considered subject to insanity, and we accordingly find that the various questions formerly discussed by medical writers on the subject, had reference solely to the intelligence of the individual, and to the possession by him of reasoning power. By many modern physicians, however, the boundaries of mental disease have been much extended; and it is now represented as also affecting the moral feelings, and thus inducing various forms of crime and depravity. This latter state of mental disorder or moral insanity is described by Dr. Pritchard "as consisting in a morbid perversion of the feelings, affections, and active powers, without any illusion or erroneous conviction impressed upon the understanding; it sometimes co-exists with an apparently unimpaired state of the intellectual faculties." And with respect to the particular form of moral insanity in which we are at present interested, the same author subsequently remarks, that "not unfrequently persons affected with this form of disease become drunkards; they have an uncontrollable desire for intoxicating liquors, and a debauch is followed by a period of raving madness, during which it becomes absolutely necessary to keep them in confinement."

As I wish to avoid entering upon the discussion of the general question, as to the possibility or expediency of drawing a distinction between moral insanity and vice, my notice of dipsomania shall be very brief. In it, as in all other forms of purely moral insanity, the mental disorder is stated to consist essentially in moral weakness, the controlling or governing power of the mind being no longer capable of repressing its criminal propensities. A person previously temperate, humane, and pious, whilst still in the perfect possession, not only of the intellectual faculties, but of the moral sense, may thus, according to this view, rapidly succumb to an irresistible impulse, and become at once a murderer, a suicide, a thief, or a drunkard. In opposition to the high authorities recognising moral insanity, it may seem presumptuous to doubt the existence of such a disease, and certainly no one will for a moment hesitate to believe that the facts appeared as described. But, unless we could inform ourselves of the ideas previously occupying the minds of those unhappy persons—unless we could examine the train of thought which immediately preceded the commission of each offence—unless, in short, we possessed that knowledge of the motives influencing the conduct of others which as mortals we can never possess, it does appear to me, (viewing the question by the light of reason and common sense,) a bold and dangerous procedure to exempt the authors of criminal actions, or the slaves of degrading habits, confessedly in the possession of their reasoning faculties, from that legal responsibility which constitutes the chief guarantee for the preservation of social order. If, indeed, we exclude from the category those cases in which crimes have been committed during a fit of delirious excitement, the various forms of moral insanity may be referred to two heads—viz.,

1. Cases in which the tendency to crime results from the existence, in the individual's mind, of some delusion, or morbid train of reasoning, which may not have previously manifested itself in his language or conduct, and which he may possibly never disclose.

2. The more numerous class of cases, in which a long-continued indulgence of the passions and emotions has almost wholly deprived the person of

self-command, and so rendered him the slave of criminal impulses or vicious cravings.

Among the latter class, I would place all cases of dipsomania. For, whatever may be the source of those mysterious impulses which occasionally prompt persons of reputed intelligence and virtue to the destruction of life, there is not, I think, any adequate ground for believing that the habit of intemperance, even in its most irresistible form, ever originates in any other cause than the neglect of moral discipline.

(To be continued.)

THE MATERNAL MANAGEMENT OF CHILDREN IN HEALTH.

No one aspect of the temperance reformation is more important than that which relates to mothers and their offspring, and hence we gladly avail ourselves of everything that is issued from the press by men qualified to write on so engaging a topic. In a work reviewed in the *British Banner*, and bearing the above title, from the pen of Dr. Thomas Bull, we have the following incidental allusions to the value of temperance, under the head of

WATER, WINE, BEER, AND SPIRITS.

"Water should be the only beverage throughout childhood—toast-and-water, if the child prefer it, which is rendered slightly more nutritive than the more simple fluid. The water employed in its preparation, however, must be at a boiling temperature, and it ought to be drunk as soon as it has sufficiently cooled; for by being kept it acquires a mawkish and unpleasant flavour.

"The practice of giving wine, beer, or, indeed, any stimulant, to a healthy child, is highly reprehensible; it ought never to be given except medicinally. The circulation in infancy and childhood is not only more rapid than in the adult, but easily excited to greater vehemence of action; the nervous system, too, is so susceptible, that the slightest causes of irritation produce strong and powerful impressions: the result in either case is diseased action in the frame, productive of fever, convulsions, or some functional derangement. An experiment made by Dr. Hunter upon two of his children illustrates, in a striking manner, the pernicious effects of even a small portion of intoxicating liquors at this tender age. To one of the children he gave, every day after dinner, a full glass of sherry: the child was five years of age, and unaccustomed to the use of wine. To the other child, of nearly the same age, and equally unused to wine, he gave an orange. In the course of a week, a very marked difference was perceptible in the pulse, urine, and evacuations from the bowels of the two children. The pulse of the first was raised, the urine high coloured, and the evacuations destitute of their usual quantity of bile. In the other child, no change whatever was produced. He then reversed the experiment, giving to the first the orange, and to the second the wine, and the results corresponded: the child who had the orange continued well, and the system of the other got straightway into disorder, as in the first experiment.

"Marcellin relates an instance of seven children in a family whose bowels became infested with worms, from the use of stimulants. They were cured by substituting water for the pernicious beverage.

"In this city, spirits, particularly gin, are given to infants and children to a frightful extent. I once saw an old Irish woman give diluted spirits to an infant just born. A short time since, one of these dram-drinking children, about eight years of age, was brought into one of our hospitals. The attendants, from its emaciated appearance, considered the child was dying from mere starvation; which was true enough in a certain sense. Food was accordingly offered and pressed upon it, but the boy would not even put it to his lips. The next day it was discovered that the mother brought the child very nearly a pint of gin, every drop of which before night he had consumed; a quantity which must have destroyed life, if dram-drinking had not been the habit of the boy.

"It is easy to discover when children have been fed upon spirits: they are always emaciated; have a lean, yellow, haggard look; the eyes sunk, the lips pale, and the teeth discoloured, the cadaverous aspect of the countenance being most fearful. They are continually suffering from bowel-complaints and convulsive disorders; which, under these circumstances, terminate invariably in an early death."

HER MAJESTY THE QUEEN.

There are a few omissions to notice as regards the public doings of the Court at Balmoral. One incident, which occurred when we were in that neighbourhood, has been made much of, but the whole truth has not been told. Every public-house and gin-shop rings with the story of the QUEEN's visit to the Lochnagar Distillery; but no scribe has yet published all the facts of that visit. It is quite true that in the course of their rambles, the Royal family stumbled on this distillery, and also that they were each offered a glass of spirits: but, it is true also, that when Prince ALBERT was about to take a second mouthful, the QUEEN, taking hold of his arm, asked, "Do you know what you're drinking, ALBERT?" On which he laid down the "accursed thing." When the Prince of WALES tasted the whiskey, he instantly spluttered it out of his mouth as if he had drunk poison, emphatically inquiring, "What's that, Mamma?" while no persuasion could induce the Princess Royal to taste the liquid fire. The QUEEN put the glass to her lips: but, after all, the friends of morality and virtue will ever look upon this visit as an error in judgment committed by the QUEEN.—*British Banner.*

MILITARY MORALS.

BY ENSIGN JOHN FANNING.

SOBRIETY.

"In the *Naval and Military Gazette* of the 23rd of September and preceding numbers, Ensign John Fanning of the 1st West India Regiment, has been and is continuing to discourse *Military Ethics* to the British Army in the columns of the above-named periodical. The writer has very properly borne in mind, and argues to his reader, that the "soldier must, if he wishes to obtain and keep the reputation of a steady man, be obedient, patient, observant of time, *sober* and active—not only for a week, a month, or a year, but every year, and in all situations, without intermission or variation."

This gallant officer has devoted one entire article of the series to "Sobriety," which in part we here present, and design the remaining portion to follow

in the *Chronicle* of December. When the whole shall have appeared, we may then take exception to some of the doctrines of Ensign Fanning. The writer's anxiety to promote the virtue of temperance in the army is thus exhibited.

"Sobriety, so indispensable to respectability in every station of life, is particularly necessary in the army. Drunkenness is the bane of the British soldier, and the Service abounds in examples of its ruinous effects. Many of the best-educated and cleverest men I have known in the ranks of the army were privates, and upon inquiring into their histories I have generally found that drunkenness was the impediment to their promotion. It is lamentable, as it is true, that a being capable of reasoning from cause to consequence, and therefore foreseeing the inevitable result of his actions, will, for the poor gratification of swallowing liquor (which is sickening and even maddening in its physical effects alone,) deliberately ruin his health, stain his character, and doom himself to a life of unpitied misery and degradation.

"Servility and meanness enter largely into the character of the *poor* drunkard. Such a one, when his pocket is emptied, will not hesitate to be a sycophant and a beggar to procure the means of continuing his enjoyment. I have often observed with scorn the pitiful shifts and entreaties of a drunkard, on the morning succeeding a night of intoxication, to obtain the price of an additional potation to cure him of what is emphatically called "the horrors." On such an occasion, it is impossible, however tolerant we may be, not to feel the utmost contempt for the man who voluntarily places himself in such a degrading position. To beg, even under the pressure of real necessity, involves degradation; but to beg, to persevere in teasing importunities, for the means of gratifying vice, is the lowest depth of self-abasement.

"Drunkenness, of all vices, has the least plea of necessity to apologise for it. A small quantity of liquor will serve the end of moderate refreshment; whatever is taken beyond that, is vicious excess, and tends to the formation of a most pernicious habit. There is an aggravated evil in every indulgence which leads to the abuse of our Creator's gifts. A sound mind and a healthy body are justly considered the greatest blessings bestowed upon man—blessings which he is bound by every moral and religious obligation to cherish with reverence and gratitude to their great Giver. How, then shall we estimate the enormity of drunkenness, which, more than any other vice, contravenes the benevolent purposes of the Deity, destroys the body and obscures the divinity of the soul?

"There is another crime involved in the drunkenness of a soldier, which does not appertain to the same vice in other classes of society.

"A soldier is guilty of positive dishonesty and breach of faith in ruining his health by intemperance. The man who takes the obligations of military service surrenders the control of his person to his country, and his health is public property. They are the value in return for which he receives pay and expects to be pensioned, and therefore he has no more right to lessen that value by vicious indulgence, than to steal a shirt from the knapsack of a comrade.

"I shall here present to the consideration of reflecting men, a tabular view of the pecuniary penalties incurred by drunkenness, followed by a specification of the punishments and disadvantages to which a soldier is liable for that crime.

Periods of Forfeiture to which a Soldier may be Sentenced.	RATES OF FORFEITURE.					
	1d.		2d.		3d.	
	per diem.		per diem.		per diem.	
	£.	s.	d.	£.	s.	d.
Six Months	0	14	0	0	0	0
One Year	1	10	5	3	0	10
Two Years	3	0	10	6	1	8
					9	2

"In addition to these forfeitures, there must be taken into consideration the pay lost for every day a soldier is in confinement awaiting trial and under sentence, and the consequent delay in obtaining additional pay for length of service.

"These sums are, comparatively, no inconsiderable losses, and were they savings, as by virtue of sobriety they might be, would contribute materially to a soldier's respectability and comfort.

"The consequences of drunkenness to a non-commissioned officer are much more serious, and extend through a longer period of time. Nearly every reduction that occurs in the service may be traced to intemperance, either as its remote or immediate cause.

"A reduced corporal forfeits £6. 1s. 8d. every year he serves subsequent to reduction.

"A reduced serjeant suffers annually the loss of £15. 4s. 2d.; should he serve five years as a private after reduction, the pecuniary loss incurred will amount to £76. 0s. 10d. Should his service after reduction reach the period of ten years, the pecuniary loss incurred will amount to the serious sum of £152. 1s. 8d.

"The difference between the pensions of a serjeant and a private, is the same as between the pay of these ranks in active service. There are few men who do not live at least ten years after discharge, many survive double that time and upwards; but I shall take the lowest number, ten, to calculate on, as the average duration of life after discharge; and it shows us another sum of £152. 1s. 8d. which the reduced drunkard might have enjoyed, but for himself.

"A reduced non-commissioned officer has great disadvantages to contend with when seeking employment in Civil life after discharge. The stigma of reduction will debar him from many excellent situations which he might otherwise obtain, because a reduction for drunkenness is an enduring record of the unfitness of the person for any situation of responsibility. The unhappy drunkard has therefore to endure the evils of poverty, the mortification of distrust, and the stinging consciousness of deserving all."

THE CHOLERA.

We had just finished our *leader*, when we were favoured with the following valuable communication from R. L. Pinching, Esq., Surgeon, detailing his experience as a practitioner in Ireland in 1832,—which we deem of sufficient importance for insertion, because confirmatory of the views expressed in the article on Cholera.

Walthamston, 23rd October, 1848.

SIR,—Having had considerable experience in the treatment of Cholera whilst it prevailed in Ireland in the year 1832, I have thought a few remarks on the subject might be useful to our temperance friends, particularly at the present time, when we are threatened with another visitation of that formidable epidemic.

By the accompanying letter, you will perceive that my success in the treatment of Cholera was very considerable, and this I attribute to paying attention to the looseness of the bowels which generally precedes an attack; when this, the premonitory symptom, was checked at its commencement, I invariably found that the cure was certain, whilst, if allowed to proceed to the 2nd, or collapsed stage, it became in the vast majority of cases unmanageable.

I would, therefore, recommend immediate attention to bowel complaint, and as all medical men understand the treatment of diarrhoea, I feel that it is not necessary in this place to specify remedies. I would just wish to observe, with respect to the injudicious administration of intoxicating stimulants, I have never seen them do good, but rather harm; and I am persuaded that taken as beverages, they have a tendency to produce bowel complaint and even Cholera, particularly when that complaint is prevailing, so that I would advise our temperance friends not to be led away with the vulgar prejudice, that these drinks will guard persons from an attack, they will on the contrary, by depressing the vital powers of the system, leave the individual more open to the invasion of any prevalent epidemic, particularly such a depressing one as Cholera; attention to diet generally, and to drinks particularly, should be attended to, and in no case ought they to be of an intoxicating quality, warm clothing, such as flannel next the skin, and protecting the chest and stomach which contain organs vital to our existence—must not be neglected.

It is very satisfactory to know, that the generality of medical men who have observed the nature of Cholera, give it as their opinion, that it is not infectious, so that we need be under no apprehension, should duty or circumstances call us to minister to the wants of any of our neighbours, or fellow-creatures, labouring under the disease. I would then in conclusion, beg earnestly to impress on our friends what I have above remarked; namely, the first symptom of Cholera is looseness of the bowels, and that intoxicating drinks in my opinion are neither preservative, nor curative.

I am, Sir, your faithful servant,
R. L. PINCHING, Surgeon.

Townley Hall, Drogheda, Sept. 26th, 1832.

MY DEAR SIR,—As we are provisionally delivered from Cholera, Mr. Pinching, whom you recommended, returns to Dublin. It is but justice to him, and to your recommendation to say, that he has given very general satisfaction, both in respect of his attention and humanity, as well as of his success, which has been very great, as you will see by comparing the number of cases with the mortality.

I am, my dear Sir, your faithful servant,
B. BALFOUR, Surgeon-General.

Doings of Strong Drink.

THE FRENCH LADIES AND THE DONKEY DRIVERS.—At Marylebone court, on Friday, James Brown and Edward Lamb, both of them donkey drivers, a class of persons by whom robberies in the suburbs of London are very often committed, were placed at the bar before Mr. Broughton, charged under the following curious circumstances, with having robbed Madame Casenora, a dashing-attired French lady, residing in Leicester-square, of a green silk purse containing half a sovereign and 9s. 6d. in

silver. Complainant stated that on the previous evening she and three other ladies went out for a walk as far as Hampstead, and on the heath they hired four donkeys of the prisoners. After riding about for some time, they alighted from their seats, and went into the garden of a tavern in order to obtain some refreshment. She (complainant) almost immediately afterwards missed her purse and money, and in consequence thereof she gave the prisoners into custody. In answer to the magistrate, complainant said: While riding upon my donkey, I pulled up to give 6d. to a poor woman, but she did not come close enough to me to rob me. I knew that after I had relieved her I returned my purse to my pocket. All four of the donkeys remained outside of the gate at the tavern, and so did the prisoners, who were waiting for us to come out, as we had not paid them for the hire of the animals.—Police constable 75 S said that the prisoners were searched at the station, but that neither the purse nor the cash was found.—Mr. Broughton (to Brown): What is your answer to this? Brown: I'll tell you all about it, your worship. The ladies get on the top of the donkeys, and I and my mate drove 'em as nicely and as decently as possible for a long while. They were all smoking cigars while they were mounted, and we had cigars too. They also paid for four or five pots of strong ale, which we drank among the lot of us; and, besides that, they were kind enough to pay for a lot of biscuits for the animals. On the road one or two of the ladies tumbled right off into the road, and we had the trouble of picking 'em up, and clapping 'em right bang on the saddle again. I know nothing about the "puss" nor the money.—Mr. Broughton: This seems to be a very curious story altogether. To the officer: Did the ladies appear to have been drinking? Officer: Yes, sir; they were certainly rather "elevated." The other prisoner, Lamb, asserted his innocence.—Madame, on being questioned by the magistrate, said she was not in the habit of smoking cigars when she was in London, but she thought there was no harm in indulging in that way when out for a little recreation in the country. She further stated that, in regard to what had been stated respecting the ale, that the donkey drivers drank the greater portion of it. Brown said it was no such thing, and that the ladies took quite as much as their share of the "lot."—Jones, the usher of the court, said that Madame's face was grazed, and that it was evident she had had a fall, as had been described. Mr. Broughton was of opinion that the case was not strong enough against the prisoners to justify him in committing them, and he should therefore, for the present, discharge them both; they were, however, liable to be apprehended again if any stronger evidence could be got up against them.—*Observer.*

DIABOLICAL OUTRAGE—FOUR PERSONS SHOT.—On Saturday evening, between seven and eight o'clock, John Lallham, better known by the cognomen of "Happy Jack," who occupies a cottage and some land on the western side of Maiden-lane, King's-cross, came home intoxicated, and had a quarrel with his wife, who was also the worse for liquor, he took down an old musket, which hung over the mantelpiece, deliberately loaded it with powder and small shot, and fired at her. Several of the shots entered her jaw and lips, and her screams naturally attracted a number of persons on the spot, who, on learning what had happened, gave expression to their indignation. This proceeding excited the ire of Lallham, who, without warning, reloaded his musket, and, coming out into the road in front of his cottage, fired indiscrimi-

nately amongst the people, and a poor woman, named Eliza Carter, residing at No. 4, Adam's-cottages, Maiden-lane, two boys, one named Henry Chapman, living with his parents, at No. 4, Randall's Row, and the other named Robert Green, were severely wounded. The miscreant (who is said to be 86 years of age) loaded his piece a third time, but it was wrested from him before he could fire it off. Mrs. Carter and the two boys were conveyed to the Royal Free Hospital, where they yet remain in some danger. Lallham was taken into custody.—*Observer, October 9th.*

ATTEMPTED SUICIDE.—Elizabeth Workman was the third female who was brought up, charged with having attempted self-destruction.—The prisoner had been pulled off the parapet by a policeman, as she was about to fling herself into the river. Her husband declared to the officer who saved her that she was in the habit of consuming all his earnings in gin, and he did not at all wonder at the attempt.—The prisoner said it was true the gin did overcome her, and she was afraid her husband would thump her, and she had taken his money on Saturday night, and had nothing to return to him but herself.—The Lord Mayor ordered that the prisoner should be confined until she procured bail for her good behaviour.—*Standard of Freedom.*

NOT IN TROUBLE BEFORE.—On Monday, amongst the night charges brought before Mr. Broughton, one was preferred against a highly respectable looking middle-aged man, who, at the station-house, gave his name John Thomas, and described himself as an architect, residing in Gillingham Street, Vauxhall Bridge Road, it however turns out that his proper name is Whitelaw. Sergeant Battersby, 4 D, deposed that on Saturday night between 11 and 12 o'clock, as he was on duty in Baker Street, Portman Square, he saw the prisoner walk up to a genteel looking woman and assaulted her in a grossly indecent manner. Other charges of a similar nature were preferred against the prisoner. Mr. Broughton was he drunk or sober? Witness, "He was drunk sir." The prisoner on being asked what he had to say, replied, that if he had committed himself in the way stated, he was extremely sorry; he had partaken too freely of wine with some friends, and had not been in any serious trouble before. Mr. Broughton gave him a suitably severe lecture, and fined him £2. or a fortnight's imprisonment in the house of correction.—*Weekly Dispatch.*

A DRUNKEN FREAK.—**MANSION HOUSE.**—Richard Fubbes, was brought before the Lord Mayor, charged with having, in a fit of intoxication, taken a dive into the Thames, on Monday night, at a quarter-past ten o'clock.

A policeman upon going to the neighbourhood of the bridge, saw the defendant go down the steps at London-bridge, near Fishmongers' Hall, at the time above stated, and soon afterwards he heard a splash in the water. He quickly found that the defendant had got into the river, and was struggling there for his life, and he managed with assistance to rescue the unfortunate man from his most dangerous condition. Upon being taken to the hospital the defendant was quickly restored to consciousness and sobriety, and it was believed that he had actually mistaken the river for his bed.

It was the belief of those who stripped the defendant for the purpose of administering the necessary remedies in cases of drowning that he had, in endeavouring to secure a comfortable bed to himself, tumbled head over heels into the water.

The defendant's wife and friends attended, and expressed much astonishment at the occurrence; and nothing was further from their thoughts than the suspicion that he had ever meditated self-destruction.

National Temperance Society.

OFFICE, 11, TOKENHOUSE YARD.

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NOTICE.

THE

ANNUAL TEMPERANCE SERMON, IN ENON CHAPEL,

NEW CHURCH STREET, EDGWARE ROAD,

WILL BE PREACHED, (D. V.,)

On Lord's-day, November 5th,

By J. BURNS, D.D.,

Service to commence at Three o'Clock.

THE ANNUAL TEMPERANCE SERMON

WILL BE PREACHED IN

SURREY CHAPEL, BLACKFRIARS ROAD,

On Tuesday Evening, 7th Nov.,

By THE REV. JAMES SHERMAN.

Service to commence at Half-past Seven o'Clock.

To the Secretary of the National Temperance Society.

DEAR SIR,—The secretaries of the undermentioned branches round my residence may receive my annual subscription, by applying at 16, South Audley Street.

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None need apply but secretaries.

ISAAC BRADLEY.

SECRETARY'S NOTES OF A RECENT
TOUR.

"All work and no play makes Jack a dull boy," so says the adage; and so for the purposes of health and recreation, as well as to add to our stock of limited information, we bade adieu to London for a few days, and proceeded by train on the morning of the 18th of August, on our way to Scotland, calling at Howden in the county of York. It was our intention to hold a meeting in this town, but circumstances did not allow. Alas! how often do circumstances alter cases. One goeth and another cometh, "Friend after friend departs," and the temperance cause in this town has lost, by death, one of its ardent promoters; but "his works do follow him," and "fresh as dew-drops" will long be remembered. To all human appearance, our lamented friend could ill be spared, for the number of energetic persons in this locality, alive to every good word and work, we fear is lamentably few. The town is more remarkable for its noble specimen of ecclesiastical architecture, (the relics of other days,) and its October horse fair, than for its Mechanics Institutes, or Reading Rooms. Indeed, neither exists, yet since our last visit, some two years ago, new public-houses have been opened, one of which is a pigmy imitation of the gin-shops of London. Is it not lamentable that here as elsewhere, while large sums of money can be raised to minister to the carnal appetites of the people,—that while inducements are thus held out to take the rising manhood and womanhood of our country by craftiness, so little should be attempted by way of raising the intellectual and moral tone of the people? Would that some angel would go down and trouble the waters. Yet the salt of the earth has preserved even here from total putrefaction; and we encourage, not depress the attempts made by a few who stand out in bold relief, as lights placed on a candlestick—as cities set upon a hill.

Having shared the hospitality of our Howden friend, we departed on the afternoon of the 21st for Hull, amid torrents of rain. It was a hydro-pathic *Jouche* on so large a scale, that we fain would have remained "a little longer," but time and tide wait for no man, neither in ordinary cases does the railway, so away we went, and all agog to dash through thick and thin, as poor Cowper says. At Hull we were detained two days, as no steamer sailed for Leith before Wednesday. This afforded us opportunity to pay our respects to our old friends, with whom we had passed not a few happy hours, long, long ago; also, to attend two public meetings, and to note the advances made by the temperance reformers of this great sea-port town. Dr. William Gordon, on hearing of our arrival, kindly sent to us a similar warm and courteous invitation to those we had the pleasure to receive on former occasions. This truly christian physician, is the "poor man's friend," we never remember to have met with one, who desires more sincerely the good of the humbler classes. This endears him to the poor, while his standing as a man of science and as an author, command the esteem of the rich and the learned, though perhaps being an original thinker, he is often at issue with his own profession. He and his son-in-law, the Rev. Newman Hall, are devoted temperance reformers, they are frequently from home together on a temperance mission, and are regarded as *Gemini*, or as twin stars in the circle of their benevolent operations. There are some three or four branches of the temperance society in Hull, each conducted by a committee; we hope this dividing

of the forces, will not weaken the general body. Meetings are held almost nightly, and when a stranger is expected, a large auditory is sure to be the result. The two meetings we addressed were large and very attentive, and appeared deeply impressed by the speeches delivered. We cannot but pronounce the cause, so far as we were able to judge, in a very healthy state, which owes, we believe, much of its prosperity to the untiring zeal of Mr. Smithies, the town missionary employed by the Christian Temperance Society of the Borough. The good done here, and in other places, proves that every town should have its temperance missionary, a person duly qualified by *physical* strength not less than by mental and moral qualifications, and possessing with these a heart overflowing with the "milk of human kindness," one sincerely anxious to be made a blessing to the poor degraded outcasts of society, whom he is called to visit. Such employment may be irksome, it may meet with little reward, but to teach men and women fallen and ruined, that they may rise even at the eleventh hour to comfort, respectability, and to favour with God; this we say is a blessed work, but this is digression.

At half-past one, p. m., on Wednesday the 23rd, we were floated out from the harbour, and were soon "going a-head" down the noble Humber. Every body knows, who understands a map, what sort of a coast we pass between Hull and Scotland. The bold headlands, light-houses, and other objects of interest, were we suppose, just as interesting to us as to any body else, and so no one will care to have them described—"A blade of grass, is a blade of grass all the world over," said Dr. Johnson to Sam Foote, when the latter kicked up his heels in ecstasy on their first landing in France, "let us go on and see men and manners wherein they differ," said the Hercules of literature. One thing we observed, that at the dinner-table very little was drunk of intoxicating liquors, the old fashioned practice of a glass of "best brandy-and-water" after dinner, to prevent *sea-sickness*, was not dispensed with, but only compare the very moderate quantity drunk now, and in days gone by, and the improved deportment of captain and crew and passengers on board ship, needs excite no surprise.

Passing on the morning of the 24th, the Fern Islands and the memorable spot, the scene of Grace Darling's dauntless exploits, we soon began to near the Frith of Forth, and after a voyage of twenty-four hours we landed below Leith, at Granton Pier. We were now in Scotland, and had every thing to see, and every thing to learn. We were soon conveyed by rail to the classic city of Edinburgh. Nothing struck us so soon, being on the look out for a resting-place, as the number and quality of the temperance hotels as compared with England. We had not been prepossessed in favour of the cleanly habits of our countrymen on the other side of the border, and even now think that mechanical and chemical unison of soap and cold water and the outer man of the masses, would be well if it were more frequent; still the temperance hotels that we visited are infinitely superior in cleanliness and general management to any thing we have seen, barring some very noble exceptions, in any part of England. We have often been asked to recommend to parties about to visit the provinces, a suitable temperance hotel at which to locate, which has often been to us a great puzzle. Does anybody imagine, that commercial men and others, will leave the comforts and conveniences of an hotel of the old school,

to be badly accommodated, at a first rate price, at some of the temperance houses in this country? It is idle to say, that houses of respectability would not be adequately supported, let the experiment be fairly made, and then it will be time enough to talk of failure. It is our opinion founded upon long observation, that nothing would so soon win over from the inns and taverns those who are now the frequenters of them, as the introduction of suitable houses, where the same kind of accommodation could be had, apart from the temptations to vinous indulgence. These houses should be made homes for travellers, reminding you as much of home as possible, and not as too many now are, one remove only from public-houses, to which our enemies point in triumphant derision.

In Scotland, we saw what strangers in general see, with this difference perhaps, we saw something more. We were on the look out, not only for castles, monuments, towers, observatories, rivers, lakes, and "story-telling glens,"—we sought not only "to muse on ancient mountain brows," to drink of "old and fabulous wells,"—to brood o'er battle-fields, "where valour fought in other days,"—or "where'er the old inspiring genii dwelt;" to seek "ought that could arouse, expand and refine the soul;" but, descending from these lofty points of feeling, we at least were determined to see something of districts and objects less refined and classical. Accordingly, we traversed the highways and byeways of Canon-gate and Cowgate in Edinburgh, and Salt Market Street, and streets adjacent, in Glasgow, which we regard as the *ne plus ultra* of all that is physically and morally degrading.

If the proposition of Rasselas, that the "sight of human misery is necessary to the possession of human happiness" be true, then let all travellers visit one spot only which we visited, in Glasgow, and which, for stench and darkness, as much resembles the Black-hole of Calcutta as anything we can divine. We groped our way down one avenue, not knowing whither we went; and when we found ourselves at a point beyond which we could not proceed, we were just able to discern, that in a damp and cold recess, in the midst of filth and noxious exhalations, human sufferers had taken up a lodgment. Yes, we actually conversed with people whom we did not fairly see; and yet for these wretched and pestiferous habitations, into which the light of heaven never darts its rays, nor a fresh current of air penetrates, parties there are who assume the title of landlord, and receive from 7*d.* to 10*d.* a-week rental. Equally, too, as in the most degraded districts of London, we met with squadrons of little urchins, who have long matriculated in vice, or, in the language of Lord Ashley, "these naked, filthy, roaming, lawless children, the seed-plot of nineteen-twentieths of the crime," are crowded together in dense masses, objects, indeed, of christian commiseration.* We turned out from

* Lest any one should suppose the picture overdrawn, we insert the following note from Knight's *Land we live in*:—

WHISKEY DRINKING IN GLASGOW.

It is impossible to walk up the Saltmarket and the High-street without a feeling of astonishment at the facilities afforded for pouring pennyworths of whiskey down the throats of the densely-packed inhabitants of that neighbourhood. The "stores" and "cellars" are frightfully numerous. They are seldom, it is true, indued with the gin-palace splendour of the London houses; nor is the liquor there sold such a villainous compound of drugs as too often goes by the name of English gin; but it is difficult to conceive that such an immense mass of strong spirit can be taken without the body, mind, and purse of the drinkers being deteriorated. In the High-street, near the University, there were a few months ago four spirit-houses in a row, without any others intervening; and from thence down to the Clyde they occur much more thickly than in any part of London. In the Saltmarket alone, out of less than two hundred houses, there are no fewer than fifty spirit dealers and vintners! The consumption of malt liquor is by no means excessive; and a stranger can

this quarter, and near at hand, we saw, amid this worse than Hottentot barbarism, a placard announcing that a celebrated divine, from London, would preach a sermon on *Christian Union*, while, a little further on, we listened to a congregation in "harmonic numbers joined," lifting their thoughts to heaven. How little, thought we, are these parties aware of the actual state of things, though they themselves are in the midst of this great *Sahara* of desolation. We would not be so wanting in charity towards the great body of professing christians in this country, as to question their want of sympathy with suffering and degraded human nature, when brought in contact with it; but because they explore not the hidden recesses of darkness, they remain ignorant, and "ignorance is bliss." Such persons should put themselves under the direction of Mr. Logan, the David Nasmyth of temperance missionaries; a morning's exercise of this sort would much contribute to their enlightenment. Christians would do well to go occasionally, and take a nearer view of humanity. It would furnish topics for reflection, which their own paucity of language would fail to depict. How often is that prayer uttered,—

"O! let thy word prevail to take away
The curse of human nature. Spread the law,
As it is written in thy holy book,
Throughout all lands. Let every nation hear
The high behest, and every heart obey.

Such is the devout wish of every Christian; but such hallowed aspirations proceed most sincerely from him, and him only, who, while not unmindful of the gross darkness of other lands, is solicitous that the light which God hath given to every man to profit withal, be not extinguished at home, to his own and his country's condemnation.

Nothing contributes more to foster the appetite for ardent spirits, and especially among the women, as the practice of vending intoxicating liquors by the grocers of Scotland. In Edinburgh and Leith, Mr. Johnstone informed us, "there are about 340 grocers, and out of the whole, there are not more than ten who do not sell intoxicating drinks." Women of dissipated habits can thus easily obtain, under the *cognomen* of soap or candles, (husbands not being supposed to understand what quantity should be consumed,) a quantum of whiskey. The temptation on the part of the shopkeeper to indulge his customers is the greater, inasmuch as, by the law of Scotland, no debt incurred by the purchaser of whiskey can be recovered, if the defendant choose to challenge the grounds of liability. This law, we believe, has reference only to the drinking of spirits on the shopkeepers' premises.

In Glasgow there are about 2,200 places where intoxicating liquors are sold. Who can wonder then at the pestilence that walketh in darkness and the destruction that wasteth at noon day? Yet neither in Glasgow nor in Edinburgh did we observe those outward attractions which the gin-shops of London present. The system of drinking is evidently more quiet and dissimilar to the English system, but the results are the same over all the country. We had elsewhere said, might not the legislature do a service to the nation by the erection of houses similar to our County Lunatic Asylums? That these houses might not inappropriately be styled RESTRAINERS, in which men and women, openly and notoriously drunkards, might be restrained from cursing the nation with a race of inebriates, who hardly avoid remarking how few are the butchers' or "fleshers" shops in the humbler neighbourhoods, and how poor is the quality of the meat there exposed. A little more beef and a little less whiskey would not make the Glasgow operatives any poorer in pocket: would not the change be advantageous in some other respects?

live and move and have their being, for little else than as "canker rots" at the root of Society, or as blights on the opening buds of civilization. This idea is in part carried out on the Drunken Island, as it is called, in Loch Lomond. During a sail down this enchanting lake, the passengers were pointed to many natural objects, among the rest to an island, on which is situate two or three farm houses, where reside females who being incorrigible in the vice of intemperance, or deemed incurable, are placed by their friends under restraint, on anti-whiskey treatment. In lapse of time, if signs of amendment are visible they return to their homes, which is frequently tantamount to returning again to former scenes of temptation. We shall long remember our trip of Monday the 28th of August. We returned to Glasgow in the evening, and according to previous invitation and arrangement, met a company of intelligent gentlemen (the Executive of the Scottish Temperance League) over a friendly cup of tea, at the Eagle Hotel. This hotel is decidedly the most aristocratic house, conducted on temperance principles, in the kingdom. The accommodation is just what you obtain at a first-class hotel. Commercial-rooms, dining-rooms, suits of apartments for private families, coach-houses, and baiting-stables, can be had at the same charges as at other hotels, but one thing *minus*, no intoxicating liquors are obtainable on the premises. The Executive of the Temperance League are a band of noble fellows, and though a stranger to the company (with the exception of Messrs. M'Kenna and Logan) we soon felt that each possessed

—"a heart whose tone
Beat to the music of our own."

This interchange of thought and sentiment was very delightful, as demonstrative of the good will of our Scottish friends to their English neighbours,—as proof that the same hopes animate the breasts of both,—looking for, and hastening unto, the same blessed realization. We attended but one public meeting in Scotland, that was in Edinburgh, but it was such an one as to make us feel very desirous to be present on a like occasion. We were rather behind time, for we had stopped to see the issue of a "drunken fracas," as Robert Burns has it. The large church, of the Rev. Mr. White, was densely thronged, the platform not excepted—on which were seated the Rev. William Reid, and other distinguished friends of the movement. Although there was a host of speakers, and each speaker a host, we were by courtesy allowed to speak *ad libitum*, of which we certainly took advantage, and was agreeably surprised that a Scotch auditory should exhibit so much fervour and enthusiasm. Every appliance seems to be set on foot, in Edinburgh, to stem the torrent of whiskey-drinking. Public meetings, missionary effort and juvenile societies, all are checking the streams of dissipation that had threatened to overwhelm the people.

By an early train, we left on the morning of the 31st for Berwick-on-Tweed, and from thence we proceeded to Newcastle-on-Tyne. We have an old friend in this town, whom we were wishful to see, and who prevailed upon us to remain over the night, more especially as it was the weekly meeting of the Parent Society. We made our *début* in the evening, at the public meeting; again we were allowed to supersede an able exponent of our cause, Mr. Bormond, who is a workman of good repute. Mr. W. H. Buchanan took the chair, and delivered a very interesting address. Mr. B.'s sphere of operation, however, is not so much the platform, but he goes from house to house, and gives humanity

"a leg up," for which many will bless him when "time shall be no longer." We looked round here, as elsewhere, at the "Lions" of the place; and again, by an early train, on the following morning, (1st of September,) we were on the line for York, where, having "baited" our engine, we started for Leeds. We just had a glance at our friend Dr. Lees, and that universally-beloved good man, Mr. John Andrew, and then away again were we for Derby. Here we thought it due to our jaded self to take repose for the night. Before we did so, we sallied forth to spy out whether any of the "free and independent electors" were "flown with insolence and wine." All was quiet, though but a few hours before, the four candidates for parliamentary honours had been put in nomination. Saturday, the 2nd, was polling-day. Messrs. Bass, Heyworth, Lord, and Freshfield, each was confident he should win the Derby. But our friend Lawrence Heyworth, who retired some time ago from Stafford, rather than jeopardise his consistency as a teetotaler, together with Mr. Bass, of Pale Indian Ale celebrity, were duly returned at the close of the poll to St. Stephen's; and we, being duly qualified with a *railway ticket*, were returned to London.

DEATH OF RICHARD HICKS, Esq., SURGEON.

The adoption of the principles of entire abstinence from fermented and spirituous drinks, while it improves the health, and tends to the prolongation of human life, does by no means exempt men from those diseases which are wholly independent of alcoholic agency. Of this we have recently had melancholy proof, in the death of Mr. Hicks of Argyle Square, whose demise took place on the 7th of October. The number of medical men who have openly espoused our cause, is few indeed as compared with the great body of the faculty,—the loss, therefore, of the deceased gentleman is the more to be regretted as he was a warm and able defender of the scientific doctrines held by intelligent temperance reformers. Mr. Hicks was a member of the Committee of the National Society. At a meeting of the board held on the 11th ultimo, it was resolved:—

"That this committee have heard with deep regret of the decease of their late respected fellow-labourer, Mr. R. Hicks, whose upright and consistent course as a Christian abstainer, had greatly endeared him to the friends of this movement, and whose loss will be much felt in the present aspect of the temperance reformation."

DEATH OF MR. WILLIAM DONALDSON.

DEAR SIR,—The deceased previous to the formation of the Teetotal Society in London, was employed by the British and Foreign Temperance Society, but he brought down upon him the displeasure of that body by the advocacy of teetotal principles. He was one of the first, if not the first man, who publicly advocated teetotalism in the metropolis, and from that time to the day of his death, teetotalism was as dear to him as his life. He was instrumental in introducing the subject into the town of Hull, and, I believe, his name stands first on the list of that flourishing society. He endured hardness like a good soldier; and though often cast down he was not destroyed. He wore the harness of his warfare to the last, and with a heart bleeding for suffering humanity, and a faith that made Christ to him the altogether lovely, on the 2nd of September last, he

"His body with his charge laid down,
And ceased at once to work and live."

T. WHITTAKER.

Metropolis.

FAIR STREET, HORSLEYDOWN.

The eleventh anniversary of the County of Surrey Temperance Association, was held in the Lecture Hall of the above place, on Monday evening, October 23rd, 1848. About 150 sat down to a plentiful repast of tea and cake, &c., provided for the occasion. At seven o'clock, according to announcement, the public meeting commenced; in the absence of John Cassell, Esq., through indisposition, Mr. Thomas Hudson, Secretary of the National Temperance Society, was warmly and unanimously voted to the chair. Mr. H. opened the business of the evening very appropriately, by referring to the arrangements in progress for a great meeting of the friends of universal peace at Exeter Hall, on Tuesday, the 31st instant, to receive the President and Vice-Presidents of the Peace Congress, recently held at Brussels, alluding especially to the necessity existing that these gentlemen should add to the noble virtue of peace, the no less honourable and necessary one of true temperance, as promotive of their own principles. The respected chairman then called on Mr. Buckle, who delivered a neat argumentative speech, which was well received, followed by our loquacious and highly amusing friends, Mr. T. A. Smith and Mr. T. Whittaker, who provided each a rich fund of entertainment for the highly-respectable audience assembled. The chairman then concluded by calling attention to the financial department of the Society, which was reported to be in a healthy condition.

BOROUGH OF GREENWICH TEMPERANCE ASSOCIATION.

DEAR MR. EDITOR,—Probably a little intelligence of our proceedings in this populous and important borough, may not be without interest to the readers of the *Chronicle*, who I am happy to find are becoming, and are likely to become, much more numerous than hitherto. I am the more desirous to make this communication, as the operations of this society are conducted, in many respects, somewhat differently to those of most others.

Our meetings (which are held on the first Thursday evening in every month, in the Literary Institution.) have been continued uninterruptedly since our commencement in 1846, and in addition to these, we have had several *special* scientific and other lectures, thus diffusing no little amount of information on the great subject of temperance.

I might perhaps mention, that among the gentlemen who have honoured us by their advocacy, during the past year, are comprised the names of Benjamin Rotch, n.c.r., William Cash, Rev. William Lucy, and J. English, (vice-presidents of the association;) Revs. J. Kennedy, Squier, and Henry Robinson; Drs. Carr, Lovell, and F. R. Lees; Messrs. Rickman, Campbell, P. Edwards, Smith, Culverwell, Hudson, Beggs, Whittaker, Gordelier, Gawthorpe, M'Currie; Honourable Judge Marshall, &c. &c., and I add without hesitation, that their various addresses have been characterised by a display of talent, earnestness, and power, unsurpassed probably in the aggregate, by any society whatever, temperance or otherwise.

We have been much encouraged by the increased attendance at these stated meetings, and by the realization of our belief, that, notwithstanding the many obstacles, it is possible to present our principles to the minds of the educated and reflective, so as, by the exhibition of charity, sincerity, and truth, to secure their attention, and

ultimately their co-operation. We have already adjourned from the room we formerly occupied in the Institution to the *largest class room* in the building; but the last and previous month's meeting, brought together so large an assembly that accommodation could not be afforded to all.

The result of these efforts is, that our register-book shows a considerable increase of members, (all of whom pay to the funds five shillings annually, or sixpence monthly,) and there is little doubt that, under God, great and lasting good will be effected by our instrumentality, that many will be saved from habits entailing on *all* unnecessary expenditure, inducing physical disease, and on *many*, poverty, misery, and woe.

Our committee (the majority of whom I rejoice to say, are fully alive to the good work they have in hand,) intend after our anniversary in the ensuing month, to take into their serious consideration the propriety of forming a LADIES and likewise a YOUTH'S ASSOCIATION, in connexion with this society, believing that the advantages aimed at will then be more readily attainable, and should this suggestion meet the eye of any persons in this locality, who would be willing to assist in bringing about this desirable organisation, a note addressed to me, or to any of the committee will receive immediate attention.

Mr. Thomas Whittaker delivered in the Literary Institution here, on Wednesday evening, the 18th October, his celebrated lecture, entitled, "THE THREE TOWNS." The admission being by payment, (except from members) the attendance, as was to be expected, was not so numerous as at the monthly meetings of the association, notwithstanding, a large and respectable audience was present to listen to this humorous, highly interesting, and argumentative address,—an address which ought to be delivered in every mechanics' and public institute in the metropolis.

The chair was ably filled by Mr. Thomas Hudson, who introduced the lecturer in an appropriate and scholar-like speech. Such was the intense excitement produced by this Lecture, which must be heard to be appreciated, that a strong desire was manifested that it might be repeated at the next meeting of the association, (Thursday, 2nd Nov.) The committee, desirous to afford this gratification to their members, and the friends of temperance in this locality, have made the necessary arrangements (through the National Temperance Society) with Mr. Whittaker, the admission to which will be free.

Praying that the counsels of temperance reformers may everywhere be characterised by discretion and guided by wisdom.

I remain, Mr. Editor, faithfully yours,
H. COLE, *Hon. Sec.*

Blackheath Hill, 19 October, 1848.

Provincial.

EPSOM.

Our first anniversary is past, but the recollection of it will remain for many a year on the minds of that portion of the Epsom public who were privileged to be present. I will endeavour to give you a very short sketch of our proceedings. Benjamin Rotch, Esq., had engaged to be with us on the 4th of October, and his well known talents as a barrister, and an advocate of temperance principles, had caused us to look forward to the day with considerable pleasure and confidence, nor were our hopes

for a moment disappointed. By five o'clock, the time appointed for the tea, a numerous and respectable company had assembled, most of whom, however, were strangers to the great moral reformation they were that evening met to hear discussed. Our female committee, had not been unmindful of the old adage, that the best way to an Englishman's heart, is through his stomach, for a more sumptuous tea, we seldom remember having partaken of on any public occasion, besides tea and coffee, sandwiches, biscuits, currant, and hot tea-cakes were abundantly supplied, and the entire management of the repast did them considerable credit, and prepared the meeting to receive good-naturedly, all the able speakers might have to communicate. Thanks having been offered, in song, by all present to our heavenly Provider, the chairman made a few remarks calculated to conciliate all, and called on Mr. Claridge to address the friends, which he did at some length, mainly urging the practice of total abstinence, as a Christian duty and a Bible truth.

Mr. Hudson was next summoned to labour in his noble vocation of calling men from the darkness, which custom and inclination have enveloped them in, to the light of truth and soberness; and he did so too, with an energy and aptness creditable to himself and serviceable to the cause.

The chairman had reserved himself till last, and though the evening was somewhat advanced, the utmost attention was manifested throughout the delivery of his deeply interesting and impressive, though oftentimes very amusing speech. The learned chairman somewhat objected to the grounds on which Mr. Claridge advocated our principles; and that for two reasons. 1st. Because the position taken by Mr. Claridge, was at best a disputed one; and 2nd, Because many impregnable arguments might be advanced, open to no such objection. The benevolent spirit and appearance of the chairman much endeared him to all, particularly the members of our infant society (about fifty in number,) and we again repeat, it will be long before we forget the pleasurable and profitable meeting of the 4th October, 1848.

With many thanks to your committee for their oft-repeated acts of kindness.

I remain, my dear Sir, yours truly,
THOMAS CAVE.

HASTINGS.

The good teetotal cause in this ancient Cinque Porte, and now fashionable watering-place, still progresses, and received a fresh impetus by a public tea-meeting, held on Wednesday, October 11th, at which about 150 persons sat down to enjoy the social entertainment. The chair was occupied by the Rev. W. Evans, Baptist minister, and suitable and energetic addresses delivered by Messrs. H. Sinden, F. Beck, Secretary to the Society, F. Streeter, W. Ransom, Jun., editor of the *Hastings News*, and by J. Pitter. At the close of the meeting, ten signatures were obtained. Our circulation of the *Chronicle* is forty monthly, and to this we attribute much of the general stability of our Society.

QUORNDON, NEAR LOUGHBOROUGH.

STR.—For some time, a few persons in this large village have felt anxious to arrest the progress of intemperance. Last night, we were favoured with a deeply-interesting lecture from my highly-esteemed friend, the Rev. Dr. Burns, of Paddington. Between thirty and forty persons have signed the

pledge; and we hope, by prudence and perseverance, to establish a useful society.

September 22nd, 1848. J. STADDON.

CHESTERFIELD.

Mr. Inwards, in the month of August, delivered three lectures in this town, to overflowing audiences, all of which were received with a welcome no words can describe. The simple eloquence of the orator went to the heart, and produced impressions in favour of our cause that will not easily be erased from the minds of those who heard him. Numbers were induced to sign the pledge, and numbers who have not added their names to our list, have confessed that Mr. Inwards had fully convinced them, that the cause he so ably advocates was founded on truth, and must ultimately prevail.

In the same month, Mr. Inwards delivered a lecture on the "Trial of Alcohol," at Brompton, a village about a mile from Chesterfield, and was the means of leading many to sign the pledge.

During the present month, he has also visited Stavelly, a village four miles from Chesterfield, and was there received with manifestations of enthusiasm that was calculated to remind the beholder of the reception of Cobden and Bright, in the days of corn-law agitation. His address was pathetic and convincing, and his appeals rewarded by proofs of conversion to our cause.

Since that period, Mr. Inwards has delivered another lecture in Chesterfield, on "Teetotalism the temperance of nature." The audience was riveted; never do we remember seeing so large a meeting so silent and attentive. The lecturer on this occasion almost surpassed anything we have ever heard on total abstinence. His displays of eloquence, his vivid depictions of the misery the drinking-usages had produced, the beautiful connexion between nature and temperance he exhibited, and the fertile imaginative powers he called into action, were inexpressibly instructive, and calculated to arouse to thought, those who had long been dead to virtue and truth.

Such is the opinion of the majority of those who heard Mr. Inwards, and that gentleman has only to be announced here, and our lukewarm cause, and equally lukewarm people, shake of their dulness, and rush to hear him.

J. JOHNSON SAYER, *Hon. Sec.*

LEIGHTON BUZZARD.

DEAR SIR,—I have the pleasure of informing you that the friends of the total abstinence cause here, were very much delighted with a lecture delivered in the Temperance Hall, on Friday, September 22nd, by our valued friend Mr. T. Hudson, who in the first part of his address laid before the meeting such a large amount of evidence, collected from the report of the different coroners, of the number of deaths in their respective districts, by which it was made to appear that strong drink was the primary cause. He then shewed his audience in strong but persuasive language, the necessity of at once and for ever abandoning that drink which had been the cause of such awful and sudden destruction to the people. Yours truly,

D. TRIBUTE, *Secretary.*

NORWICH CHRISTIAN TEMPERANCE SOCIETY.

The members and friends of this society assembled on Friday evening last, in Tombland Chapel, for the purpose of hearing from Mr. G. W. McCree, an account of his missionary labours in the city.

The meeting was opened by singing and prayer, after which, Mr. S. Jarrold was called to the chair, and made a few observations on the objects of the mission.

Mr. M'CREE then rose, and after a few remarks, divided his subject into the following heads:—First, The moral condition of the city; Second, The plan of labour he had adopted for the improvement of that condition; Third, The character of some of the cases that had come before him; Fourth, The statistics of his labours; Fifth, The present position of the mission. In respect to his first division, the moral or immoral state of the city, Mr. M'Cree alluded to his statements to a large audience some time since; which statements, it was then thought, were full of fearful facts. He was grieved, however, now to tell them, that he had since found that, on that occasion, he did not reveal the whole truth. In the very midst of this great and influential city, there was an awful mass of ignorance, depravity, irreligion of the most revolting character, Sabbath-breaking, prostitution, adultery, intemperance, and every thing that was adapted to disgrace a man, and sweep his soul into perdition. Mr. M'Cree proceeded at considerable length to enforce the claims of the mission, and concluded by the following statistics of his labours. Since March 22nd, comprehending a period of six months and ten days, he had delivered seventy-seven temperance lectures, seventy of which were in the city. He had preached in chapels and mission rooms, seventeen sermons, and had delivered twenty-seven addresses to Day and Sunday-school children—total number of addresses 111. The entire number of persons who had attended the services was about 13,095. The number of visits he had paid was 824, and of tracts given away 1195. The number of pledges taken in Mr. M'Cree's book was 136, and in addition to these twenty-five drunkards had also signed. The greater part of these, he was glad to say, had kept their pledge. With respect to the prospects of the mission, he represented it as fairly established, and as requiring an immense amount of time and application to promote its interest.

The Rev. A. REED addressed the meeting at some length, on the value and expediency of total abstinence principles, and on the importance of Mr. M'Cree's labours, as a means of leading sinners, step by step, to the gospel of Christ; and gave some pleasing anecdotes of the immense good which had followed the exertions of the missionaries in and around London.

IRELAND.

The very Rev. Father Mathew, in compliance with the invitation of the Rev. Mr. Brennan, P. P., attended at the chapel of Paulstown, on Sunday, September the 3rd, and delivered a sermon to a crowded congregation. At the conclusion, he exhorted all to join the temperance movement. He continued to administer the pledge until after three o'clock, by which time 5000 had joined the total Abstinence Society. At the close of the proceedings, a deputation from the Graig Society presented the apostle of temperance with an appropriate address, to which Mr. Mathew made a suitable reply. Besides the clergy of the parish, there were also present, as spectators, the Right Rev. Dr. Haly, Rev. Dr. Walsh, Rev. Mr. Mulligan, and other influential personages.—*Extract from Kilkenny Journal.*

A GREAT TEMPERANCE MEETING AT DENBIGH.

October 11th and 12th, 1848, in the Independent, Wesleyan, and Calvinistical Methodist's Chapels, in rotation, different meetings were held. Two sermons were preached by the Rev. M. Jones, Bethesda, and Rev. E. Davies, Newmarket, on the subject of temperance.

The Rev. D. Price, Rev. Moses Parry, and Thomas Gee, Esq., (all of Denbigh) were called to preside over the public meetings. Powerful and scriptural speeches were delivered by Messrs. Jones, Davies, Ellis, Lewis, Edwards, Jones, &c. All the meetings were well attended, each time, notwithstanding a great many friends of temperance were engaged with the remnant of the harvest, as the weather was very favourable. About one hundred came forward to sign the temperance pledge, viz., the total abstinence pledge. It was clearly proved that nothing is true temperance but total abstinence, as almost all the intoxicating drinks of our country are utterly unsuitable, and even dangerous, to be used as common beverages.

In the Conference, it was resolved, "That a temperance assembly shall be held at Ruthin or Denbigh, in June, 1849, and a deputation from each Sabbath-school, belonging to all denominations, throughout the counties of Denbigh and Flint, shall be earnestly and affectionately invited to attend; so that the teachers of our Sabbath-schools should be impressed with the great necessity of urging upon the rising generation the value of temperance Societies, and joining the same in early life."

It was also resolved, "That all the friends of temperance in North Wales are deeply impressed, and feel great loss by the death of the late Rev. Humphrey Gwalchmai, and David Jones, Esq., who were instrumental in doing much good to the temperance cause, as well as to other public institutions in North Wales."

As it was a busy harvest-time, I have not attempted to hold regular public meetings of late, except in August, among the Welsh in London, where I delivered two lectures; one in Jewin Crescent, at the Calvinistical Methodist's Chapel, and the other in Guildford Street, Borough, at the Independent Chapel. Yours truly,

EVAN DAVIES.

Cleanings.

HABITS.—Man (says some one, Lord Bacon I believe) is a bundle of habits; if from this bundle you can take away those that are noxious, and introduce others which are good and serviceable, the probability is, that the mass will eventually be improved.—*Sir Thomas Fowell Buxton.*

PERSIAN SCHOOLS.—Xenophon's schools of equity in his life of Cyrus the Great, are sufficiently famous. He tells us that the Persian children went to school, and employed their time as diligently in learning the principles of justice and sobriety, as the youth of other countries did to acquire the most difficult arts and sciences.—*Addison.*

THE STARTING POINT.—I regard the first application of intoxicating drink (though the quantity may be infinitesimal) to the uninitiated palate of the child, as the starting point, to which all subsequent excesses must be referred, as with ancient Thebes, the catacombs of the dead commenced at the precise point which terminated the abodes of the living.—*Editor.*

A REASON FOR DRINKING.—Last night, as I was walking in the park, I met a couple of friends. "Pr'ythee, Jack," says one of them, "let us go drink a glass of wine, for I am fit for nothing else." This put me upon reflecting on the many mis-carriages which happen in conversations over wine, when men go to the bottle to remove such humours as it only stirs up and awakens. This I could not attribute more to anything than to the humour of putting company upon others that men do not like themselves. Pray, sir, declare in your papers, that he who is a troublesome companion to himself, will not be an agreeable one to others. Let people reason themselves into good humour before they impose themselves upon their friends. Pray, sir, be as eloquent as you can upon this subject, and

do human life so much good, as to argue powerfully that it is not every one who can swallow, who is fit to drink a glass of wine.—*Letter to the Spectator*, vol. ii.

LASTING PLEASURE.—There is no lasting pleasure beyond the bounds of temperance, and multitudes have perished from forsaking her wholesome laws.—*Petrarch's View of Human Life*.

A FACT FOR THE BIBLE SOCIETY.—After the delivery of a short but very pointed speech by a labourer of the name of Bray, at the recent Tent Meeting, at Ruislip, Mr. Charles Henwood rose and stated that the previous speaker presented him (Mr. H.) with the first five shillings he had saved after signing the pledge, for the purchase of a copy of the scriptures.

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THE
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It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

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INTEMPERANCE AND CRIME.

"Since the mighty mind of Bacon beat down hypothesis and introduced the inductive system, philosophy has reasoned from FACTS, and experimental philosophy has been applauded."—REV. WILLIAM JAY.

To exhibit the mutual relation between intemperance and crime is the object of the present paper, which consists not in vague abstract theories, but a collection of FACTS from the "Chaplain's Twenty-fifth Report on the Preston House of Correction, presented to the magistrates of Lancashire, 1848," kindly sent to us by the author, the Rev. John Clay. To put the reader as quickly as possible in possession of the startling statements contained in that document, we shall withhold further introduction, and present extracts and illustrations of the deep-rooted vice of drunkenness, which for the sake of perspicuity we have arranged under several heads, leaving the candid and unbiassed mind therefrom, to reason and to draw its own conclusions.

NAVVIES.

"The check to railway operations having thrown out of employ a large number of "navvies"—a reckless class, whose existence is almost made up of hard work and hard drinking, alternately.—an unusual proportion of these men have found their way into prison. In the year now under consideration, thirty-six of them were indicted at the sessions, and 146 were received under summary commitment. In the preceding year the total of sessions and summary cases was only ninety-one, and in the year before that only thirty-one. These men are from all parts of the United Kingdom, a large portion of them being Irish. Having too frequently dissipated their wages in drinking and other excesses, they wander towards their homes, or in search of work; they meet with

old comrades who can afford to treat them to liquor, and they are, consequently, soon taken into custody for being 'drunk and disorderly.'"—p. 4.

JUVENILE CRIMINALITY.

"The boys and girls are sent out, systematically, to beg; but the temptations of a town, the thronged streets, the places of low amusement, the open doors of yards and dwellings, soon convert the little beggar into an adroit and bold thief. One instance out of many which have come under my observation, during the past year, will serve to illustrate this state of things. Six girls, whose ages varied from eleven to sixteen years, were committed together as 'rogues and vagabonds.' Their offence consisted in entering an unoccupied house, and pilfering whatever was capable of removal. Most of them had been driven out by their parents to beg; and, according to their own statement, were beaten or otherwise ill-used, unless they carried home a certain sum in the evening. They had been in the dangerous habit of lighting fires in the unoccupied house. They had formed an acquaintance with a boy employed in a dram-shop, who supplied them occasionally with stolen spirits, and with which some of these little girls got drunk. 'Worse remains behind.' The younger ones had been trained by the oldest to a kind of profligacy for which, at their early age, natural propensity could scarcely be alleged in excuse. All these girls were the children of Irish parents."—p. 5.

CLASSIFICATION OF OFFENCES.

"The fourth table in the appendix presents a classification of the offences for the last year, and also the means of comparing them with those of the previous five years. The following offences have decreased in frequency, viz., common assaults, from four to two; assaults on police, from four to none; breaking into shops, from ten cases to five; highway robbery, from six to one; larceny in dwellings, from thirty-seven cases to twenty-six; larceny in

shops, from fifty-three to forty-five; in public-houses, from forty-seven to thirty-one; by work-people from employers, from fifty-four to thirty-four. It is certainly satisfactory to perceive these grave offences so decidedly reduced in number, during a period of severe and general distress. At the same time it may be observed that breaches of the law accompanied by violence, such as assaults, highway robberies, forcible entry into dwellings and shops, are usually most predominant when full wages lead to drinking, and that to the more daring crimes."—p. 6.

FEMALE OFFENDERS.

"In my report for 1843, I had occasion to observe—'I must revert to the fact of the small proportion of female offenders here; and I would suggest that in it we find what strengthens the opinion already advanced, as to the inadequacy of poverty alone to account for the amount of crime. Every one conversant with the condition and habits of the poor, knows that when distress falls upon their families, it is the mothers who feel it most poignantly. Too often they and their children are wanting necessary food, while their husbands are spending the last sixpence in the alehouse; too often, when the husband is 'on tramp,' seeking employ—or, still worse, when he has entirely deserted his family—the poor wife is left at home, to resist, as she may, the temptation to obtain by dishonesty the bread for which her children are crying.'—p. 7.

SUMMARY COMMITTALS.

"The increase in the whole summary committals of the last year over the two preceding years amounts to 244 males, and 91 females, caused, chiefly, by additions to the offence of vagrancy, begging, insubordination, drunkenness, &c."

"It is not to be wondered at, that, under the pressure of the times, a considerable increase should have taken place in vagrancy, begging, petty thefts punished summarily, insubordination in the work-house, &c., &c.; but it is strange and sad that, at the same juncture, drunkenness and disorderly conduct should be so aggravated!"—pp. 10, 11.

UNEMPLOYED OFFENDERS.

"The following summary shews the gradually increasing proportion of unemployed offenders since 1845, and also the comparatively slight variation in the yearly amount of offences;—the absence of all connection between the two, in the relation of cause and effect, is sufficiently obvious:

Years.	Com. to Sess.	Offends. unemp.	Cent. prop. unem.
1845	301	17	5.6
1846	289	21	9.3
1847	366	57	19.8
1848	343	108	40.8

"It is thus again manifest that full employ, or want of employ, has very little to do with the slight ebb and flow of criminality here. There is a certain portion of the great mass predisposed to dishonesty, which drink brings into prison, in good times, and idleness, in bad times."—pp. 13, 14.

HOW OLD DRUNKARDS SPEND THEIR TIME IN PRISON.

"J. S.'s statement, (under sentence of eighteen months' imprisonment). . . . "I have seen it frequent enough, after service on a Sunday, and more so then, because they had nothing else to do. Him that could tell of the best tricks, or the biggest lie, used to be best thought of in the yard. In the first place, there has been a set of old

drunkards, telling how they have stolen this thing or the other, to get their spree out."—p. 19.

CAUSES OF CRIME.

"It is not to tell what changes come over men! Twelve months ago I was a sub-contractor on a Midland line. I had 400 men in my employ and a time-keeper at 30s. a-week, as I could not write myself, and now I am here! . . . All through drink!"

"These words were taken down by our excellent schoolmaster, as spoken to him by one of the innumerable victims of drunkenness. After having exhibited, for so many years, the miserable consequences of this vice, I scarcely know how to recur to it again, and present it under new features. The main outlines of the sad picture remain unchanged. The GREAT SIN is still, even in these times of poverty and sorrow, foremost in the ranks of iniquity, or rather foremost as the leader of a host of crimes,—heading on a disorderly multitude of brutal passions and vile propensities which, but for its inflaming influence, would remain dormant and harmless. It still rises, in savage hostility, against everything allied to order and religion: it still barricades every avenue by which truth and peace seek to enter the poor man's home and heart. It is not that I am at a loss for new facts connected with this sin; but the disgusting materials for commentary lie in so huge a heap, that it is difficult to extricate and arrange even a small portion of them. The concise memoranda in my 'character book' alone might be amplified into volumes. These are some of the excuses for crime—'I had been drinking all week with money I got from my mother.'

... I should have married a young woman; and I got £2. 10s. from her to buy furniture, but I drunk it all.' A boy of seventeen says,—'I had been to pay my footing; and I did this job while I was drunk.' . . . 'I had been drinking three days before I came here, and spent between nine and ten sovereigns.' . . . 'I received £2. 14s. on my master's account, and spent it all in two days—A man of forty-nine, who involved his son in the same crime of which he was convicted, said,—'I have been drinking, without stopping, for almost eight months.' The statements and narratives in the appendix supply further examples of the daily ruin wrought by this legion; and yet we profess to think that demoniacal possession has entirely fled before the advance of civilization and christianity."

"Any one reading the statements referred to, will see that now, as always, the prodigal begins his course by 'leaving his father's house.' The ignorant and headstrong lad, when he has reached

"In my report for 1843, I observed, 'Those who best know the poor, know their kind feelings towards each other when in distress. But their sympathy is sometimes sadly misdirected. An unemployed workman, with a destitute family, meets an acquaintance who is better off. The compassion of the latter is at once excited, but most injuriously exercised. Instead of giving a little real aid to the sufferer and his family, he spends five times as much in making him drunk.' Thus it is still. In the last year thirty-one men have been committed to the sessions, and 117 summarily, all of whom were out of employ at the time of their misconduct; and all of whose offences had arisen from the drink to which they had been treated. Three brothers were committed for three months each. Their 'drunken spree' commenced by one of the brothers and their father treating to liquor the two other brothers who were out of employ! Since writing the foregoing, I have conversed with an infatuated man about to take his trial at the ensuing sessions, who only a short time since returned from the hulks. He is a first-rate workman; and of superior natural intelligence; but he is now indicted for the fourth time—every offence having originated in drinking. He has a wife and family; and was out of employ at the time of committing this last criminal act. In my conversation with him, he spoke of the distress of his family; and I inquired from him, 'How did it happen that, being out of work, you were drinking?' He replied, in a tone as bitter as it was sad—'Why, sir, you can get drink given you when you can get nothing else!'"

thirteen or fourteen years of age, 'runs away from home,' forms vicious connexions, 'gets agate drinking,' becomes the associate of poachers; soon adopts their axiom—'anything before nothing,' and is rapidly urged on to burglary, and worse."

"Whatever may be the predominant cause of crime, it is very clear that ignorance—religious ignorance—is the chief ingredient in the character of the criminal. This combines with the passion for liquor; and offences numberless are engendered by the union."—pp. 33, 34.

The autobiographies of criminal offenders are not less interesting than the foregoing, which we shall take leave to furnish to our readers in the January number of the *Chronicle*.

ON THE MUTUAL RELATIONS EXISTING BETWEEN INTEMPERANCE & INSANITY.

BY GEORGE ROBINSON, M.D.,

Lecturer on Medical Jurisprudence in the Newcastle-on-Tyne Medical School and Hon. Sec. to the Newcastle and Gateshead Sanitary Association.

(Concluded from p. 136.)

Having thus attempted to illustrate the connexion existing between these two great social evils, I may, in conclusion, offer a few remarks upon the remedies best calculated to diminish their frequency.

It requires but little observation and reflection to perceive that any permanent improvement in the habits, and consequently in the physical and mental condition, of the great mass of our population cannot be effected merely by reasoning or exhortation. For the accomplishment of this desirable end, we must rely rather upon our efforts to remove the causes which induce a state of mind favourable to the growth of vicious and intemperate habits than upon vows or promises uttered in a moment of temporary remorse or enthusiasm. A detailed examination of the causes of intemperance would be tedious and inadmissible; but there are two agencies which operate so extensively and powerfully in vitiating the habits of the poor, that they may perhaps, even on the present occasion, be briefly adverted to. They are—1. The excessive depression of the mental and vital powers, caused partly by the impurity of the air which they are compelled to breathe, and in part, also, by the discomfort and squalor of their homes. 2. The utter neglect of their moral education, in consequence of which they are left without any check upon their passions and desires, though exposed throughout life to more than ordinary temptations. And until these two evils are obviated, the advocates of temperance and the friends of religion will vainly attempt to check the progressive demoralization of a large proportion of the working-population of this country.

Nor is it difficult to show the connexion between these physical and moral defects and the production of insanity.

In proof of the influence of physical discomfort in inducing, first, vice, and through it insanity, I may refer to the return of the exciting causes of mental derangement furnished by a large asylum situated in the east of London; near those districts which the investigations of Dr Southwood Smith have rendered notorious as the seats of filth, disease, and misery. It there appears (Commissioners' Report, p. 100) that of the 241 cases enumerated, ninety-nine were induced by intemperance, and fifty-three

by vice and sensuality, making the total number of cases from these sources amount to 152, being a proportion of 41·07 per cent. from intemperance alone, and 63·07 per cent. from it and other vices. This proportion is very much higher than that of any other asylum in the kingdom, amounting to nearly two-thirds of the total admissions; whereas in the estimate previously adopted as an average for England, we ascribed to these causes but one-third of the cases met with in asylums. And it is impossible to avoid the conviction that this great excess is chiefly referable to the dissolute and reckless habits generated amongst the inhabitants of the adjacent localities, by the discomfort of their homes and the depressing influence of an impure atmosphere. And with respect to the second cause above specified, it may be observed that all cases of insanity, resulting from the agencies now under consideration, and cases of moral insanity, however occasioned, are directly referable to one and the same radical defect in the mental constitution of those affected—viz., the absence of an adequate controlling power, whereby to regulate their actions and to render them amenable to the laws of reason and religion.

The development of this power of self-government, so indispensable to the personal happiness, the social prosperity, the intellectual vigour, and the moral integrity of each individual, should therefore constitute the unceasing, the first, the all-pervading object of education. And yet how lamentably deficient in this particular are most modern educational systems! It would be folly to hold up for imitation the sternness of ancient stoicism, or to bestow unlimited praise on the harsh training of the Spartan school; but it may be doubted whether our statesmen and public instructors have much surpassed those of Greece and Rome, either in their estimate of the importance of mental discipline, or in the adoption of systems calculated to diffuse throughout the community a spirit of magnanimity and virtue. For what is modern education? The eye is taught to admire the beauties of art, the ear is trained to a nice perception of all the modulations of harmony, the child studies the graceful carriage of its person, and learns to utter in foreign tongues the empty phrases of social intercourse. And having subsequently acquired a few maxims of conventional morality and economical virtue, the youth encounters the dangers and difficulties of the world, without any adequate provision having been made for the guidance and government of the noble intellect and immortal spirit of which that highly-cultivated body, with all its symmetry and structural perfection, is but the casket and the tool. In other cases, to use Dr. Pritchard's words, "too great sacrifices are often made to the cultivation of intellect, or even to the mere acquisition of knowledge, while the education of the moral affections is considered as a matter of secondary importance." And if the evils consequent on this preference of the material, the mercenary, and the sensual, be occasionally observed amongst the noble and the wealthy, how shall we describe the gloomy gulf of moral and intellectual nonentity into which the poor are plunged? Unprovided with higher sources of gratification, they are driven to seek enjoyment in sensual pleasures; and ignorant of the necessity for exercising over their actions a constant moral control, they yield to vicious impulses, and so swell the number of the criminal and the insane. There are, however, at length some indications of the advent of a brighter era, and we may confidently hope that an improved system of social legislation will ere long remove

many of the existing causes of physical and mental disease, and so save the state much of that unnecessary expenditure which arises from its neglect of one of the first duties of a civilized government.

I cannot better conclude this rude attempt to direct attention to the importance of diminishing insanity, through the removal of its causes, than by presenting a brief extract from one of the Reports previously referred to:—"The subject of lunacy," say the commissioners, "has frequently been made a text for medical dissertation, and the income of a patient, his fitness for liberation, or the cause of his death, has occasionally become matter for inquiry, and has thus brought some facts before the public in the shape of a legal or equitable question affecting a particular case. But it has never been sufficiently taken up as a matter of general interest, nor has it ever been considered by the community in the light of a great national evil, spreading through different families, to which every remedy that medical science can suggest, and law can enforce, ought immediately to be applied."

OPIUM QUESTION.

To the Editor of the *National Temperance Chronicle*.

DEAR SIR,—The following paragraph appeared in a late number of the *Medical Times*:—

"CONSUMPTION OF OPIUM IN ENGLAND.—According to commercial statements it appears that the quantity of opium imported into this country is on the increase. Take the month of May, for instance. In 1847, during this month, 3083 pounds were admitted, whilst during the same month of the present year the quantity amounted to 7029 pounds. We trust that the progress made among the lower classes in habits of temperance, in a great measure owing to the valuable abstinence societies, is not counterbalanced by an increase in the number of persons addicted to that worst of vices, opium-eating. This matter deserves investigation."

As a vague impression exists in certain quarters that the increase in the consumption of opium has some connection with the growth of total abstinence principles, I desire to occupy a portion of your space by some remarks upon that fallacy.

Many years ago, it was thoughtlessly or mischievously asserted, that persons leaving off the use of drink, pretty generally resorted to opium as a substitute. On investigation being made in Lincolnshire, where it was said to occur, the statement was found to be without the slightest foundation. There are no doubt many instances where inveterate drunkards have become confirmed and incurable opium eaters; and some instances where persons leaving off the use of ardent spirits have taken to opium; but in either case, the one habit has grown out of the other. I propose, in the first instance, to examine the fairness of the statement made in the *Medical Times*, and then, as the subject is of some importance, account for the increase in the consumption of opium.

The writer, I perceive, puts in comparison the month of May, 1847, with the same month in 1848. There could not possibly be a more fallacious test. Such a fact is perfectly compatible with a decrease on the whole of the year. I have taken the trouble to consult the Government tables, and I find the quantities entered for home consumption as follows:

In the 9 months ending 10th Oct.,	1846,	20,049 lbs.
"	"	1847, 38,326 "
"	"	1848, 54,745 "

This shows a great increase, but not to the extent made out by the comparison contained in the paragraph referred to. It is an undoubted fact that the consumption of opium has increased; and we may now inquire how has the increased demand been created.

In the first place, it is a matter of familiar knowledge that opium is an ingredient much used in the adulteration of beer and porter. Accum in a Treatise on Adulterations of Food, published twenty years ago, stated, "The brewer is prohibited by Act of Parliament from using any other ingredients than malt and hops; and according to the evidence of the most experienced judges, the best malt liquor can be made out of these materials, and out of them only. The art then of the fraudulent brewer, consists in the discovery of other and cheaper ingredients, by which he continues to imitate the qualities of genuine beer or porter. In a practical treatise on Brewing (*Child on Brewing*) which has run through eleven editions, the author observes that 'malt, to produce intoxication, must be used in such large quantities as would very much diminish, if not totally exclude, the brewers profit.' Recourse must be had therefore to less costly materials; and though this practice is prohibited by several Acts of Parliament, the same author affirms that 'he could never produce the present-flavoured porter without them.' 'The intoxicating qualities of porter (he continues) are to be ascribed to the various drugs intermixed with it; and as some sorts of porter are more heady than others, the difference arises, according to this author, 'from the greater or less quantity of stupefying ingredients contained in it.'" He goes on to specify the substances with which beer is adulterated, among which are "molasses, honey, vitriol, grains of paradise, opium, extract of poppies, copperas, spanish liquorice, nux vomica, cocculus indicus, orange powder, ginger," &c. Since the time Accum wrote, there have been several reductions in the price of beer; and it is certain the brewers could not be remunerated now, without recourse to this system of adulteration. The practice is known to be on the increase; and yet the infatuated workmen rush to beer, and flatter themselves that the effects it produces are so many indications of its strength-giving properties. Did they know of what their favourite beverage is composed, they would most assuredly reject it.

But the increased consumption of opium has to be accounted for in another way:—the use of narcotic drugs as popular medicines. In the manufacturing and some of the agricultural districts, this practice, prevailing to an alarming extent, producing much suffering and disease, and preparing the way for habits of intemperance. It is found too, to be on the increase. Dr. Lyon Playfair made it a subject of special inquiry, and gives in his report the evidence of several druggists residing in various parts of Lancashire, as to the extent of the practice. A respectable druggist in Manchester is asked "if the poorer classes are much in the habit of using opiates." His reply is, "Of the really poorer classes, I may safely say that there is scarcely a single family in which this practice does not prevail. The way it is done is this: the mother goes out in the morning, leaving her child in charge either of a woman who cannot be troubled with it, or with another child of perhaps ten years old. A dose of quietness is therefore given to the child to prevent its being troublesome. The child thus drugged, sleeps and may awaken at dinner-time; so, when the father and mother come home at night quite fatigued, and as they must rise early to begin work for the day,

they must have sleep undisturbed by the child ; so it is again drugged, and in this manner young children are often drugged three times a day." He says further, "I sell in retail alone, about five gallons per week of 'quietness,' and half a gallon of 'Godfrey ;' the former preparation contains 100 grains in an ounce, a single tea-spoonful is the prescribed dose, so that allowing one ounce weekly to each family, this one druggist supplies 700 families every week. The same druggist was asked, "Do you consider that the practice is on the decrease? —Quite the contrary, I am sure it is very much on the increase, and it is now finding its way into the middling classes."—It has been alleged that the sale of opium and laudanum has been much increased since the temperance movement; Do you know this to be the case?—"No! the sale has decreased among adults of late years, owing I think to the distress of the times." There is a great amount of evidence of a similar character. A druggist describes the appearance of the children: "You may know at once a child who is accustomed to the use of these drugs. It becomes so thin, that you feel nothing but bone. Its eyes get sunken and fixed, its nose pinched; in fact, such children look exactly like little old-wizened men and women. They sink off in a decline and die. I have often reprobated the practice to mothers: but their answer is, 'What are we to do, it is so very cross?'" Another druggist says, "It is curious to see the children in the shop; they stretch out their little hands, for they know the bottle; and when they get it, drink it as eagerly as the drunkard drinks his glass!" Another states, "I have seen the little children in the shop put the neck of the bottle in their mouths and bite the cork, so fond are they of the preparation; for coming to the shops so often they know the bottle." There is not space to multiply evidence; it will be seen at once that this fearful practice will account in a great measure for the consumption of opium. The results are truly mournful. A large proportion of these children die off at an early age, the survivors become diseased, ricketty, and consumptive, and many of them take to drinking spirits. One of the commissioners exclaims, "When compared with this frightful practice, the infanticide of China is merciful."

Yours truly,
THOMAS BEGGS.

Walthamstow, Essex, November 18th, 1848.

METROPOLITAN MISSION

"Although the Committee's funds will not allow of the employment of so many missionaries as formerly, they have thought it right not wholly to abandon the important work of domiciliary visitation. Messrs. Balfour and Hodgson have been engaged in this department, with what success the following tabular statement will exhibit. In addition, the missionaries have been engaged, as already shown, in visiting seamen and emigrants in the Port of London, in obtaining signatures to the employers' certificate, and in the visitation of Day and Sunday Schools."

Extract from Sixth Report.

[Through the kind liberality of a gentleman, well-known for his philanthropy, the Committee are now enabled to employ a third missionary, Mr. Stoneman.]

No. 1.

From July 1st to October 1st.

Street Labours.	{	Drunkards accompanied home and spoken to	75	
		Groups	10	
		Cab-stands	11	
		Drunkards visited	21	
		Families	277	
		Lodging-houses	7	
		Markets	3	
		Revisits to persons and families	120	
		Total visits		524

RESULTS.

Signa- tures.	{	Drunkards	21	} . 48	
		Others	27		
		Induced to unite themselves with temperance societies			48
		Tracts distributed			3450

DRINKING-USAGES.

Three hundred and sixty-one additional signatures have been obtained during the present quarter (from employers) to the certificate against the drinking-usages.

MEETINGS.

The missionary has attended and addressed various evening meetings, in different parts of the metropolis and suburbs.

The missionary has also made a tour into Yorkshire; and spoke in Hull, Selby, York, Leeds, and Wakefield, &c.—attentive and well-attended meetings.

PORT OF LONDON.

In this important field of labour the missionary in the last quarter visited—

Docks	4	
Steam and other ships	505	
Seamen's Homes	4	
Groups of Seamen	277	
Captains supplied with a report of the late "World's Temperance Convention" and other temperance publications		65

EMIGRANT SHIPS.

The emigrant ships, the committee felt claimed their special regard; the missionary has, accordingly, visited every one of them, previously to their leaving the port—conversing with the emigrants, and supplying them with the publications.

JAMES BALFOUR.

No. 2.

From July 1st to October 1st, 1848.

During the last quarter the missionary has visited the following schools.

NORTH.

Harp Alley, Farringdon Street; Field Lane; Fox and Knot Court, Smithfield; Lamb and Flag Court, Clerkenwell; Cowper Street British Schools; Anwell Street and British Schools, Pentonville; Green-man's Lane; Pickering Street; Compton Terrace, and Barnsbury Park, Islington; Henry Street, Hoxton; Haggerstone; Albany Chapel Schools; Gloucester Chapel Schools; Homerton Schools; National and Parochial Schools, Kingsland; Thomas's Square, Pembury Grove, Hackney.

SOUTH.

York Road, Palace Yard; George Street and Jurston Street, Lambeth; Queen Street, Camberwell; Lancasterian School, Peckham; Greenwich; Marlborough Chapel, Old Kent Road; British

Schools, ditto; John Street Schools, ditto; Walworth Place, and New Park Street, Southwark. Signatures have been obtained to the school testimonial, many have signed the pledge, and addresses have been given in nearly all the schools.

EVENING MEETINGS.

The missionary has attended and addressed the following evening meetings:—Lower Road, Islington; Green-man's Lane, ditto; Henry Passage, Hampstead Road; Fitzroy Hall, Little Portland Street; Oxford Market; Hammersmith; Marshalsea, Southwark; Chapel Place, Great Suffolk Street; Fair Street, Horsleydown; Miller's Lane, Vauxhall; Palace Yard, Lambeth; York Street, Walworth; Walworth Place; Lion Street, Walworth; York Street, ditto; the Literary Institution, Walworth; Hill Street, Peckham; Greenwich; New Road, Woolwich; Ragged School, Walworth.

		RESULTS.		
Signatures.	{	Drunkards	19	
		Others	71	
		Total	90	
Re-signatures.	{	Drunkards	7	
		Others	7	14
		Total	104	

Induced to attend temperance meetings	36
Induced to unite themselves with temperance Societies	50
Induced to attend day-schools	9
Tracts distributed	1010
Persons, from 5 to 60 years of age, who cannot read	204

RICHARD HODGSON.

UXBRIDGE.

The friends at Uxbridge having applied for a missionary, Mr. Stoneman was recommended. The following is his report: I commenced my labours August 7th, and finished September 9th. There are many individuals in Uxbridge who understand the temperance question, but numbers know little and care less about the cause, others are willing to hear the principles of total abstinence explained, and received the tracts well and kindly. On my first visit, I found a general apathy prevailing in Uxbridge, on the subject of teetotalism. On subsequent visits, I found many whose attention was becoming alive to the cause, and I was successful in inducing many others to commence a fair trial of the system, while others signed the pledge, being convinced in some cases of the necessity, and in others, the propriety of so doing.

Among the opponents of the cause, none are more determined, in Uxbridge, than the doctors. No sooner does a teetotaler unfortunately require the assistance of a medical man, than porter, beer, or wine is invariably ordered. No matter what disease, no matter the circumstances of the poor unfortunate, the porter, beer, or wine, is made the *sine qua non* of recovery.

A mother and five children had been teetotalers five years. The mother becoming ill, was ordered by the doctor to take beer,—she took it (as medicine of course), and has continued to do so to the present, a period of two years. Her children also, all broke the pledge.

A widow and her family were teetotalers seven years. She was obliged to apply to the parish doctor, who ordered her to take a pint of porter per day. She refusing, he threatened to deprive her of her parish allowance, and in fear of losing that, the poor woman conformed to the doctor's

orders. I induced this woman and her children to re-sign the pledge.

A drunkard and inveterate snuff-taker of forty years' standing, was induced to sign the pledge, and to forsake both these disgusting habits.

A man who had been a teetotaler six years, fell again into intemperate habits. He was met with by the missionary, who succeeded in inducing him again to sign the pledge. His wife and six children also signed.

A woman who took very little drink herself and whose husband is a drunkard, signed the pledge in the hope her husband might eventually be induced to do the same.

All the tradespeople in the town have been supplied with temperance publications which have excited considerable interest.

I succeeded in paving the way for the future visitation of the Union-house.

A great number who are trying the principle promised to attend at the next meeting, and there to sign the pledge.

The following summary of my labours will shew that they have not been altogether in vain.

SUMMARY.	
Visits to families	755
Re-visits ditto	515
Workshops	22
Drunkards spoken to	29

Total visits	1321
Signatures of Drunkards and others	52
Number of persons supposed to be trying teetotalism	60

An immense number of tracts of various sorts and sizes, was distributed during the month.

STATISTICAL REPORT OF THE TOWN OF UXBRIDGE.

Population	{	Men	1402
		Women	2180
		Children	2105
		Total	5687

Maltsters	4
Brewers	3
Wine and spirit-houses	26
Other places where spirituous drinks are sold	6
Beer shops	27
Places where tobacco is sold	64
Medical men	5
Chemists	3
Bakers	9
Butchers	9
Churches	1
Chapels	5
Schools (British system)	5
Number of children attending those schools	540
Other establishments	6
Sunday-schools	4
Temperance Societies	1
Teetotalers	89

WILLIAM STONEMAN.

AN URGENT CALL TO SUPPLY A GREAT WANT.

Instead of writing on some point of medical treatment, allow me to suggest a plan, this month, to be started with the new year.

The great thing to weigh with medical practitioners is EXPERIENCE. They are accustomed to treat diseases after a certain known method; and into most of our methods

alcohol enters as a supposed remedy. The question is, how can we get to know the results of non-alcoholic treatment? A case here, and another there, in private practice will occupy years (I was going to write centuries,) in accumulating the necessary amount of evidence. I propose then to open Dispensaries in a few of our large towns, for the express purpose of treating patients without one drop of alcohol, either as medicine or as diet. Let a careful record of cases be kept and published, and then let us note the results.

I should think £100 would do for one Dispensary for a year: say £60 for drugs and appliances, £20 for rent of a suitable room, and £20 for one who would act as dispenser and clerk. About six (out-)patients could be treated for each pound, so in one year (not a long time to wait,) according to the above plan 360 cases might be reported upon. Now if the drinking usages and the doctors' prescriptions are, as Mr. DUSLOR says, the two pillars of drunkenness, here is a feasible plan for undermining at least one of them!

I allow nothing for physicians' and surgeons' remuneration; they attend other Dispensaries *gratuitously*, and surely might assist in this most interesting and magnificent experiment. I contend not for gratuitous labour in general, but surely, if ever excusable it would be here.

A dispensary would provide only for *out*-patients, but then if the report was favourable to teetotal practice (as I doubt not it would be,) I think it would have weight enough to prevail on some one or more of our great hospital physicians and surgeons to try the non-alcoholic plan in some of their wards for twelve months.

Let me recommend this to the notice of teetotal editors.

Could not three places try, so as to get 1000 cases? Say London, Leeds, and Manchester. I shall be happy to head the first subscription list that opens, with a promise of £5.

H. MUDGE.

Bodmin, Cornwall, November 13th, 1848.

RULES FOR PRESERVING HEALTH AND AVOIDING FEVER AND DISEASE.

Temperance, Cleanliness, and Pure Air are essential to Health.

RULE 1.—Very often open the windows and doors of rooms, and let the air go through.

2.—In the morning open the bed-room door and window, and let the air pass over the beds, at least half an hour before they are made up.

3.—Sponge the body with cold water, or bathe every day.

4.—Sweep out all rooms, passages, and stairs every day, wash them once a-week, whitewash at least twice a-year.

5.—Use as much water in your house as you possibly can.

6.—Never live on poor food in order to obtain money for drink.

7.—Walk in the open air as often as you can.

8.—When there is any fever or small-pox in your house, keep the rooms well-aired, and separate, if possible, the healthy from the sick. Do not then go or send your children into other people's houses unnecessarily, nor let others come into yours.

9.—Whether the patient dies or recovers, wash every article of clothing or bedding used. Get a bottle of solution of chloride of lime, sprinkle the bed and floor with it, and keep a plate of it on the floor. Bury the dead without any unnecessary delay.

Lastly, remember that typhus fever finds out the drunkard and fastens on him.—*Journal of Public Health.*

Doings of Strong Drink.

ATTEMPTED MURDER AND SUICIDE.—*J. Richman*, residing at 44, Robinhood-lane, Poplar, was charged with attempting to cut the throat of his wife, Caroline Richman, and afterwards his own throat, whilst locked up on the charge at the Poplar station-house.—Mrs. Richman stated that for the last fortnight she had lived apart from her husband, owing to his violence when under the influence of liquor. She had been 18 years married to him and borne him five children. She met him by appointment on Sunday morning to make some arrangements for their coming together again, and agreed to meet subsequently at his sister's on the same evening, to conclude the arrangement, and they parted with the utmost apparent affection. Whilst they were talking over their re-union at his sister's, he caught her round the neck, embracing her closely, whilst his cheek rested upon hers. She then felt something cutting her neck. She cried out, "Oh, a knife, a knife," and put up her hand to protect her neck, when she found that her thumb was also wounded. Her throat was but slightly cut, having been protected by her thumb and the ribbon of her bonnet.—James Caffan corroborated the evidence of Mrs. Richman.—Sergeant Yeoman booked the charge at the Poplar-station house, and seeing the excited state of the prisoner searched him no less than three times, apprehending that he might have some weapon about him. The sergeant, not being satisfied, shortly after looked in, and saw the prisoner with his head resting on the cell bench, and some blood coming apparently from his throat. Witness immediately gave the alarm, and called for the key, upon which the prisoner put up his hand to his throat and tore open a wound which he had contrived to inflict upon it, when the blood rushed out in a copious stream and formed a large pool in the cell. On searching the cell, one of the buckles of the prisoner's braces was found in the blood, and it would seem that it was with the teeth of this buckle he had contrived to wound himself.—Mr. Yardley recalled the prosecutrix, but nothing further was elicited. The prisoner was remanded.—*Daily News.*

MURDER OF A WOMAN BY HER HUSBAND.—On Friday the inhabitants of Brilley were thrown into a state of great excitement, in consequence of the perpetration of a murder, the victim being the wife of a man named Whitford, a cattle-dealer, who is supposed to be the perpetrator of the crime. He appears to have been much addicted to intemperance, which was the cause of frequent quarrels between them. It is reported that just before the murder was committed, Whitford being at the time in liquor, wanted to leave the house for the purpose of indulging in his favourite propensity. His wife, to prevent him, locked the door, which so infuriated the husband, that he seized some heavy weapon and inflicted a number of violent blows on the head of his wife, which immediately caused her death. The husband was apprehended and conveyed to Kingston police-station, to await the result of the inquest.—*Standard of Freedom.*

DELIRIUM TREMENS.—An inquest was held at the Norwood Arms inn, Shurdington-road, Cheltenham, on Friday last, on the body of Edwin Tilly, a young man who died from the effects of *delirium tremens*. The deceased was employed as stoker at the Montpellier-baths. Verdict accordingly.—*Ibid.*

National Temperance Society.

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EXETER HALL.

A SPECIAL MEETING, under the patronage of the NATIONAL TEMPERANCE SOCIETY, will be held on Monday evening, December 18th, 1848, on which occasion the following gentlemen will speak to the undermentioned topics:—

JABEZ INWARDS.

“The claims of the Temperance Reformation.”

THOMAS HUDSON.

“Illustrations of Moderate Drinking.”

THOMAS WHITTAKER.

“Teetotalism and the Constitution.”

JAMES TEARE.

“The Immorality of the Traffic.”

THOMAS ALLEN SMITH.

“Popular fallacies respecting Strong Drinks.”

JOHN CASSELL, Esq., will *preside*. Doors open at five; chair to be taken at six o'clock.

We are requested to insert the reply of Mr. William Claridge, in justification of the course adopted by him in his speech at the meeting held in the school-room, Epsom, on the 4th of October last, commented upon by the worthy chairman, B. Rotch, Esq.

He, W. Claridge, begged leave to remark that merely as a matter of courtesy, he felt bound to bow to the chair on *that occasion*, but wished it to be distinctly understood, he was fully prepared on any future, suitable occasion, to prove the soundness of the position he had taken.

NOTICE.

BOROUGH OF GREENWICH TEMPERANCE ASSOCIATION.—The Second Annual Festival and Anniversary will be held in the Lecture Hall, on Wednesday, 13th December, 1848. Benjamin Rotch, Esq. B.C.L. of Lowlands (one of the Vice-Presidents) to *preside*. Rev. Jabez Burns, D.D.; Rev. William Lucy; William Cash, Esq.; Edmund Fry, Esq.; Thomas Hudson, &c., &c., will also take part in the proceedings. Refreshments on the table at five o'clock precisely. Tickets, One Shilling each. Public Meeting at seven. Admission Free.

Progress of Temperance.—Metropolis.

ENON CHAPEL.

Sunday, November the 5th, being fixed upon by the devoted pastor, the Rev. Dr. Burns, for the delivering of his annual discourse to the teetotalers of the metropolis, a numerous congregation assembled at the hour announced for divine service.

A very energetic and eloquent sermon was preached by the Rev. Doctor, from Deut. vii. 26, and 2 Kings xviii. 4.

“Neither shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it: for it is a cursed thing.”

“He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: that he called it Nehushtan.”

The discourse was designed to show that intoxicating drinks were a curse to mankind. He remarked that the grain and fruits of which they were made, were the bounties of God's benignant providence, just as the silver and gold of which idols were made, were valuable and useful metals,

but when formed into objects of worship, then were they perverted and became abominable, and were to be treated as an accursed thing. So, also, in making intoxicating fluids, the blessings of God's beneficence become perverted, and their history in all ages and countries, proved them to be an accursed thing. He showed that they were so, in the physical suffering which they produced; in their deteriorating influence on the mental powers; in debasing and demoralising effects on the heart and life; in being the main producers of crime, wretchedness and woe; in filling asylums with maniacs, the grave with earthly victims, and perdition with lost souls. In proof of these statements, he appealed to the short lives of those engaged in the traffic, and avowed he would abstain, if it were only out of compassion for this ruined class of persons.

He appealed to the crowds of starved and neglected children, heart-broken wives, mothers and sisters, and said, if those who had perished through strong drink could address them, they would solemnly abjure them not to taste or handle the accursed thing.

He urged upon all who professed to be patriots, philanthropists, or christians, to abandon the use of intoxicating drink, and enrol themselves among the friends of the temperance reformation.

He endeavoured to meet the chief objections of those who still used these drinks, and was very severe on those who pleaded merely that they liked them, and persisted to gratify an animal appetite, while moral devastation was spread abroad by their use.

He concluded by an earnest appeal to total abstinents, to be firm and unyielding in their adherence to the principle. To maintain and endeavour to extend it in the spirit of candour and kindness, and to pray that the Divine blessing might bless all their means, and make them eminently effectual.

Three thorough-going temperance hymns were given out by Mr. Balfour and sung on the occasion. Mr. Edward Ashdown, an officer of the church, and superintendent of the Sabbath-school, read the scriptures and prayed, and a liberal collection was made for the support of the temperance movement. A number of signatures to the pledge were also taken. It is a fact worth noticing, that since Dr. Burns introduced non-intoxicating wine at the Lord's Table, that the church has been enabled to give upwards of seven pounds per annum more to its poor and afflicted members.

SURREY CHAPEL.

Pursuant to announcement, on the evening of the 7th ultimo, the customary Annual Temperance Sermon was delivered by the Rev. James Sherman, one of the Vice-presidents of the National Temperance Society. There was, as usual, a full and very respectable auditory on the occasion. After devotional exercises, the rev. preacher proceeded to address his congregation from the 6th chapter of Galatians and the 9th verse. “And let us not be weary in well-doing, for in due season we shall reap if we faint not.”

The well-doing spoken of by the apostle, argued the rev. gentleman, is the doing of good to others in contra-distinction to the principle of selfishness, by which man in his unregenerated state is characterized. Self-denial was the leading principle in the constitution of the christian religion, and in the application of that principle to the ordinary

concerns of life, it was peculiarly relevant to the subject of that discourse.

Mr. Sherman pointed out, in his own peculiar, happy manner, many of the hindrances to the progress of the temperance society, and on that account continually urged upon his hearers, "not to be weary in well-doing." In a very solemn appeal to the christian sympathies of the congregation to care for the hapless drunkard, he read the following affecting letter from a recently bereaved widow.

"MY BELOVED PASTOR,—I take the liberty of writing to ask you to pray for a poor widowed sister, who this day week followed her husband to the grave, whence *drink*, and that *alone* had brought him. Through drink he had brought himself into disgrace, got overwhelmed in debt, and fearing that he should lose his situation, he put an end to his life, by committing the same act that Judas did. I therefore ask your earnest prayer on behalf of her whom he has left behind. Oh! that the word may reach that troubled heart to-night, and enable her to seek comfort where alone it can be found. May the Lord rend the heavens and come down, that every mountain of sin and unbelief may melt at his presence."

Mr. Sherman, in conclusion, invited persons convinced that it was their duty and their privilege, to repair to the vestry. We are happy to say the sermon and the invitation were not without results, forty signatures being taken by the missionaries.

HARP ALLEY.

The eleventh anniversary of the Farringdon-street Temperance Society, was held in the British School Room, Harp Alley, Fleet-street, on Tuesday evening, November 13th, 1848. The Rev. W. Woolhouse Robinson, M.A., Incumbent of Christ Church, Chelsea, occupied the chair. An appropriate address was delivered by the chairman, and an admirable report read by Mr. J. W. Green.

The first resolution was moved by WILLIAM JANSON, Esq., seconded by Mr. D. G. PAINE, and supported by Dr. Oxley,

"That grateful ascriptions of praise are due to Almighty God, for the blessings he has conferred upon thousands through the instrumentality of total abstinence from strong drinks; and that the report of the proceedings of the Farringdon Temperance Society, now read, be adopted, printed, and circulated, under the direction of the Committee."

The second resolution was moved by Mr. T. HUDSON, and seconded by Mr. ROE.

"That as great mischiefs are daily accruing from the use of intoxicating liquors, it is the duty of every Christian philanthropist to discountenance, in every possible way, the use, the manufacture, and the sale of such drinks, and to promote the practice of entire abstinence therefrom, in all classes of the community."

A resolution of thanks to the Rev. Chairman was also moved by Mr. CHARLES TAYLOR, and seconded by Mr. H. N. RICKMAN, when the meeting, which was large, respectable and enthusiastic, dispersed.

Agents' Reports.

MR. THOMAS WHITTAKER,

My last journal left me at Guisborough. I repeated my meeting in that place, as I did also at Ayton; both of these meetings have been an improvement upon the preceding ones, and I did not leave them without believing that some of the seed had fallen

in good ground. From Ayton I went to Redcar, and held a meeting in the Wesleyan Chapel, the meeting was well attended, and several took the pledge. From Redcar I went to Yarm. We had a full house, and another triumphant meeting. From Yarm to my old and kind friends at Darlington. Tea was provided by the kindness of a few ladies, and the large hall looked quite gay, and heart-cheering. The Darlington people are not excitable, but there is a determination of character about many of the teetotalers, that is worth more than gold. You do not one day hear of the whole town going out after teetotalism, and the next of some vagabond teetotaler robbing the Rechabite Tent, and all the rest hanging down their heads in confusion. Talk to them about giving up teetotalism, and you may fancy them exclaiming, "Am I a dog, that I should do this wickedness, and thus sin against God." We had a good week. Here I met my colleague Jabez Inwards, laughing and looking as fresh as a spring morning. No man can descant more eloquently on the excellency of cold water than Jabez, and I am sure no one can *look* more in its favour. He will do any teetotal society good to look at him; and to hear him, why, it is like the bubbling, gurgling, dancing, jumping spring, in the praise of which he speaks. I never heard a man who could say *so much*, and who, when he had done, had got *so much* to say. He is the *Niagara* of the teetotal society, the fall is tremendous, and the people look with amazement. He did me good, and I think I should get fat myself if I were to keep his company. We also had the presence of the Honourable Judge Marshall. He is the very *ideal* of the adage, "as-sober as a judge;" I had not met with him in a public meeting before, but he is evidently a man who *feels* the importance of his mission, and believes teetotalism will deliver this country from its commercial difficulties, and the church from its present dead and disgraceful position, and I think he is "*no bad judge*." We had four meetings in the town, the whole of which passed off very encouragingly. On the Sunday I was favoured to address two large congregations in Paradise Street Chapel, and thus ended my visit to Darlington. My colleague left for Middlesborough, and I went to York. I had two old-fashioned Yorkshire meetings in the large new hall in the city of York. They were presided over by Judge Marshall and Mr. Braddock. I think York society stands well. They have an indefatigable secretary, a respectable and united committee, a useful and unwearied missionary, and a number of benevolent ladies, who sigh and cry for the rescue of the drunkard, and comfort and encourage the temperance advocate: it was an agreeable visit, and I think the walls of the drinking citadel shook at the blowing of the ram's horn. From York I went to Malton. This town is cursed with the malting and brewing influence, and though we have several teetotalers, there is a want of energy amongst them. We had a very decent, patient meeting, but it was got up in the day after the fair style, and yet the result was satisfactory. Derby was the next place visited, and a good meeting held; I was pleased here by meeting many old and consistent teetotalers. On the 6th of October I arrived at home, after a six months' tour in the north of England, and though wearied by incessant labour, I was not without my reward. During the six months, I laboured in the following counties:—Stafford, Lancashire, Westmoreland, Cumberland, Northumberland, Durham, Yorkshire, and Derby. Since my arrival home, in addition to attending a few meetings in London, I have visited Kent, Essex,

and Bedford, holding meetings in the following towns:—Greenwich two, Chatham one, Brompton one, Sheerness three, Tonbridge one, Chelmsford two, and Leighton Buzzard one. With the exception of Chelmsford, Leighton, and one at Greenwich, the meetings have been crowded almost to suffocation, and the others were by no means discouraging in numbers, when we take into account the circumstances under which they were held. If the meetings I have attended since I came south are a specimen of what is to be my winter's campaign, let me beg of the teetotalers to *have mercy*, and do what they can to comfortably *seat, well light, and thoroughly ventilate*, the room. It is not possible for me, or any other man, to breathe in such an atmosphere, say nothing about speaking in it, *without serious injury*. There are many encouraging circumstances connected with the meetings enumerated, yet there are powerful influences at work against us. Chatham is a sink of iniquity. The authorities of this town are asleep, and vice and crime is rampant. The publicans are resorting to immoral and barefaced practices to entrap the thoughtless; saloons, casinos, and low theatres, are being attached to numbers of these places, and our Sunday-schools and family circles are being inundated by the impure streams, which flow from these impure and ungodly fountains. The watchmen on the walls of Zion are asleep, while the authorities are too much in the mud to pull the rest out of the mire. Brompton is a mountain of sin, but we have scaled the walls, and our banner has been unfurled in the heart of the citadel, and we are daily gaining ground. On the occasion of my visit, we celebrated the seventeenth anniversary of our captain for this department, Mr. Walchurst, and many who were exposed to the manslaughter were rescued. I am now on my way to Maidstone, where we hold a meeting this evening.

Yours faithfully,
T. WHITTAKER.

MR. JABEZ INWARDS.

On Tuesday the 17th of October, I gave a lecture in the Court House, Rotherham; 18th, in the National School, Guisborough; 19th and 20th, again at Rotherham, in the same place. During my connexion with the National Temperance Society, I have had several delightful meetings in this place. Here the principles of abstinence are well understood; and there are many happy proofs that the God of Temperance has blessed the labours of those who abstain. On the 23rd, I paid a second visit to the ancient city of York, and although the weather was very unpropitious, we had a large meeting. The subject of the lecture was "Teetotalism the Temperance of the Old and New Testaments;" during the lecture the most intense interest was manifested, and at the close several signed the pledge. In York, much good has been done. They have a spacious hall, in which weekly meetings are held. 24th, held a meeting in the village of Warmsworth; Joseph Clark, jun., of Doncaster, took the chair, who opened the meeting with a speech, plain, telling and practical. 25th, held a meeting in the New Guildhall, Doncaster. On the morning of the 26th, a meeting was convened for the purpose of affording the higher classes an opportunity of listening to the principles of temperance; J. F. Fisher, Esq., Mayor of Doncaster, took the chair; it was not numerously attended, but very respectable. On the evening of the same day, a large meeting was held in the same place, to hear the conclusion of the lecture commenced on the previous evening. On the 27th, I gave another

lecture in the Guildhall, to an overflowing congregation; such was the interest excited, that the large hall was crowded in every part, half an hour before the time. The subject of the lecture was, "Teetotalism accordant with the voice of Nature." On the following day I returned home, possessing a grateful and cheerful heart in reviewing the labours of my short visit to the north. All the meetings were full, though some of the evenings were very wet, some were crowded, and signatures were always obtained, and I found warm-hearted friends in every place, whose kindness I shall ever remember.

On Thursday, the 2nd of November, by the kind permission of the Vicar, we held an excellent meeting, in the National School Room, Stevenage; the place was crowded, and the attention very good. November 3rd, in the Town-hall, Hitchin. In this town intemperance has made fearful ravages, and we know at the present time many are suffering by its influence. There are a few staunch friends to the cause, and their labours have been blessed in the reclamation of some who were once very intemperate. On Monday, the 6th, after travelling about 150 miles, I found myself in the interesting little town of Corsham, in Wilts. In the evening a temperance festival and meeting were held in the National School. The chair was taken by J. Eldridge, Esq., who, though not a teetotaler, made some excellent remarks. Our esteemed friend, the Rev. Thomas Spencer, was then called upon. The lecture he gave was exceedingly interesting, and well calculated, we think, to convince all parties, that it is physically and morally wrong to drink intoxicating drink. The Secretary of the Juvenile Society of Bath then said a few words, after which your agent took up no small portion of the time. Mr. Cox of Bath, then followed in his own peculiar style, and the interest of the meeting was kept up until a late hour, and some good signatures were obtained. On the 7th and 8th, lectured in the town hall, at Devizes. At the first meeting, J. Anstie, Esq., took the chair; it was not numerously attended, but according to the testimony of the friends, it was quite as much so as they expected. The second meeting was full, orderly and respectable; Mr. J. J. Fox in the chair. Nothing could have been more satisfactory than the attention paid. On the 9th, held a meeting in the Lecture Room, at New Swindon, at which place I found many warm-hearted teetotalers. 10th, gave a lecture in the British School, Highworth; in this place there had not been a temperance meeting for many years. Our friends hope that the time has now arrived when the good cause will prosper here. I expect shortly to go into the West again. On Thursday and Friday of this week, I go to Coventry. The meetings are not so large in the West as in the North; this is in some measure accounted for in consequence of the population not being so great. I have been much pleased, during the last fortnight; the friends every where have been very kind, and the temperance principle has taken deep-root in many of their hearts: it is not looked upon as a mere matter of expediency, but it is believed as a great truth, and adopted as a solemn duty. All the revelations of science, in reference to alcohol, and the physical economy, prove that that "Temperance against which there is no law," can only be found in total abstinence from that which is injurious, and a moderate use of that which is good. Earnestly hoping that all your efforts may be crowned with abundant success, I am, with high respect, yours very truly,

November 13th, 1848.

JABEZ INWARDS.

REV. A. W. HERITAGE.

Having entered upon a three months' engagement as the agent of the "Suffolk Temperance Association," I visited and lectured at Hadleigh, on Monday, October 16th. The room was full, and great attention was given to my address. The few friends of the cause here are very active.

Tuesday 17th.—Proceeded to Needham Market, and on my arrival found the friends quite dispirited, in consequence of the thin attendance at the meetings; this induced me to fill up and circulate a number of the small bills of invitation. In this work I made forty-eight calls upon the cottagers and others, and in the evening had a good company, who listened attentively.

Wednesday 18th.—Meeting in the hall at Ipswich. One of the town missionaries signed the pledge.

19th, 20th, and 21st, I spent in visiting from house to house, and distributing tickets of membership, and obtained one signature to the pledge. In the course of visiting, I called upon John Anderson, the barrack-sergeant, who signed the pledge through my persuasion on the 30th of August. The change in his appearance is most striking. This is one of the most pleasing cases I ever met with. Poor fellow, he wept for joy when I visited him.

Monday 23rd.—Visited upwards of sixty houses in Ipswich, and attended a meeting in the evening at the Primitive Methodist Chapel.

Tuesday 24th.—Lectured in the hall at Framlingham, a good meeting, assisted by our indefatigable friend, Larner, whose praise is in all our societies.

Wednesday 25th.—A meeting at Leiston, quiet, orderly, attentive; one valuable signature. Our Leiston friends are not excitable, but steady and determined.

Thursday 26th.—At Yoxford, a large, attentive and successful meeting, seven signatures. At this place, the landlords feel considerably annoyed at our success, and tried to get up an opposition meeting. We have some noble trophies at Yoxford.

Friday 29th.—At Saxmundham, found no society, but arranged for a meeting next month. The strong-drinking habits of this place must be assailed.

Monday 30th.—Met the Ladies' Society at Ipswich, to arrange for the bazaar. Our friends are determined to *expect and labour* for great things. In this favoured town, I have held several public and private meetings, with some pleasing indications of success; I have also revised the register of this society, and find 1844 good members.

Tuesday 31st.—Went by train to Bury St. Edmunds, and could not hold a public meeting, in consequence of the anniversary meeting of the Wesleyan Missionary Society. The once flourishing society in this place has ceased to exist. I met the few friends, and arranged for a meeting next month, after which I returned to Ipswich.

Such is a brief outline of my labours up to the present time.

WALTON.

A populous village, here I have lectured twice, and found about forty members.

RECCLES.

In this town the cause of temperance is respectably supported, but makes very slow progress. I have attended three public and two private meetings here.

LOWESTOFT.

Has been visited by your agent. Meetings in this place are thinly attended. Our friends want more zeal in promoting the cause. Drunkenness prevails in Lowestoft to an alarming extent.

GORLESTON.

A large village near Yarmouth, with a small society, and a few zealous friends. Lectured once in the Primitive Methodist Chapel.

BUNGAY.

In this town I found no society in existence, and not more than three or four teetotalers. I have lectured twice, received upwards of twenty signatures, and established a society, which bids fair to work well. The Rev. J. Waddington is president.

HARWICH, (ESSEX.)

The cause here is reviving, and the friends seem determined to persevere. I lectured there last week to a large company, in the Independent Chapel.

A considerable portion of my time has been occupied in corresponding with various friends of the cause in the county, and in maturing plans for the formation of an association. The whole of my proceedings have been under the direction of the Ipswich committee, and the friends have been assiduous in their attempts to form a union.

A. W. HERITAGE.

MR. WILLIAMSON.

(Devonshire.)

SIR,—During the past month there has been a decided improvement in the attendance at the meetings which I have held; and it is gratifying to know that the church is awakening to a sense of her duty, in reference to the temperance question. The ministers, as the representatives of the church, are lending their influence in aiding the high and holy enterprise of delivering the world from the curse of drunkenness, by inducing its population to abstain from intoxicating drinks. And although in all cases the ministers do not feel fully alive to the necessity of entirely abstaining; yet it is pleasing to know, that the efforts which are being made by the advocates of true temperance, at the present time, secure the approval of those, who a few years since were opposed to any attempt being made to remove drunkenness by moral means. The Sabbath question is engaging the attention of christians of various denominations, and I was informed by an active friend of the cause at Hatherleigh, that the friends of temperance being anxious to get up a petition against Sunday tipping in public houses, obtained the sanction of ministers to stand at the doors of various places of worship in the town, on the Sabbath day, for the purpose of receiving signatures to the petition; the petitioners praying that public-houses may be closed the whole day on Sunday, and that 1500 persons signed that petition out of a population of 1800. There is abundant evidence that the temperance question never has been so highly estimated by the public, as it is at the present time, and it is only for the friends of the cause to take as their guide the injunction, "Whatever thy hand findeth to do, do it with thy might," and they will find, great as our success has been, that a united effort made at the present time, will be attended with results an hundredfold greater than they have been in the past. The friends at Devonport are actively engaged in an effort to raise a temperance hall. The lord of the manor has kindly promised a site on very liberal terms, and there is every prospect that success will attend their labours. Weekly meetings

are held for the advocacy of the cause, and attention is paid not only to the drunkard at their doors, but periodical meetings are held in villages in the neighbourhood, and numbers of drunkards are reclaimed by the establishment of juvenile societies. The young are trained in a salutary fear of all connexion with the great destroyer before whom so many of the wise and good have fallen to rise no more. At Stonehouse, the meeting was presided over by the Rev. J. Webster, Baptist minister. I was ably assisted by that well-known friend of the cause, Dr. Mudge of Bodmin, who in a speech of much ability, traced the connexion between strong drinks, and physical and moral disease; pathetically appealing to the audience to abandon the use of that drink for which,

The strong man gives his health,
The wise man reason, the rich man wealth,
——— youth its charms,
And mothers the children in their arms.

At Holdsworthly, Marytavey, Torrington, Bideford, South Molton, Filligh and Appledore, the meetings were variously attended. The meeting at Appledore, when compared with others which have been held in this town, gives promise of the "good time coming." The Rev. J. Clapp presided, and your agent was ably assisted by the Rev. Mr. Ball; and at the close of the proceedings, the chairman in an eloquent speech summed up the evidence given, and urged upon the audience the necessity of abstaining from intoxicating drinks, and by precept and example, labour to remove intemperance. Were the excellent advice given by Mr. Clapp, to be carried into practice by christians generally—

Oppression's heart might be imbued,
With kindling drops of loving-kindness;
And knowledge pour,
From shore to shore.
Light on the eyes of mental blindness.

Yours truly,
JOHN WILLIAMSON.

MR. ROBERT GAMBLE.

During the past quarter I have exchanged nearly 400 tracts, written to, and enclosed suitable tracts to 47 farmers, urging the necessity of making efforts to stop the scenes of intemperance which disgrace both the commencement and termination of the corn-harvest; in some cases I have paid personal visits, and been well received, and am sorry the state of my health has prevented my doing so more extensively. Left the Parliamentary Evidence on Drunkenness with three magistrates, (two of whom are clergymen,) which is still in the possession of one. I have three copies of *Dunlop's Drinking Usages*, which have been lent to nine persons during the quarter, and returned with thanks for their use. Have lent four copies of *Anti-Bacchus* to twelve dissenting ministers, and *Baker's Idolatry of Britain* (the cheap work), to seventeen deacons and church-members. In this department, I get at such persons as never attend any meetings on the subject, but who can read by their own firesides without trouble or effort. I am happy to inform you that several cases have occurred to my knowledge, of farmers giving each man a quantity of beef, with materials for plum-puddings, to have with his family, instead of making a drinking feast as formerly: you will admit with me, that this is a step in the right direction. I know of two houses built this summer, where the workmen had a supper without strong drink, and spent a very comfortable even-

ing; a few teetotalers among them gave their experience, and at ten o'clock the party separated, highly pleased with the entertainment. I have attended a few public meetings, but have been unable to do much in the way of speaking. Hartwell Park festival was well attended, as also some others in this locality. I have distributed tracts at several of them, and felt pleased to witness the spirit of inquiry manifested. I believe teetotalism to be more appreciated and well-spoken of by many, than formerly, and daily experience convinces me that one result of temperance societies is, that vast numbers drink very much less. People are frequently to be met with who admit this, and who also state that the less they drink, the better they feel, and these have ultimately adopted total abstinence from all intoxicating liquors.

Berkhamstead, September 29th, 1848.

A WEEK'S RUSTICATION.

SIR,—Having a little period of leisure from business engagements, I thought it could not be more pleasantly, or more usefully employed, than in visiting some of the former scenes of my temperance labours, scattering the good seed of total abstinence when opportunity offered, and giving a friendly "how do you do" to old teetotal acquaintances; and if you think a very brief sketch of my week's proceedings suitable for your readers, here it is at their service.

On Monday, October 2nd, I left home for Hastings. Here the cause, though still alive, is not vigorous, and the Committee were not able to get up a meeting. This I regretted, as it deprived me of an opportunity of seeing some whom I before knew as the liberated slaves of drink.

The next day, I delivered a lecture in the Mechanics' Institution, Lewes, Mr. Thomas Davey (whose history by the way is a standing lecture to the Lewes population) in the chair. The attendance was highly satisfactory. Here I had the pleasure of a hearty recognition by some who were once in the "miry clay" of intemperance, but who have found a safe footing on the pledge of total abstinence.

On Wednesday, I addressed a meeting in the Infant School-room, Little Hampton, at which Thomas Compton, Esq., of Sompoting, extracted the spirit from various kinds of intoxicating liquors, and burnt it before the company. The unfavourable state of the weather would not permit a very crowded place, but I have rarely attended a meeting when a more gratifying degree of attention prevailed. A body of brewer's men were grouped together, but whatever might be their object in attending a teetotal meeting, their conduct was exemplary, and their interest seemingly unbroken.

On Thursday evening, Mr. Compton presided at the Town-hall, Worthing, and repeated his experiments in distillation. Here, in accordance with an almost invariable rule, I asked for the statement of objections, if any were entertained; which was met with a speech from a gentleman named Phillips, who after eulogising our exertions, and even suggesting a vote of thanks to Mr. Compton and myself, commenced a lamentation over the poor labourers, whom we might deprive of their beer, and gave utterance to a most piteous wail on behalf of the toil-worn females, who stood so many hours at the wash-tub and the ironing-board, without the help of a little good beer.

I am not very partial to female oratory, indeed quite the reverse; but how was it possible to feel

displeased, when two or three females nearly simultaneously rose with all their teetotal zeal awakened, to undeceive the compassionate old man! one of them with a mother's pride held up a chubby infant, whose fat little limbs certified to the inutility of beer; another declared that from the early hour of five or six in the morning, she had been unremittingly engaged in her customary toil as a laundress, and had only ceased her work when she prepared to attend the meeting. These, in addition to the personal testimony of — Osborne, a working man, who joined the Society when I was in the neighbourhood, seven years ago, came in pat and powerful enough, to disconcert one far more brazen faced than Mr. Phillips appeared to be.

Still with John Bull's characteristic tenacity, the gentleman did not like to give in, and asked for another opportunity of grappling with the subject; and the result was an arrangement that we should meet in discussion on the following Saturday evening.

The next evening I lectured in the Town-hall, Brighton, Isaac Bass, Esq., in the chair. The attendance was highly satisfactory. The pleasure of this occasion was enhanced by meeting with Mr. Roberts of Hackney, to whose lectures at Deptford, sixteen years ago, I am indebted for my first impressions in favour of the temperance movement.

The following day I returned to Worthing, to fulfil my engagement at the Town-hall. With the exception of the platform, the place was excessively crowded, and the greatest interest appeared to be excited. It would not be befitting in me to give the details of a discussion in which it was my lot to play first fiddle; but I may say, that if the brunt of the battle had fallen entirely on the person whose request led to the debate, it would have been, for the pro-drink party, a most miserable failure; but two or three others came to the rescue, and one of them, whose name did not transpire, but who, I believe, is connected with a company of players, proved a far more talented opponent; his objections, however, though urged with much taste, were chiefly of a character familiar to all temperance advocates, and it did not require any very great deal of logic to demolish them.

I must not omit one incident in the evening's proceedings. Mr. Phillips spoke of malt liquor as "liquid food;" this expression chafed on the mind of one of the Worthing teetotalers, a "fly-man," named Edwards, who had often found it to be liquid something else, and under the impulse of his feelings, he mounted the platform, and told what this liquid food had done for him. The manner in which he played upon this favourite expression of our antagonist was very effective, and the more so, because evidently unstudied.

After I had made my final reply, the chairman called for a show of hands for and against teetotalism; the majority was too evidently in its favour to admit of doubt, and when I left the room the signature book appeared in active requisition.

There appear to me the materials for a very efficient society at this place; but the members must try their own strength. It will not do for them to wait the unfrequent visits of an accredited agent, when there is no county association, or the stray services of an amateur advocate. Such an affair as a discussion may give a temporary fillip, but it is internal organization and activity, which can alone maintain vigour, and insure increasing success. This cap, however, will fit other societies beside that at Worthing.

Shall I be pardoned for adding, that on Sunday I heard two excellent sermons from an evangelical

clergyman, who presided at the first meeting I held in the county of Sussex; and who thus pledged himself, not by such flimsy instruments as pen and ink, but with an oral invocation to Heaven. His parishioners, I think, to the number of fifty-two, then and there enrolled their names, and the character of the village population underwent an immediate and striking revolution. Twelve months after, from his pulpit, he told his flock how well his year's abstinence agreed with him; his labours had been equally unremitting, and his health more than as well sustained. But alas! all this was but to add another painful item to the long list of ministerial defalcations, in spite of his solemn pledge, in spite of the improved aspect of his rustic people, in spite of the advantages accruing to his own feelings and health, his teetotalism has been relinquished, and "like priest like people;" drunkenness is as rife as ever, and a mere handful of the first adherents now remain. How is the gold become dim! On whom shall rest the responsibility?

Yours very faithfully,

D. G. PAINE.

Deptford Oct. 14th, 1848.

YORK.

We have just concluded a series of five of the most interesting temperance meetings ever held in this City, which have been addressed by Mrs. Hardwick of Malton, in this county (wife of the Rev. W. Hardwick, Baptist minister) with most pleasing results. The closing lecture was addressed to *females only*, and notwithstanding the night was wet, the large hall was crowded by the fair sex. At this meeting upwards of forty signed the pledge. Several of our committee were previously strongly prejudiced against *female advocacy*, but the modest and unassuming demeanour, joined with the delightful eloquence of Mrs. Hardwick, have entirely removed their objections.

J. B. SMITHIES, Sec.

Gleanings.

A TEETOTAL PEDESTRIAN.—Henry Hentall the post-man of the Hillingdon Hays and Botwell District, has exercised his vocation as "a man of letters," during the last six years on teetotal principles. He walks on an average thirty miles a day, or 210 miles a week, or 10,920 miles a year, or for the whole period, 65,520 miles, or a distance of nearly three times round the Globe. In addition to these fetes of walking, he not unfrequently employs his spare time in gardening operations, acting as waiter at private dinner and other parties, and attending teetotal meetings.

PUBLIC-HOUSE *versus* PRAYER MEETING.—I attended the opening of Hope Chapel, yesterday morning, it has been enlarged, and at the conclusion of the service, John, *sobber* John Kershaw announced from the pulpit, that for the accommodation of strangers from a distance, there would be a plain substantial dinner, at one shilling a head, at the "Hare and Hound," public-house, Yorkshire Street, at which he (the minister) intended to be present; and there would be a Prayer Meeting in the school-room, for those who did not go to dinner; so that, says our correspondent, they had two chances either to go to the Devil's Sanctuary or to the Prayer Meeting.—*Rochdale August 28th.*

INTRODUCTION OF GIN.—Gin-drinking was first brought into fashion by William III., at St. James's Palace, where his Orange Majesty sat drinking *Schiedam* till all was blue.—*Wesleyan.*

WATER.

Wine, wine, thy power and praise
 Have ever been echoed in minstrel lays ;
 But water, I deem, hath a mightier claim
 To fill up a niche in the temple of Fame,
 Ye who are bred in Anacreon's school
 May sneer at my strain as the song of a fool :
 Ye are wise, no doubt, but have yet to learn
 How the tongue can cleave and the veins can burn.
 Should ye ever be one of a fainting band,
 With your brow to the sun and your feet to the sand,
 I would wager the thing I'm most loathe to spare
 That your Bacchanal chorus would never ring there :
 Traverse the desert, and then ye can tell
 What treasures exist in the cold deep well ;
 Sink in despair on the red parched earth,
 And then ye may reckon what water is worth.

Famine is laying her hand of bone
 On the ship becalmed in a torrid zone ;
 The gnawing of hunger's worm is past
 But fiery thirst lives on to the last.
 The stoutest one of the gallant crew
 Hath a cheek and lips of ghastly hue ;
 The hot blood stands in each glassy eye,
 And " Water, oh God !" is the only cry.

There's drought in the land, and the herbage is dead,
 No ripple is heard in the streamlet's bed ;
 The herd's low bleat and the sick man's pant
 Are mournfully telling the boon we want.
 Let heaven this one rich gift withhold,
 How soon we find it is better than gold ;
 And water, I say, hath a right to claim
 The Minstrel's song and a tithe of Fame.

ELIZA COOK.

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* * * The NATIONAL TEMPERANCE CHRONICLE and TEMPERANCE RECORDER is published on the first day of each month, at HOU LSTON & STONEMAN, the Depot of the National Temperance Society, 65, Paternoster-row, and will be sent post-free for one year on receipt of 2s. postage labels. Annual Subscriptions received at the Society's office, 11, Tokenhouse Yard, London, and subscriptions and donations for the general purposes of the Society, by the Treasurer, G. W. ALEXANDER, 40, Lombard Street; by any Member of the Committee, and at the office as above.

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THE

NATIONAL TEMPERANCE CHRONICLE

AND

TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

No. 37, JOINT SERIES.]

JANUARY, 1849.

[PRICE 1d., STAMPED 2d.]

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THE NEW YEAR.

"How like the dial's tardy moving shade,
Day after day glides from us unperceived.
The cunning fugitive is swift by stealth,
Too subtle is the movement to be seen,
Yet soon the hour is up, and we are gone.—YOUNG.

Swiftly yet imperceptibly glides time away, bearing upon its glassy stream terrestrial joys and sorrows. Yes, time once past never more returns, but onward flows to the ocean of eternity. This is a solemn consideration for all, but more so for the votaries of dissipation; for time waits for no man to repent. On the threshold then of the New Year let us pause, and glancing into that now "numbered with the years beyond the flood," reflect on the brevity of life, our duties, and our responsibilities.

Since the midnight bell announced the approach of last year, what vast and momentous changes have taken place! We speak not now of political revolutions, anarchy and confusion. No, we narrow our views to domestic life; and, looking upon the multitudes slain by the great enemy, we ask, "Who slew all these?"—and awful is the reply. Homes that a year ago were then the abodes of bliss, have since been made dreary. Hearts then palpitating with high hope have been brought low, and left like a skiff cast upon some barren rock, the wreck only of what it once had been; while, (still sadder thought,) many a victim of intemperance has been summoned to render its account at the bar of the Eternal.

The intoxicating cup, like some vast whirlpool, draws all ranks within its vortex. 'Tis the great maelstrom of society. Even now as we write, are

being engulfed all that is lovely and of good report, appertaining to a nation's weal—converting "whatsoever things are lovely and pure, into things most base and polluted." The poor mechanic, deaf to the cries of his hungry children, is spending his scanty earnings at the ale-house. The tradesman, neglectful of his business, is plunging into bankruptcy and ruin. The man of fashion and of pleasure, he too is filling up the measure of his folly, all unmindful, that "though hand join in hand, the wicked shall not go unpunished." But should not the punishment endured by the drunkard, even though self-inflicted, excite our sympathy and commiseration? Is he not a man? Is he not our brother? and though debased, ought we not to lift him up by our own self-denial, teaching him by example, high and holy principles,—even habits of self-government and moral control?

By such lessons of goodness alone is society to be relieved from its present degraded condition, and doubtless, if it is the duty of one man, it is the duty of every man to assist in this work of moral reform. What though our efforts for a time appear fruitless, should we therefore be disheartened? Not suddenly, nor hastily, do great truths at all times sink deep into the heart, but slowly, even as the gentle rain penetrates the parched and thirsty wilderness, and permeates the soil, in like manner the customs, habits, and prejudices, that have long spell-bound society, may finally be subdued.

What is our duty, therefore? but to let the light within our own souls so shine before men—so to extend the knowledge of our principles—that the

truth may make every man free, nor rest until that liberty shall extend from sea to sea, and from the river to the ends of the earth. With such hopes and feelings, with such devout yearnings for the liberation of our race from this "second curse," and with the remembrance of the triumphs we have already achieved, may we not indeed realize the blessedness of a **HAPPY NEW YEAR.**

THE INTEMPERANCE OF WOMAN.

Intemperance in woman, is in three respects somewhat different from the same vice in men. 1st. In them it is not often a social vice: men frequently become drunkards from the allurements of association rather than a love of the drink itself. Indeed, intemperate men have been known to become comparatively sober, if kept from drinking companions. Women, on the contrary, in the solitude of home, under the influence of weak health or depressed spirits, and often, how often! under medical advice, commence using intoxicating drinks, become habitual to them and fond of them, and when in the sequel they degenerate into drunkards, it is not from the love of company, but the love of drink.

2dly. It is much more difficult to reclaim them. The annals of every Temperance Society can present cases of reformed men, but the instances of female reclamation are exceedingly rare.

3dly. Intemperate women suffer more in the opinion of society than men do. The most degraded inebriate among men looks with horror and disgust on an intemperate woman. The circumstance that women who drink, are fond of the drink itself, and that they lose reputation and station in society by drinking, furnish the reasons why they are more difficult to reclaim. Feeling keenly the morbid cravings of a diseased appetite; stung by the sense of degradation, the contumely of society, they think their own case hopeless. It is difficult to get them to make the necessary effort to change their habits. However great the guilt of an intemperate woman, her misery is greater. Much that in the wretched class passes for hardened selfish recklessness, is in reality the gloomy indifference of deep despair.

The consequences arising from female intemperance are undoubtedly far more awful than in any other case. 'Tis bad when the father of a family becomes a drunkard, but if the mother fall into that vice it is infinitely worse. The poison of her example contaminates all around; a disordered home, a neglected family, must be the inevitable results.

Neither the head nor heart of that individual is much to be envied who would say, "But intemperance in woman is confined to the lowest section of the humbler classes."

Grant that it is so. The well-being of society depends greatly on a virtuous populace. The expense of maintaining paupers or punishing criminals, of keeping multitudes of sick whose infirmities are of their own producing, falls heavily on the industrious and respectable portion of the community; and no one cause is so productive of pauperism, crime, and disease, as female intemperance. Among the many plans for elevating the working class, that of improving the moral and mental condition of the women of that class will be found the most thoroughly effectual.

But is it a truth that intemperance in women is confined to the humbler classes? We have some

opportunities of observation, and we dissent from this position as a positive rule. A physician in Lincolnshire, not a teetotaler, was conversing with the writer one day during the summer of 'forty-six: he complained of feeling depressed by a melancholy case then under his care, of a lady who was dying of intemperance. Such an announcement excited curiosity, and the particulars of the case were inquired. It seemed the lady in question nursed her husband during an illness that kept him a prisoner in his room two years, and ended in his death. She commenced taking stimulants to support her through the fatigue and anxiety of her duties; the habit grew upon her, and when her charge was taken from her, she felt too depressed in spirits and health to take measures for altering her way of living; she felt that "stimulants kept her alive," and therefore continued to take them, and in three years lost the respect of every one, and was lying on a drunkard's death-bed. The remark of the physician at the conclusion of this narrative was very striking. Being asked if such frightful cases were common, he drew his chair closer to the inquirer, lowered his voice, and said in a confidential tone, "Such cases are by no means so uncommon as you would imagine. Medical men see a great deal of human nature, and it is wonderful how many women learn to drink while attending on their sick relatives."

In the early part of the same year, the writer visited a town about thirty-five miles from London. The wife of the mayor was then lying dead, having been two years entirely secluded from society; a determined brandy-drinker! In both these cases, the individuals had received the usual advantages of education, and prior to their becoming addicted to the vice in question, were considered highly estimable women.

When all circumstances are fairly reflected on, surely abstinence from intoxicating drinks becomes to woman a personal as well as a relative duty. Granting that in general she is far more temperate than men, yet if she should fall, her degradation is greater and her recovery more hopeless. "Women," said Addison, "are either the best or the worst of human beings," and experience daily justifies the remark. The very feelings which, rightly directed, prompt her to soar to the very apex of the pyramid of human virtue, warped from their bright exercise, precipitate her to the lowest and most grovelling depths of human vice. How necessary then, that such a being, so wondrously endowed with powerful feelings and acute sensitiveness, should guard against all temptations that might hurry her into error, or fasten upon her that chain of habit which has often proved "too light to be felt, until it was too strong to be broken!"

There is yet another class of women whom the temperance reformation contemplates. With a thrilling heart we designate them—the *innocent victims of intemperance*. Oh! at this very instant, how many a mother is shedding tears of the bitterest disappointment as she thinks of the son of her hopes, anxieties, and prayers. Long years pass in array before her, when her heart was lifted up with expectations little inferior to those of the first mother, when she exclaimed, "I have gotten a man from the Lord;" and the grief of the drunkard's mother is not much less keen than that which wrung the first maternal heart in her hour of bitter disappointment. No pen can describe a grief like this. Suffice it there have been more grey hairs brought down with sorrow to the grave from the intemperance of offspring than from any other cause. And wives—how fares it with them? alas!

if we could look into the thousands of cheerless homes to be found this day in England; see the old gloomy room, the pallid little children shivering in their scanty clothing, lifting their thin faces and eager eyes to their mother for food which she cannot give them, and could we look on the face of that woman who, as she tries to pacify her famished babes, knows that the husband and father is spending his earnings in maddening drink;—could we enter into her history, learn how her confidence has been betrayed, her hopes destroyed, her affections blighted; how poverty and disgrace have closed in and settled down upon her, how she has borne sickness, want, neglect, unkindness, it may be brutality—love of her poor children being the one strong ligament that has bound her to life and to sorrow; for them she has endured miseries that “wake the nerve where agonies are born”—Oh! such a sight as this would surely rouse the most torpid observer to exclaim, “Can I do anything to mitigate such woe!”

Such cases are not fictitious, to “point a moral or adorn a tale:” every town in England presents numerous similar instances, that no tongue could exaggerate and no pencil paint. And can the intelligent christian women of England wrap themselves in the mantle of indifference when griefs like these are presented to their notice? would they not desire to wash their hands in innocence from all participation in customs that blight more characters, break more hearts, and ruin more souls than any other cause?

In addition to the miserable wives and mothers of the intemperate, there is a class who can only be casually mentioned, from want of space.—These are children. The suffering of children from the drinking customs of our land are appalling. An infancy of sorrow, a childhood of famine, exposed to every want and the contamination of evil example. Look at the home, listen to the brutal threats of the drunkard, and then cease to wonder that our papers are filled with accounts of juvenile delinquency: how should it be otherwise? British mothers hear with shuddering horror of the infanticides of heathendom, where as votive offerings to sanguinary gods, the mother leaves her infant to be destroyed in the pagan temple, or to perish in the sacred river; but the worst infanticides of heathendom are not more horrible to the reflective mind than the miserable, neglected, perverted life of many a child in christian Britain. For the sake of these little ones, if for no other consideration, women should be willing to give their hearty co-operation to any accredited plan likely to prevent or cure such evils.

Women of England! let it no longer be said that you are indifferent to a principle that dries the tears of suffering wives, relieves the miseries of neglected childhood, reclaims the degraded, preserves the sober, removes poverty, and by preparing the mind for the reception of religious truth, elevates man to his true dignity as a child of God and an heir of a blissful immortality.—*Woman and the Temperance Reformation, (Section 4th) by Mrs. Clara Lucas Balfour.*

INTEMPERANCE AND CRIME.

NARRATIVES, &c. OF CRIMINAL OFFENDERS:

“I make no apology for the length of these papers, &c., being convinced that they give an insight into the tenor of what may too often be found in humble life; and which it is most desirable to become acquainted with, in order that the real friends of the people may direct their endeavours to

its improvement. It will be observed that none of the statements are by persons belonging to the known class of thieves; but are specimens of what might have been written by almost every prisoner—had the requisite power of expression been possessed.

“It cannot but be observed how, in every narrative, the crime and misery portrayed are associated with the *great sin*,” (intemperance).—*Extract of Chaplain's 25th Report on the Preston House of Correction, 1848.*

“*Narrative of W. H. (written by himself,) showing how poaching and burglary are consequent of drinking:*

“I was a weaver before I went to a tailor. When I had been there (with my master) about four months he was sold up for debt: and then I was forced to go home until things were settled: he was sold up four times the time I stopped with him. So now, sir, I will let you know how I left him. There was going to be a cricket match, and I was one that was going to play. After we got agate of playing the ball burst my finger, and I was not able to work with it. So the next morning when my master got up, he said, ‘Well Bill, thou hast lamed thy finger, hast thou?’ He told me to go home until it was better, so I told him that I durst not, for my father would beat me. At last I went home. When I had been there about a month, I went to B— to serve my time out, and it was opposite the White Hart Inn, so I could see and hear how they went on of a night. So at last I got hardened to go in; and when I had been there a few times I got to be a waiter on them, and there was some men came from that house to poach, and they asked me one night if that I would go with them, so I told them that I would. The first night that I went with them I got 6s. 8d. for my share, so I thought that I was doing well. So with the money that I got, I bought a dog for 10s. 6d.; and they found the nets and all the things that we wanted. So they told me *they were no poachers who would not take one thing if they could not get another.* I thought myself as hard as any of them, and so it was that I am brought here at last; but, sir, one night that I should have gone off to — Park a poaching, I told them I could not go that night for my legs were over ill swelled; for we had been out so often that I could not go. So they went off, and as they were going over R— Moor, they light of a young woman that was leaving her place, so they asked her if she had any money, and she told them she had not. They was not content with that, so they stripped her and sent her home that way; and as it happened the young woman knew them; so her father got the constables to take them up. R. B. got seven years transported, and R. S. fought himself away. After that R. B.'s brother got taken up for coal stealing, and got seven years. So when they all had gone but myself, I got in with a man that they called George ——. That man has been many a young man's ruin; for he would take anything that came in his way, unless it was too hot or too heavy. So at last I sold him my dog, and I told my father and mother that I would go on tramp and give over poaching. I got work with James M—, but I was forced to leave through drinking; so I set off and came to —, and got work there, until Saturday night, and he would not give me any more work, because I spent my money in drinking. So then I was forced to leave. I went to John H—, that is a beer-shop, and I got on the spree, and spent the remainder of my money there. There was a young man in that I knew; so he asked me if we could not get into the shop; so

I told him that we could ; so when the beer-shop shut up, we went into the fair place until about two o'clock, and then we went to the shop ; and I got the key and gave it to the young man, and told him where the clothing was ; so he went in and brought me two coats, three waistcoats, and two pair of trowsers. So I went off to Manchester. I lit of a man that told me that the shop was broken into the same night that I went away, and they thought it was me ; so I left Manchester, and went to K—, and got work with Mr. T—, and stopped with him seven months ; and then I set off to go home ; and I was taken up for this robbery that I am now in prison for. I am not sorry for coming into prison this time, for what I have learnt since I came in it is worth all the trowsers or coats that I could have on ; but I will assure you if I once get out of prison, I shall never come into another for being a thief or any thing else."

"W. B., aged 37, (dictated to the Schoolmaster :)

"I was a chance child. I went to a day school three years, so that I could read the Bible when I left. Then my mother got married to the overlooker at the mill ; and I was always very steady and went to the Sunday-school regular. When I left the factory and began to weave I got agate of card playing, and I never went to the school after, nor thought of ever looking at a book. I have read more since I came here than I have done for the last twenty years. I have thought of nothing good, my better powers being drowned in gambling, drunkenness and debauchery. I always spent 3s. a week in drink, and very often more ; I have done that regular for the last fifteen years. I have hurt myself with such heavy drinking ; it is what has made me so paralytic. It is a good thing me coming here, I have been taught to do different. I see that I can find as much pleasure in reading as in carding and gambling, and it leads folk into nothing that is good—it gets them into drink, and then they get hardened to do any thing, but I intend to be different in future."

"Extract of Narrative of A. E., aged 38, sentenced to six months, for defrauding a benefit club. (Written by himself.)

"I was born of poor parents, and brought up, not so much in the knowledge and fear of God as I ought to have been ; and I continued so until I got married ; and after I got married, I began to get worse, for the fear of God never entered my mind ; and I kept on that way, regardless of my soul ; and when any one asked me if ever I went to church, I always made this reply, that I never went to church except when they wanted something of me ; and that was at a funeral, when I buried some one. Well, then I began to keep company with one that liked his glass, and he induced me to take it ; and on a Sunday, instead of going to church we made for the ale-house ; and spent the sabbath-day in drinking, if our money would last ; and when we have got drunk, we used to go through the back streets, for fear any one should see us, not thinking that God could see us—no such thought ever entered my head, and when I got home I either used to go to bed, or else to sleep in my chair ; and when I had wakened, my children would have begun to tell me what they had sang at school, and what the minister had said to them ; still this never altered my hardened heart."

[The subsequent part of this narrative show the altered condition of the prisoner, which is ascribed by himself to the religious training of the pious chaplain. ED.]

"Extract of Narrative written by a prisoner under sentence for felony):—

"T. R., sixteen years of age, born of poor parents. They might have done well, but my father was a drunkard ; he was a moulder, and got thirty-six shillings a week, but he called at the ale-house on Saturday night, and spent half his money before he came home ; my mother would sit crying, not knowing how the shop bill would be paid. About twelve o'clock my father would come home as drunk as a pig ; he would clap down about eighteen shillings, and with that they might have done well, but he kept wanting drink all the week. This way he went on until he got into prison for debt. He never paid the ale-house what he owed them. So we went to the town for relief ; so they gave us an order for the workhouse, so when we got in I was sent to the school ; this was the first time I had the chance of learning to read well. My father came out of prison, and at last he got work, and then sent for us out of the workhouse, I had two brothers and two sisters. So we got home again, and my father became a temperance man for about ten months, so he had money enough to buy some goods ; and he bought me and my brother a new suit, and this was the only suit he ever bought me in all his life. He never thought of sending us to the school, but let us run up and down the streets just as we thought fit. My mother was a very steady and industrious woman, but very ignorant of religion. She cannot read, and knows not the good of the Bible. Well, my father got agate with some drunkards at the ten months' end, and went off his work ; and at last he got my mother agate drinking, and she would go away for about three days, and leave five children in the house with no one to take care of them, and sometimes no bread. She would come home at the three days' end, and then my father would go to work for five or six weeks. He began of taking me to the ale houses on a Saturday night, and going off his work some part of the week, and the master told him if he did not mind his work he would 'bag' him. This made him steady for a bit, till he got agate with some cock-fighters and card-players, and spent his money. Then he went off his work and got 'bagged.' He said he would soon get more work ; but instead of doing so, he began a selling all the goods till he sold all that we had, only ten chairs and a bed ; he also sold the bedstocks, and spent all the money in drink. He then said he would go and work, so he went off out of the town ; and my mother began to be industrious and steady, and saved some money, what little she could, and we lived happier without him than with him ; and my mother got the house full of goods. My father came back at the end of eighteen months, but with no money. He soon got agate drinking worse than ever, and was never at rest without he were drinking. One night he came home drunk, and laid himself on the bed and never doffed his clothes. And in the morning he was found dead ; and the people said my mother had poisoned him. So this brought my mother to grief and shame ; and the doctors were sent for, and they opened my father, but found nothing of the sort. We had to go to the workhouse for a coffin, for we had no money to buy one. After his death I was sent to work ; I was nine years old. I worked at a cotton-mill, 'short time,' and I got two shillings weekly. When I was twelve years old I passed 'full time ;' my mother told me to say I was thirteen years old. I had a companion that I was with, and he said that it was right that we should play on Sunday ; he said, when people had been working hard all week, they ought to play on a Sunday.

* Discharged.

There was another lad that told me he had plenty of fun at nights, and wanted me to go with him ; so when I had been with him about two weeks, they said among themselves, ' Lads, it's fair to-morrow,' so they all went to the fair, and I went too. When they got to the fair they began a-stealing, and that was the way I began ; they first stole one thing and then another, but never was caught. In six weeks the fair began again, and we thought to carry on the same way again, but we were caught and sent to prison.' "

CONGREGATIONAL SOCIETIES.

We have read with pleasure the recently published Address of the Committee of the Banbury Society for the Suppression of Intemperance, on the Importance of forming Congregational Temperance Societies. As the subject is one of great importance, and the address issued by the Banbury Society is very apposite, we give it insertion. It may be from the perusal of this document other societies will be stirred up to activity. But while Congregational Societies are formed, we trust it will not be to the narrowing of our cause, but rather to the widening of our ground,—the members of the different sections of the christian church being drawn into our ranks by congregational influence,—the world's sobriety may be brought about the more speedily. We take this to be the object contemplated by Congregational Societies ; and as such, we wish the project unmeasured success. The Address proceeds to say—

" Deeply impressed with the evils resulting from the continuance of the habits of using intoxicating substances, in Banbury and its neighbourhood, the Committee have ventured to suggest as a remedy, the establishment of Congregational Temperance Societies in the various religious assemblies of the town and neighbourhood. They are aware that it may possibly divert the support of the Temperance Society now formed, into other channels, which they earnestly hope may not be the case, but the greater obligation of using the most powerful means to disabuse the public mind of the value or utility of these drinks, as well as to influence the religious classes towards a total expulsion of the vices which they universally produce, makes the Committee willingly forego whatever part their efforts may have gained, but which they trust vigorously still to use by the kind and liberal help afforded.

" The weight and influence of congregational authority to carry forward the work, is felt by the Committee so valuable, that whilst they dare not lightly presume to solicit its co-operation, they consider its right application so solemn a responsibility, that they are only encouraged to apply for it on a subject second only to the gospel, and which it is eminently calculated to promote in all its breadth, and in the practical fulfilment of all its moral and religious duties. The Committee beg to present for careful attention, the views of influential clergymen and ministers who have adopted the experiment, as copied from the ' Report of the proceedings at the Conference of Ministers of various religious denominations, held at Manchester, to consider the best means of promoting the Temperance Reformation, in April, 1848.'

" In the Chapel of United Presbyterians, under the Rev. W. M'Kerrow, in Manchester, a Congregational Temperance Society has been formed five years : they had 175 adult members ; 350 in the Juvenile and Sunday School Society ; 500 in the Old Branch ; and 200 in the New Branch ; making a total of 1225 total abstinence members in connexion with his Congregational Society. He had never repented the step he had taken, but was convinced that he had commenced in his congregation a movement which was producing the most delightful influences, morally, socially, and religiously."

" The Rev. R. Slade, (Independent minister) of Preston, had formed one in the Sunday School, in which nearly all the teachers and children were members, and twenty or thirty of his congregation."

" Dr. Burns, of London, said, they had had a Congregational Temperance Society in the church over which he was pastor, for several years ; four-fifths of the teachers and a considerable number of the members of the church ; they find it indispensable to form a society, to which they could invite their christian people, and thus remove one great stumblingblock out of the way,—the injudicious advocacy of the temperance cause."

" The Rev. W. Paterson, of Liverpool, (Wesleyan Association) would add the benefit of his experience upon the subject,—it was now thirteen years since he formed seven Congregational Societies, and in every instance, they had been attended with the best advantages to the congregations."

" The Rev. James Bardsley, M.A., (Church of England minister) of Burnley, said, it was now two years since he formed what they called the Church Temperance Society, in Burnley, the result had been most gratifying ;—they had established five other Societies ; and he believed from 200 to 300 young persons had continued in connexion with the church, mainly through the influence of the Temperance Society."

" In Colne it was stated that five Congregational Associations had been formed, which were going on in the most satisfactory manner."

The Committee conclude by saying—

" The influence of religious bodies thus exercised, is shown by the foregoing, to promote the increase of members, the reclamation of offenders, and the preservation of all ; whilst in a pecuniary point of view, the benefit is doubtless equally satisfactory, it being too well known how difficult it is to raise funds adequately to support the cause of missions, schools, or even the maintenance of churches,—enough for all which, and vastly more, is now absorbed in every community where the wasteful expenditure in intoxicating drinks is encouraged,—whilst they produce the awful catalogue, of prostrated health, pining poverty, deserted homes, and premature death.

" The Committee therefore respectfully but earnestly solicit the establishment of Congregational Temperance Societies in connexion with each association of christians, in Banbury and its neighbourhood,—they feel assured that with the blessing of Providence, they would prove of more lasting and real benefit than is generally supposed, that families, from the highest to the lowest, would bless their efforts, that the cause of righteousness and truth would flourish under their benign influence, and thus hasten the day, when ' Righteousness shall cover the earth as the waters cover the sea.' "

MILITARY MORALS.

By ENSIGN JOHN FANNING.

(Concluded from page 366.)

SOBRIETY.

A brief abstract of the services of two soldiers, detailed from my own observation, and perfect knowledge of the parties, and facts stated, will furnish us with a forcible illustration of the evils resulting from the vice in question, and the solid advantages of the opposite virtue.

James Matthews and William Galvin were, when first they came under my notice, serving together as privates in a Regiment of the Line, into which they had enlisted at the same time. As these men were from the same town, and had been schoolfellows, a considerable intimacy subsisted between them for several months after their enlistment; and each possessed in nearly an equal degree, such personal qualities and acquirements as were likely to constitute efficient and prosperous soldiers. They held on in a parallel course of good conduct for about two years; but James Matthews then began to fall into habits of intemperance. His progress in the vice was at first slow and almost imperceptible; his visits to the canteen or public-house outside the gate, became gradually more and more frequent—he lingered in either haunt in the evenings, till the last note of the bugle summoned him away, and eagerly watched the first opening of the canteen to procure his morning dram: ardent liquors became eventually a necessity to him—he could not live without them—he exhausted all his pay in their purchase, and when his pockets were emptied, he did not scruple resorting to any degrading solicitation by which “another glass” could be obtained. The sale of his necessaries to procure means of continuing his darling enjoyment presented a temptation which he could not resist. Shirts, trousers, stockings, &c. &c., disappeared in rapid succession, until a bare back and an empty knapsack revealed his self-plunder. From the time he first sold his kit until the end of his service, life was to him merely an alternation of crime and punishment: he became a notorious nuisance to the Regiment, and, after nineteen years, in which he gave perpetual trouble to others, and suffered continually himself, the wretched man was sentenced to transportation for fourteen years, for having, in a moment of drunken frenzy, struck a non-commissioned officer in the execution of his duty. In closing the record of his service, previous to his being handed over to the civil power, it appeared that he had been tried by courts-martial eleven times, had received corporal punishments to the extent of seven hundred lashes, and endured imprisonment at various times, solitary and with hard labour, amounting altogether to two years and nine months. Exclusive of all this evil, he had also suffered loss of pay by several sentences of forfeiture, to the amount of £19. 15s. 5d., and an incalculable amount of knapsack drill and other minor punishments.

And yet this man, bad and worthless to the service as he undoubtedly was, never committed crimes but those which were the immediate consequences of his evil propensity. He was, in his sober moments, remarkably clean in his person, obliging, and obedient; but drunkenness neutralized his good qualities, involved him in wretchedness and contempt for nineteen years, and ultimately consigned him to chains and the hulks.

Let us now turn from this melancholy view of human degradation, to contemplate the prosperous career of a temperate man.

William Galvin, the contemporary of James Matthews, was neither a saint nor a teetotaler; he had his full share of the faults incidental to youth, with one exception, namely, that he was habitually temperate. He never sourly rejected any reasonable enjoyment with his comrades; but he knew when pleasure should terminate, and had always the moral firmness to withdraw himself at the right time. In fact, the art or faculty of *leaving off* was the secret of his success; and it is, I can assure my readers, a secret worth knowing in the army. His education was only ordinary; but, in conjunction with his established sobriety, it fitted him for any duties that devolve on a non-commissioned officer, and he obtained more notice and approbation during his service, than many of his comrades who were superior to him in every respect but one. After a very creditable career of twenty-two years, he was discharged a serjeant-major, on a pension of 2s. 4d. per diem, with the medal and gratuity. The officers and non-commissioned officers of his corps each presented him with a piece of plate in token of their esteem on leaving the regiment; and he had whilst serving (having been many years in lucrative situations), saved money to the amount of four hundred pounds, with which he returned to his native place and entered into business.

The same success which distinguished him in the army attended him in civil life, and from the same causes he is now progressing fast to wealth, and all the consideration which it obtains.

Compare, I beseech you, kind reader, the lives of James Matthews and William Galvin, and say which you would resemble,—the choice is yet yours, and as you decide now and act in future, so will be the course and termination of your military service.

Drunkenness is favourable to no virtue, save a maudlin and indiscriminating good-nature; if that can be called a virtue which only make a man ridiculous. On the contrary, it revives old enmities with double force, rouses pride, excites revenge, stimulates sensuality, and tends to the rapid development of every evil propensity to which human nature is subject. On the constitution its prejudicial effects are numerous and severe. Medical officers have frequently declared it to be “the remote or proximate cause” of nearly every sickness which comes under their treatment. When excessive, it induces loss of memory, paralysis, aberration of intellect, delirium tremens, and death. How many wretched men have perished, suffocated in their liquor! It is not my province to dwell upon the awful considerations which such a catastrophe suggests; but what Christian can think, even for a moment, without shuddering, upon the probable fate of that soul, which is separated from its earthly tenement in drunkenness?

I hope I have sufficiently exhibited the evils, many and serious, of inebriety, and the certain and solid advantages of sobriety, to convince the soldier that he should cling to this as his safeguard, and abhor the other as his sure destruction. It is not intended here to advocate “teetotalism,” which is, with reference to military life, an impracticable and unnecessary renunciation of articles whose occasional and judicious use may be enjoyed with propriety. The austere and monkish extinction of an appetite is not what a soldier should aim at, but its perfect subjection to the demands of

duty and the rule of reason.—*From Naval and Military Gazette.*

[We shall in a future number recur to the subject of "Military Morals," and shew how little the advantages of teetotalism are understood, by Ensign Fanning. Ed.]

BRITISH ASSOCIATION.

In a recent number, we briefly intimated that the British Association, had held its fourteenth Annual Conference, in the Music Hall, Leeds, on the 26th, 27th, and 28th of July. The report of that association has since reached us, which is a valuable document, and from which we make the following extracts:—

"The Committee of the British Association for the Promotion of Temperance, in presenting the Fourteenth Annual Report, desires to record its gratitude to the Almighty Disposer of human events, for the gratifying degree of success which has attended their efforts to further the interests of the Temperance Reformation during the past year. The period which has elapsed since the assembling of the last Conference has been one of unusual activity, the operations of the institution having exceeded all precedent. The petition movement—the conference of ministers of religion—the commencement of the *Sunday School and Youths' Temperance Journal*—and the extension of the Agency department,—have, however, not only involved a serious amount of labour, but considerably increased the responsibilities of the committee, and presented fresh and urgent claims upon the liberality of the friends of the association. It is, however, with peculiar pleasure that the committee is able to report its continued and entire freedom from debt; and it is hoped that a brief statement of the various plans attempted to be carried out, and the partial or entire success attending them, will induce the members and friends, not merely to continue, but to increase the pecuniary support hitherto given to the association.

AGENCY.

During the past year, the committee have never had less than seven agents employed; and, without an exception, the endeavours of these sincere and earnest men to diffuse the knowledge of the principles of true temperance, have merited the approval of the committee, and given entire satisfaction to the friends in the districts they have visited. In consequence of the defective condition of the societies in counties where no district unions have been established, it has been deemed proper to confine the labours of the agents, as much as possible to localities which are organised. This course has been pursued under the impression, that where a union of societies has been attempted, every encouragement ought to be afforded; and in no other way can it be so effectually given, as by supplying such districts with efficient advocates, upon whose zeal and devotion the prosperity of the movement materially depends. While in those unions, the physical and mental labour performed by the agents has been very heavy—in some instances excessive; it is believed, indeed, that nothing save a just appreciation of the immense importance of the cause, and of the numberless blessings it is adapted to confer upon mankind, would have enabled them to sustain it. The agents at present employed, are John Addleshaw, T. B. Thompson, Robert Gray Mason, Joseph Bormond, William Crawford, John Spencer, and Benjamin Glover.

We observe, also, with pleasure, that local societies are becoming more systematic in their operations in publishing annually a statement of their transactions, Income and Expenditure. We would recommend this practice to general adoption, as being but justice to the subscribers themselves, and calculated to inspire public confidence.

SELBY TEMPERANCE SOCIETY.

Extract from last Report.

Nearly twelve years have elapsed since this society was first established. During that period, many have been the wild predictions uttered against it, and many the difficulties it has had to encounter. Hitherto it has come off triumphant. Opposition has only tended to increase the ardour of our friends; the cause is still progressing; drunkenness and vice are giving way; the drinking-customs of society are falling into desuetude. A brighter day begins to dawn: the dark cloud is broken. We look with pleasure upon the signs of the times; and, whilst we lift our hearts in grateful acknowledgment to Heaven, we pledge ourselves to renew and increase our exertions, until every link in the tyrant's chain shall be snapped asunder,—the oppressed slaves of intemperance liberated from the power and thralldom of their depraved appetites,—and the foul blot which stains our national character, shall utterly disappear.

The number of members enrolled in the books of the society is 1200; of which, 793 are adults, and the rest juveniles. According to the last census, the population of Selby was 5600; so that at least one-fifth of the entire town may be regarded as pledged abstainers. From among our adult members, we may select representatives of all classes of society: thus proving the universal applicability of our principles to all circumstances and conditions in life.

Public attention is especially requested to the fact that, far from there being any connexion between total abstinence and infidelity, (as some have insinuated,) your committee are enabled to produce living witnesses—members and officers of Christian churches, who owe their all to teetotalism. We can point to numbers of once poor, degraded, forlorn drunkards who, through the efforts of this society, have been led to abandon their evil habits, and attend the temple of the Lord.

No expense has been spared in securing men of talent to advocate our principles: it is with pleasure we recount the labours of that distinguished advocate, Mr. Jabez Inwards (from the National Temperance Society), who has delivered six lectures, met the children and teachers of the various Sunday schools, and held a Washingtonian meeting of the members. All these meetings were densely crowded; and we doubt not, impressions have been made upon the town, generally, which will never be obliterated. The Rev. Benjamin Parsons delivered an excellent lecture on the wine question; and the Agents of the British Association have visited the town once a month, and delivered lectures which could not fail to bring home convictions to the minds of their hearers.

PLAIN SPEAKING.—An article lately appeared in *Chambers' Edinburgh Journal*, entitled "A Look into a Directory." The writer, in reference to London, says, "Her table is supplied with wine by 1000 wine-merchants, and, alas! her poor are poisoned with intoxicating beverages by eleven thousand public-houses."

National Temperance Society.

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Progress of Temperance.—Metropolis.

A meeting, under the patronage of the National Temperance Society, was held last evening at Exeter-hall. Mr. Cassell having been called to the chair, addressed himself to the statistical part of the question, showing that much might be saved in the way of police-rates and poor-rates, by the adoption of the temperance principles—principles which, he contended, would do more to elevate the people morally, socially, and even politically—judging from the impetus given to drunkenness at contested elections—than any amount of political agitation. Mr. Inwards proved to the evident satisfaction of the meeting, which he addressed in a humorous strain, that teetotalism was faultless in principle and operation, and that its disciples were better, and healthier men than were or could be the votaries of Bacchus. Messrs. Hudson, Whittaker, and Smith also dilated on the advantages of temperance and the many evils that flowed to individuals and society generally from the use of intoxicating beverages, and thanks having been voted to the chair the meeting separated.—Daily News, Dec. 19th.

Being unable from certain circumstances, to furnish a more lengthened report, we refer our readers for full particulars of this interesting meeting to the "STANDARD OF FREEDOM," of the 23rd of December.

FITZROY ASSOCIATION.

The Ninth Anniversary took place on Monday, November 6th, at the Hall, Little Portland Street, by a tea-party and public meeting. B. Rotch, Esq., B. L., Visiting Justice for Middlesex, took the chair. The secretary read the report, which was cheering and encouraging; the weekly meetings have been well attended during the year, in addition to which, a number of lectures on temperance and other interesting subjects had been delivered. Tracts had been distributed in the streets, from house to house, and in many localities in the district, from room to room. The treasurer presented his accounts; the receipts were, £159, 18s. 5d.; the expenditure £135, 15s. 9½d. leaving a balance in favour of the society, but which will be counterbalanced by some considerable outstanding expenses.

The various resolutions were supported by Rev. Dr. Burns, Messrs. Roberts, Grosjean, Davies, Beesley, Green, and Moody, in able addresses, which were listened to most attentively by a crowded audience, as also a most interesting speech from the worthy chairman.

F. P. DRAPER, Hon. Sec.

GEORGE STREET, LAMBETH.

A festival and public meeting were held on Thursday, the 23rd of November, in the British School, when 200 persons sat down to a substantial repast, after which excellent addresses were delivered by Dr. Oxley (chairman), Messrs. T. A. Smith, Balfour, Campbell, Spriggs, Buckle, M'Currie, Davis and M'Bain. At the close a large number of signatures was obtained.

KENSALL NEW TOWN AND KENSALL GREEN TOTAL ABSTINENCE SOCIETY.

DEAR FRIEND.—Two months ago the Rev. A. G. Pemberton, incumbent of St. John's, Kensall Green, kindly granted the gratuitous use of the school-room, which he rents of a person who is also the proprietor of a beer-shop in the immediate neighbourhood. This landlord, as might be expected, refuses to allow the meetings to be continued on his premises. Consequently we are obliged to discontinue them until, by the assistance of some kind friend or friends, we are enabled to build a hall for ourselves. In addition to a place of meeting, a library is much needed, in order to elevate the people in this almost heathenish locality. Here we are, with a population of about 6,000 persons, enveloped for the most part in profound darkness, ignorant of the motives which ought to prompt rational beings to the proper discharge of the duties which devolve upon them. If London, with a population of one million and a-half, contains 18,000 gin and beersellers; Kensall New Town and Kensall Green give us an average in this locality of three houses for one in London, where intoxicating fluids are sold. Can we wonder, then, that we have many resident confirmed drunkards, or that many of the rising generation should be becoming such. Combined with the aforesaid evils, thousands of persons resident in London, who take a country walk on the Lord's-day, are seen visiting these beer and gin shops, so that the minds of the rising generation are becoming familiarised with drunkenness; consequently perish they must and will, if we cannot obtain a hall for the advocacy of our principles.

JOHN METCALFE, Sec. Pro. Tem.

P.S. We have been favoured with gratuitous lectures from our friends Messrs. Balfour, Spriggs, Mann, Claridge, and others, and have obtained about twelve names to the abstinence pledge.

DEPTFORD.

The Twelfth Anniversary of the Total Abstinence Society in this place, was celebrated by a festival and public meeting, in the Infant School Room, New Street, on Wednesday, November 15th. B. Rotch, Esq., had engaged to take the chair, but the visit of the Queen to Harrow, on the following day, imposed magisterial duties upon him, which prevented his attendance. Mr. Spicer, Minister of the General Baptist Chapel, presided in his stead. Although the numbers at tea, were not, we believe, quite so numerous as on the previous year, the meeting was one of great interest, and must have been alike gratifying to the committee and the audience. The speakers were Messrs. Lucy, of Greenwich, Independent Minister, Hudson, of the National Temperance Society, Beal, of Walworth, Nelson, of the Royal Artillery, Woolwich, and Perfit. Perhaps the most remarkable portion in the evening's proceedings was the report, read by the secretary, Mr. D. G. Pain, and which according to what appears to be the rule in this society, was a poetical one; we subjoin the four last stanzas for our readers' entertainment.

"Your Committee in closing, would say, that surrounded
By multiplied proofs of the evils of Drink;
So intense, that too often the Christian confounded
By its profligate measures, is ready to sink;
They will still persevere—they believe it their mission,
The work which their Master assigns them to do;
They will not, they dare not, relax their decision,
'Tis the path they should tread, and that path they'll pursue.

But not to themselves is this duty restricted,
The mandate which bids *them* the Drunkard unthrall,
To each lover of God and of Man is directed;
It lays the same mighty command upon all.
Till Religion's pure precepts you totally sever—
Till you tear up the roots of Humanity's laws,—
Till you abrogate all that is sacred,—you'll never
Be free from the claims of the Temperance Cause.

You may search with exemplary toil for excuses,
And Pride will dictate a great many no doubt;
And the palate without much persuasion produces,
Some obvious motives for standing without:
But with Conscience, each far-fetched apology goeth
For nothing,—it finds out the dross and the tin;
For the Scripture asserts, that "to that man who knoweth
To do good, and doeth it not, it is Sin."

Then we ask for your aid, here's a wide field before us;
The harvest is great, but the labourers few;
Drink's sceptre is waving with magic power o'er us;
And a gloomy Golgotha expands to our view,
Join us heart, join us hand, and we'll give over fearing,
With our anticipations bright hopes shall entwine;
With the blessing of God, if we're spared, far more
cheering,
Shall be our Report for eighteen forty-nine!"

TOTTENHAM.

The advantages of having a respectable and convenient Hall, in which to propound our principles, has not been lost sight of by our good friends at Tottenham. Since the Theatre of the Literary Institution has been employed for the purposes of the Temperance Society, there is a vast improvement both in the numbers and the intelli-

gence of the auditors. This was apparent on the evening of the 27th of November, when sometime before the time of meeting, the Hall was well filled in every part. Mr. Henry Vincent delivered a long and as usual an eloquent address on some of the moral features of the Temperance movement, which told powerfully on the assembly. Charles Gilpin, Esq., presided, and introduced the lecturer in a very telling speech, in which was graphically depicted the blessings true sobriety had conferred, having especial reference to the industrial classes.

Votes of thanks were tendered to both these eloquent and philanthropic gentlemen.

SPALDING.

This town had long been in a dormant condition in respect to the temperance movement. A few individuals, anxious that the flame should not be wholly extinguished, made application to the National Society for assistance and advice. Mr. Thomas Whittaker was accordingly deputed to deliver two lectures in the town, on the evenings of the 20th and 21st of November. So great however was the interest created, that a *third* lecture was requested and delivered. The room was densely thronged each night; and large accessions to the society, and a re-kindling of the scattered elements, have resulted. From accounts we have since received from the secretary, the Spalding Society bids fair to effect a complete revival.

SHEERNESS.

On the evening of Monday, Nov. 13th, a lecture was delivered in the Bethel School Room, Mile Town, by Mr. T. Whittaker. Mr. George Morgan in the chair. The lecturer faithfully exhibited both the effects of drunkenness upon its victims, and the great responsibility of moderate drinkers, and combated many popular objections.

On Tuesday evening, a tea festival was held, and about 200 sat down to tea; happiness and comfort seemed to prevail with all present. After tea, Mr. Whittaker delivered his second lecture, in which he fully illustrated the influence of example, having special reference to the rising generation. He also made an earnest and pathetic appeal to those who profess to be followers of Christ, no longer to withhold their adherence to the temperance cause.

It affords pleasure to those who have struggled hard in the temperance cause in this place, to know that their labour is not in vain. The fruit is appearing in rich clusters; much good has been done by Mr. Whittaker's lectures here; many have been induced to look with more complacency on our cause than they have formerly done. The room was crowded both evenings, about thirty signed the pledge. The society now numbers 325 members, and is in every way in a prosperous condition.

JOHN GORDON, *Sec.*

HOWDEN.

The total abstinence society of this town has the pleasure to announce to the public, that Mr. James Teare, has recently favoured us with a course of five lectures on the "Immorality of Making, Selling, and Drinking Intoxicating Liquors." The lectures each evening were well attended; a few signed the pledge, and numbers are thoroughly convinced of the sinful practices of the drinking system.

WILLIAM FALSHAN, *Sec.*

ST. IVES, HUNTS.

TEMPERANCE FESTIVAL.

The committee of the temperance society in the above town, being desirous that something should be done to counteract the evil tendencies of the Michaelmas Fair, made arrangements for holding a festival in connexion with their society during the fair, hoping that the immorality which abounds on that occasion might be checked by their efforts. Their anticipations have been in a great measure realized, and considering that this was the first attempt of the kind that had been made in the town, there is much cause for encouragement. The festival was held on two of the days of the fair, commencing on Thursday, the 12th of October, on which day tea was provided in the New Public Institution Room, at which about 200 persons were present. After the tea, a public meeting was held, when the spacious room was completely filled. The Rev. E. Davis (President) was called to the chair, and was received with applause. On rising to open the meeting, he remarked that the gentleman who had proposed him as chairman, had said that the society was honoured by having as its president, a minister of the Gospel. He would adopt the same language, in a rather different form, and say, that he considered it an honour to himself to occupy that position, and that it would always be his desire to do all in his power to promote the objects of the temperance movement. He recommended the principle of total abstinence to others, as he was convinced from his own practice, of its benefits. The meeting was next briefly addressed by the Rev. J. Harecourt, after which the chairman introduced

Mr. EDWIN PAXTON HOOD, of York, who was received with loud and continued cheers, and in a lengthened and highly interesting address, he proceeded to shew the good effects of temperance, and the connexion which its progress had with moral and social reform, and the improvement of the condition of the people. He urged moderate drinkers to abstain, and aid by their example the progress of the temperance cause. During the evening he entertained the company with several of his delightful temperance melodies.

On Friday evening, Mr. Hood delivered a lecture in the same place to a crowded audience, on "The moral, social, and political aspect of the temperance argument." Mr. J. L. Ekins occupying the chair. Mr. H. spoke in a masterly style for about two hours. The proceedings were again enlivened by vocal music, the lecturer observing, that if truth was but lodged in the mind, it mattered but little how it was done, whether by song, speech, or example. Song, he said, had a mighty influence over the mind, and that influence might be turned to good purposes. After a few other friends had addressed the meeting, it was concluded.

The assembly on both occasions appeared highly interested and gratified, and it is hoped that the beneficial effects of the meetings will be apparent. The necessity of a movement in the right direction, in this town, will be seen, when it is stated, that there are upwards of eighty public houses, with a population of only about 4000 inhabitants. The Temperance Society intend to hold a series of meetings during the winter.

NEWCASTLE-ON-TYNE.

DEAR SIR,—I beg to inform the friends of progress that the cause of temperance is still warmly espoused in this town and neighbourhood. In addition to Mr. Bermond, the committee have engaged

Mr. Irvine White to deliver a course of lectures in the principal towns connected with the Durham and Northumberland Temperance League. Since my last account kindly inserted in the *Chronicle*, an interesting temperance festival has taken place. The Girls' Jubilee School have established a society. Out of 150 girls trained for useful situations in life, 146 have, after being duly instructed, signed the pledge. At the suggestion of the missionary, an ardent lover of temperance, one of the committee of the school resolved to give the young folks a splendid treat: creating an anniversary, and giving a "warm welcome home" to their amiable teacher, who had been absent for some time studying in London. The 30th of October found the school decorated with evergreens, mottoes, &c., and at four an assembly of well clothed and happy children, to the number of 200, sat down to abundance of cake and coffee; the side tables were occupied by parents and friends of the school. Among the latter were many distinguished members of the Society of Friends, ever ready to every good word and work. After the repast and thanks to God being sung, the meeting commenced—Mr. Buchanan briefly stated the object of the meeting, dating the commencement of this Juvenile Day-School Temperance Society in 1846. The children then sung a melody; "A Warm Welcome Home," to their teacher, who, deeply affected by this mark of affection, gracefully returned thanks; then another melody was sung, "The Crystal Spring." Mr. Buchanan, acting as master of the ceremonies, introduced Messrs. Whitehead, Weir, Barkas and Bensons, who severally addressed the meeting. We hope their very interesting speeches will not be soon forgotten by young and old. Several cold water melodies, appropriate to the occasion were sung, and finally the Doxology. Thus ended this interesting assembly. We hope the lovers of education and temperance, who wish to see a sober generation of young persons, will be encouraged by these unvarnished details of this anniversary, and give the same kind co-operation to the temperance agents, that has been given here, in their endeavours to initiate the youths of our country into a knowledge of the beauty and necessity of abstaining from the use of intoxicating drinks. The writer is happy in having it to state that he has succeeded in establishing two other Juvenile Temperance Day-school Societies, numbering 120 members, under the care of their respective teachers, who are themselves consistent members of our Temperance league. I cannot conceive a more interesting and beautiful sight than these young boys and girls, glowing with health, full of animation and buoyant with hope, wearing their medals and ribbons when the missionary pays a monthly visit: their steady attention to the address and satisfactory answers to questions, give us strong hope of future "Hope for the world." My earnest prayer is, may they never become the victims of any vice or of drunk-ness.

Very much is due to the Ladies' Committee who visit this school and superintend it; if they are not named personally they are highly esteemed for their great urbanity of manner and labour of love.}

Nov. 10th, 1848. VERITAS.

TONBRIDGE.

On Tuesday, the 7th, instant Mr. T. Whittaker favoured us with a visit, and a lecture on total abstinence, after a public tea meeting, which took place in our Town Hall, and which was respectfully attended. The worthy lecturer proceeded, in his

own peculiar and effective style, to advocate the noble cause, and in so doing delighted and benefited a numerous, intelligent, and attentive audience.

Yours respectfully,
JOHN WILLIAMS.

UXBRIDGE.

The members and friends of the society held a festival and meeting in the Public Rooms, October 3rd, when about 140 persons sat down to tea and enjoyed themselves after a fashion to which the votaries of Bacchus are utter strangers. The Rev. W. R. Baker presided, and delivered an excellent and eloquent address, prior to the introduction of five agricultural labouring men from Ruislip. The testimony of these men was nearly as follows:—William Bunce (in an ironical strain) declared that when he was a drinker he was so enfeebled as to require help; drink had made him like work so well as often to induce him to lay down by it. But he had been a teetotaler for some time past, though not half long enough; he was now happy, his master was better satisfied with him as a workman, and he now delighted in the exercises of religion. He had mown and reaped during the past season with great advantage on abstinence principles.

Henry Lavender, had often gone home drunk, and as a consequence had frequently nothing but the bricks of the floor for bed and pillow; when he rose in the morning he had sore bones, and nothing refreshed by his hard repose. He had performed his duties as an agricultural labourer during the past summer and autumn to his own satisfaction.

William Lavender, jun., had been a teetotaler for a year and nine months, and had gone through two seasons in the hay and the corn-fields, and he believed his master (Mr. Pearce, of Ruislip,) had found no fault with him on the score of his inability to work. Since he had signed the pledge it was his delight to look at home; and in a higher sense the things he once hated now he loved, and he would humbly invite others to follow his example.

William Lavender, sen., bore similar testimony. He had experienced much peace of mind by the course he had latterly adopted. His employers during the last two summers had much encouraged him in his good resolutions, by which he had been strengthened to resist temptation.

Edward Bray, who had formerly gained the unenviable notoriety of being the greatest drunkard in the parish of Ruislip, testified his obligations to the temperance cause in a very homely but forcible manner. During the delivery of his address, Mr. Ives, a farmer, involuntarily rose and stated to the meeting, that when his man (Bray) drank beer he could do nothing with him; that he was accustomed to misspend the time of his employer who was often put thereby to great inconvenience. Mr. Ives, however, could now find him when his service was required, which was either at home or at his work, or on the Sabbath day in a place of worship.

After the delivery of an address from Mr. T. Hudson, the Rev. Chairman concluded the proceedings.

At Ruislip, a few weeks previously, a similar meeting was held in a commodious tent, on the grounds of Mr. Pearce, who is a warm friend (though not a pledged teetotaler) of the labouring population. At the latter meeting 21 persons signed the pledge. The two policemen present to keep order (f) were not of the number.

HALSTED.

To the Editor of the *National Temperance Chronicle*.

ESTEEMED FRIEND.—Believing a very beneficial impetus would be given to our cause, were parties more ready to forward reports of meetings and proceedings than is at present practised, I pen a few remarks relative to our position and movements in this town. We have listened with pleasure, and with profit also, to two addresses from John Spencer, of York, our present county agent, (since we were able to exchange sentiments during thy late visit to this locality;) his subject at the last lecture, on the 7th inst. tended to prove the fallacy of attributing strengthening properties to alcoholic drinks, in which he clearly proved them inadequate to that purpose. He interspersed his address with very clear simple illustrations and facts, in proof of his arguments.

Our juvenile "Band of Hope" continue to attend their weekly meetings, and evince an increasing interest in the proceedings thereat; about sixty or seventy mostly attend, to hear addresses, or the temperance publications read, exchange their tracts, and recite pieces of the most impressive character, and thus we hope we are able to realize anticipations correspondent with our motto "The Band of Hope." John Spencer meeting these an hour previous to the lecture, enabled him to interrogate, examine, and animate this promising branch of the temperance movement, in a way which we believe will prove of lasting utility in carrying on the most useful train of exertions amongst them, and we trust in his next visit he will find his labours are not in vain. Thy assured friend,

BARON SMITH, *Treasurer*.

NEWMARKET, FLINTSHIRE.

MY DEAR SIR.—I have lately visited Dysent, Rhyddla, Llanasa, Waeneson, and Sarn, lecturing and distributing tracts, &c.

Ipswich temperance tracts are of great service to me, when I go among the English. I have abundant reason to believe that a Scotch gentleman has received a lasting benefit by looking over, and perusing the above tracts—yes, I hope and pray that temperance, or total abstinence, may be the means of leading him to the Saviour! Thousand thanks to R. D. Alexander, Esq., of Ipswich.

Although the noble cause of temperance is rapidly gaining ground in North Wales, still we have much to do, many, many, obstacles to be removed, and powerful enemies to be gained over and conquered. Among the chief hindrances are these,—

1. That there are many other sins closely connected with the drinking habit, such as an excuse for indolence—public-houses being so convenient for the gay, foolish, and thoughtless, to meet each other, for every kind of indecency and iniquity. Wales would be like a paradise upon earth, humanly speaking, but for the numerous public houses we have everywhere!

2. That maltsters, brewers, and publicans, are the only men of station and influence in many small towns and villages in Wales—almost all transactions are carried on by them, in a temporal and spiritual sense.

3. We have also to contend with the religious people, professors, and even ministers, who continue to call at public-houses for drink and tobacco! Church ministers, and many dissenting ministers, stand aloof entirely from us.

How long are we to hear of ordinations in England kept up with great dinners, and toasts drunk?

Does not the Bible connect fasting, imposition of hands, and prayer? (Acts xiii. 3.)

No wonder that the Holy Spirit is grieved, and so few souls saved!

Do not we find the people of God conforming to the wicked world, by feasting, drinking, smoking, &c.? Then, how can we expect any great revival of temperance and religion? Yours truly,

EVAN DAVIES.

COVENTRY.

SIR.—I feel it my duty, on behalf of the society in Coventry, to express our thanks for the visit of Mr. Inwards. During the present year we have been making great efforts to raise the cause in this city—have had able and earnest advocates, who have set forth our principles in every possible way. But the visit of your talented agent has put new life into us. Every teetotaler who speaks of the lectures seems more confident, encouraged and devoted to the cause. It is very gratifying to hear teetotalism advocated in so decided and uncompromising a manner. Mr. Inwards neither apologises for introducing the subject, nor does the principle suffer for want of fearless advocacy or plainness of speech. He appeals to Scripture, and by accumulated evidence, carries his audience forward to his inevitable conclusions. His visit will be long remembered.

C. P. NEWCOMBE, *Sec.*

LEIGHTON.

DEAR SIR.—I have the pleasure of informing you that the inhabitants of this town and neighbourhood were favoured with a lecture from Mr. Whittaker, on Friday, the 3rd of November; the subject "Great Britain stranded in Drunken Bay," which gave great satisfaction. The chair was taken by our president, J. D. Bassett, Esq. On Friday 17th, we were favoured with a second lecture from Mr. W., subject, the "Three Towns;" the humorous manner in which Mr. W. introduced the different characters so riveted the attention of his audience, that the time fled too rapidly. The meeting was presided over by the Rev. J. Wilson, the clergyman of the parish.

D. TRIBUTE.

GREAT TORRINGTON, DEVON.

On Thursday, 2nd November, Mr. Williamson, agent of the National Temperance Society, delivered an interesting lecture in the Town-hall. The chair was taken by our respected President, Mr. Veysey, to whose liberality and exertions the society in this town owes its existence. Mr. W. appealed to the audience as to the facts he was about to deliver, and should expect from them the same unbiassed and just verdict as if they were a jury sworn by their country. He proceeded to describe the evils of intemperance, physically and morally, and appealed to scripture for support in his arguments. He denounced the drunkard's drink in good earnest. His general remarks upon the effects of total abstinence, shewed he had an intimate acquaintance with the subject. His remarks were plain, impressive and practical, and was listened to with deep attention. Good must have been effected.

HENRY SANFORD, *Secretary*.

PLYMOUTH.

SIR.—Having been for many years last past connected with the temperance cause in this town, and feeling as I most cordially do, a warm interest in everything connected with its prosperity, I beg to

forward the following brief report of a few meetings which we have recently held here on occasion of a visit from your agent, Mr. John Williamson.

Some four or five weeks since, on his first visit here, after a long absence, we held a meeting in our Guildhall, when the Rev. James Sherman of London, gave us the benefit of his personal attendance and advocacy.

Mr. Williamson then followed in a most masterly address. Since then we have held two more meetings, at which he has attended and spoken—the first on Monday week last, was attended by about 300 persons. Mr. Williamson spoke about an hour with very great interest and energy, and at the close of the meeting twenty-two signed the pledge. Last Monday we had the second meeting, when he again spoke and with equal success.

Wishing him and your Society increased success,
I am, dear Sir, your fellow-labourer,

N. HOOPFELL.

[A very lengthened communication has also been received from Mr. S. Pickard of Bideford, bearing similar testimony to the zeal and ability of the Agent of this Society.]

AMERICA.

Our cause has the active co-operation and support of many Governors of States, Judges of Courts, Senators and Representatives in Congress, Legislative Societies, Mayors of cities, Presidents of Colleges, Officers of the Army and Navy, calling for gratitude and trust.

The remark of his Excellency, Governor Briggs, of Massachusetts, when complimented for having come to Roxbury to attend a temperance meeting, that "he had not come down to do an act for the temperance movement, but that he had come up to give his testimony and influence for temperance, for it was an honour to any man, however high his station, to be engaged in this work," was no less creditable to that noble-minded magistrate than a just tribute to the cause.

Among American seamen on the ocean and inland seas, temperance has become an abiding law. Not a merchantman or a whaler now sails from our ports with the spirit-ration. Our national flag alone, floating over the whisky tub of a man-of-war, is disgraced, and blushes for its country.

Our churches and the sacred ministry have recently taken a new interest in our enterprise, and associations are formed for the better promotion of the cause on strict Christian principle, believing that "except the Lord build the house they labour in vain that build it." State Conventions, State and County anniversaries and local meetings have imparted a sound and healthy tone and given good impulse to the cause. Numerous leagues and orders of a popular character have risen and spread over the land; one, the Order of the SONS OF TEMPERANCE, now numbering over 160,000 members; another, the Order of RECHABITES, numbering over 14,000; others enlisting female influence, and arraying the children and youth over all our hills and valleys against the fatal destroyer.—*Abstract of the Annual Report of the American Temperance Union.*

RATHER FAR-FETCHED.—"Well, my boy, do you know what syntax (*sin-tax*) means?" said a schoolmaster to the child of a teetotaler. "Iss, sir; the dooty upon sperrits."

Doings of Strong Drink.

ATTEMPT TO HANG A CHILD.—Hunslet has nearly been the scene of a second tragedy this week. On Saturday night last, Joseph Phillips, who resides in Taylor's place, Hunslet Carr, and is by trade a potter, returned to his home rather the worse for liquor, and immediately went up stairs to bed. His wife had not retired to rest, but his child, an only one, was fast asleep. He took the child out of bed, tied a handkerchief round its neck, and suspended it to the railing of the bedstead. His wife, hearing an unusual noise up stairs, proceeded thither, when, to her astonishment, she found her infant nearly in the agonies of death, and her husband quietly looking on. She instantly took the child down, and alarmed her neighbours, but whilst she was doing this, the father, who is said to have a *penchant* that way, thought he would try hanging himself, and "tucked" himself up, but he took special care to rest his feet on the bed, and in this position he was found. The fellow is in custody.—*Leeds Intelligencer.*

DESPERATE AFFRAY.—Monday night a surgeon named Addison, was in company with Mr. Thomas Hartnoll, a painter, drinking at a public-house in Southampton. They left about two o'clock on Tuesday morning, quarrelling with each other. When they arrived at the Houndwell, a large open space in the centre of the town, Addison took a pistol from his pocket, and shot Hartnoll in the groin. Addison was immediately apprehended. Hartnoll, after walking a few paces, fell, and was conveyed to the infirmary, where he now lies dangerously ill, and is not expected to recover.—*Bristol Mercury.*

THE EFFECTS OF HAVING A DISSIPATED WIFE.—"We regret to learn that three other cases of Asiatic cholera have occurred in different parts of the city, (Glasgow,) all of which have proved fatal. The first occurred on the forenoon of the Sabbath, at Burnbank, a tenement on the Great Western Road, the patient being a jobbing gardener of the name of John Gordon. It is stated that the man has [had] the misfortune to have a very dissipated wife, who, during the past week, allowed her husband to go without his regular meals, and to this circumstance is attributed the origin of the disease."—*Globe, November 17th, 1848.*

BRISTOL POLICE REPORTS.—October 30th.—Eliza Douglas, an old Scotch woman, was charged with wilfully breaking the windows of Mr. Betts. The prisoner, it appears, was drunk, and broke the window with a large stick, without any provocation. The damage was seven shillings. The magistrate asked what made her break the window. The prisoner, in a strong Scotch accent, "Eh, sirs, a cannie Scotchman gave me two tumblers o' toddy, an' I was only a talking to mysel'; I did na know what I was doin wi' mysel.'" Mr. Sanders inquired whether she had any money to pay for the window. The prisoner; "Eh, nae I hae nae money; I dinna know what I have doon wi' aught-and-saxpence I had. She was sent to Bridewell for ten days.

Ann Sims was charged with being drunk and disorderly, and assaulting P. C. 192. The offence was proved, and she was fined 5s., or seven days imprisonment in default. The prisoner said she would go to prison like a brick, for it was impossible to pay the money with a family of eight children.

Captain Swiney, 63rd regiment, committed suicide at his apartments in the Strand, on Saturday morning, by "falling on his sword." Through reckless intoxication he had brought on delirium tremens.

THE CHOLERA.—Among other instructions given by the Board of Health, in the third number of its official circular, we have the following wholesome advice:—"Fifth Instruction.—On the bane of SPIRITS, CORN-BRANDY, WINE, &c. It is a very common notion among sailors and other people, that brandy, whisky, rum, wine, and the like, are good, as protection against the cholera. This is a total and fatal mistake: in every county and town where the cholera has broken out, drunkards, and those who drink freely, have been the first and greatest sufferers from the disease; temperate men usually escape, drunkards usually die. It is, therefore, earnestly hoped and requested, that captains will warn their crews against all excess in drinking, more especially warn them from taking corn-brandy or gin, which often acts as a poison."—*Morning Chronicle, November 29th.*

HOW TO CIRCULATE THE CHRONICLE.

(Extract from an *Old Lady's Letter to her Nephew.*)

MY DEAR THOMAS,—I have received several temperance papers, for which I return you my most sincere and affectionate thanks. I cannot say how many papers I have received, not having them at home; but this I can say, both myself and friends read them with great pleasure. I must tell you how I proceed with them; I read them first of course, as the least thing I could do for your kindness, and need not say with what kind of feelings I peruse them! Then they are read by my neighbours, then they travel towards Leigh and West Leigh, and Mr. L. and Mr. S. are much pleased with them, and then I finish up with George Oakile who says, "Now have you read them enough, for you know when I once put my hand upon them you never need expect to see them again," and indeed he keeps his word, *I never do*, though I don't despair of hearing of them again, as he makes a most enormous noise about them. [We trust our subscribers will go and do likewise.] Your affectionate Aunt,

MARY IRLAM.

The writer of the foregoing is upwards of 70 years of age, and has been a practical teetotaler all her life.

Advertisements.

**TEMPERANCE
PROVIDENT INSTITUTION,
AND
GENERAL LIFE ASSURANCE SOCIETY,
39, MOORGATE STREET, LONDON.**

MORE THAN THREE THOUSAND POLICIES have now been issued, and the claims on account of death, have been only 11 in the current year.

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LOWER PREMIUMS than in most Mutual Offices; thus securing an *immediate Bonus* of 10 to 35 per cent.

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The benefits assured can be secured to survivors FREE OF DUTY, by simply registering the names in the Books of the Society.

Persons abstaining from alcoholic beverages, are assured in a *distinct* section, free from any possible losses through intemperance.

As the *first division* of PROFITS is intended to be made at the close of 1850, early application for admission is recommended.

THEODORE COMPTON, *Secretary.*

To Youths' Temperance Committees, and Sunday-School Teachers.

On the 1st of January, 1849, will be Published, under the superintendence of the Committee of the British Association for the Promotion of Temperance, No. 1, Volume II. of the Monthly Periodical entitled

THE SUNDAY-SCHOOL AND YOUTHS' TEMPERANCE JOURNAL:

Price One Halfpenny per No., or 4s. per 100,

PAID IN ADVANCE.

THIS periodical is issued from the Isle of Man, from which it can be sent *free by post* to all parts of the United Kingdom. It will be printed on better paper than that hitherto used, with a clear type, and will contain 16 pages, the size of the 'Christian Penny Magazine,' conducted by Dr. Campbell. The outside leaves will form a cover, and will be used for notices and advertisements connected with juvenile movements, leaving 12 pages to be devoted to useful and instructive matter, adapted to Sunday scholars and young teetotalers generally.

The editorial department is under the care of a literary gentleman of influence and long standing in the temperance world, and also of extensive experience in education; and the friends of the rising race are assured that no efforts will be spared to render this little messenger of truth acceptable and instructive to those for whom it is specially designed.

The hope of the Temperance Reformation is now, in a great measure, centred in the young; and the encouraging success which has attended the formation of 'Bands of Hope' and other similar organizations for training youth in the path of sobriety, renders it important that the good work, thus auspiciously begun, should be strengthened and consolidated by every available means. In furtherance of this object the *Youths' Temperance Journal* was begun, and with this aim it will be continued; and the friends of the cause have only to give their earnest co-operation, in order to produce a harvest of good both abundant and lasting.

This Journal, during the present year, has attained a very extensive circulation; but as there is a large field of operation almost wholly unoccupied by any work of a similar character, the Committee are convinced that with little effort its sale may be greatly extended.

Sunday-school superintendents and teachers are urged to make arrangements for supplying a copy to every scholar in their respective schools, and Youths' Temperance Committees should promote its circulation at all their meetings.

The following will be the Scale of Prices for 1849, always required to be paid in advance:—

1 copy per month,	3d.	—per year,	6d.
6 copies do.	3d.	do.	3s.
12 do. do.	6d.	do.	6s.
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The usual allowance made to the trade; and Temperance Committees, Sunday-school Superintendents, and others, taking 50 copies and upwards, will be allowed a discount of 12½ per cent.

CHARGE FOR ADVERTISEMENTS.

Five lines across the entire page, 3s. 6d.; and 4d. for each additional line.

All orders for the ensuing year, accompanied by a post-office order or postage stamps, must be sent to Mr. John Cunliffe, Temperance Hall, Bolton, not later than the 15th of December.

Agents and others are requested to prepare for next year's orders.

To those who desire to raise the social and moral condition of Great Britain.

THE

MODEL PARISH DIETETIC COCOA,

Manufactured by Messrs. Cadbury Brothers, Birmingham, and sold *wholesale* by Messrs. Wertheim and Macintosh, publishers, Paternoster-row, London; and may be had through order of Booksellers, Druggists, Grocers, and respectable tradesmen, throughout the kingdom.

First quality, 1s. 6d. per lb.; second, 1s., in half lb. packets, 6d.

The profits of this article are devoted to the Model Parish and its schools.

Benevolent families and the friends of the Temperance

cause are therefore earnestly entreated to get the tradesmen in their respective neighbourhoods, to keep this superior Cocoa.

If any difficulty occur in obtaining the Model Parish Cocoa in any place, two or three families can join and have a box of 14lb. or 20lbs., direct from Messrs. Cadbury, Birmingham, who *promptly* execute all orders, and pay the carriage.

The trade are informed that Messrs. Cadbury make the usual allowance, as well as pay the carriage, but as the manufacturing profits go to the establishment of the Modern Parish, and its schools, or Post Office remittance payable to Messrs. Cadbury, Birmingham, must accompany each order.

Agents wanted for all parts of the Kingdom.

In a few months, upwards of 7,000lbs. of this delicious article have been sold.

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WORKING MEN'S ESSAYS ON THE SABBATH.

A very extraordinary and interesting meeting was just taken place in Exeter Hall, at which were awarded prizes to the several successful competitors "for the best Essays (written by working-men) on the temporal advantages of the Sabbath." In the report read by Daniel E. Oakey, Esq., one of the adjudicators, it is observed:—

"The moral sentiments which find expression in the Essays are, in almost every case, of a high order, as they are of scriptural authority. The numerous advantages of the Sabbath in the promotion of private and public virtue, are prominently exhibited. Many crimes are traced to the violation of the Sabbath, as their common and prolific source. The prevalence of intemperance and carnal infidelity, especially among the youth of this country, are distinctly shown to issue largely from this cause. Characters and scenes of deep interest are often described with great effect, all giving evidence of the high moral sentiments with which the writers of the Sabbath Essays are imbued.

Now while we can rejoice, yea, and do rejoice, at indications of the growth of intellect and the religious principle among the working-classes is visible; while we are firm believers in the great advantages of the Sabbath as a day of rest, regarded even as restorative of the bodily powers of man; we cannot but observe how both the reports and the speeches err in ascribing the prevalence of intemperance (though to be sure the subject was at little alluded to) rather to the desecration of the Sabbath, than the desecration of the Sabbath to the wide-spread evils of intemperance. If any proofs were needed of the position we have thus

ventured to transpose, the history of almost every Sabbath-breaker in the country would furnish the required demonstration. Our Prison Reports—our Police Records—and even our Church Registers bear testimony to the fact, how that many had ceased to remember the Sabbath-day to keep it holy, having first forgotten "to be vigilant," "to be sober"—having set at nought the divine admonition of the Redeemer to his disciples, "Take heed lest your hearts be overcharged with surfeiting and drunkenness, and that they come upon you unawares."

At the meeting subsequently held at the Freemasons' Tavern, evidence of this nature was offered in homely and forcible language by more than one competitor, showing how drink had led to the violation of the Sabbath, and the abandonment of drink was the prelude to a "newness of life." What said Mr. Fisher, a labourer of Wisbeach?—

"I have often been before the public, especially in connexion with the temperance movement. I am sorry to say it was a long time before I regarded the Sabbath; yet I believed that those who kept the Lord's day, and did their duty, were more happy than I was. I spent sixteen or twenty years of the most useful part of my life in seeking pleasure where none was to be found, and I had the character of being a miserable, wretched drunkard. But it pleased God to give me eyes to see the danger I was in, and I was persuaded by kind friends to give my hand to the temperance cause. If you, dear sir, were in Wisbeach, I could show you the spot where I first made up my mind to give my heart to God, and said, 'If I cannot live without this drink, I will die without it.' Soon after I had made this resolve, the hand of affliction was laid upon me, and I was led to see what I really

was: for I expected to be called into the presence of an angry God. At this time I was forty years of age. I poured out my soul in prayer to God, and gained some amount of happiness. I have made every endeavour to educate myself. I have spent a good deal of my time in Sabbath-schools, and I have been blessed with the care of about a hundred souls as superintendent of a Sabbath-school.—(Cheers.)

"We regard this movement," says the *Standard of Freedom*, in a very pointed article on this subject, "with especial interest, and have, in consequence, ventured to express our views of its merits; and if the opinions of temperance reformers are of any weight with the gentlemen who are its anxious promoters, we would say to them that, if they wish to succeed fully and completely, they must admit us as their auxiliaries. They must do so warmly and unhesitatingly, or they may depend upon it that the cause which they have so much at heart will suffer. The drinking-usages of England are the implacable enemies of the Sabbath. These usages—and their name is legion—are so entwined around all the events, habits, and courtesies of life, as to render an escape from their bewitching snares almost a matter of impossibility. All classes are ever haunted by them. Like the body of death, they impose their crushing, deadly weight on all living energy, and consume much time and money. But as the working man's time is limited, the day of rest is too often devoted to the gratification of the artificial and pernicious appetite which has been created by strong drink. He repairs to the beer-shop on Saturday night. The hard-earned wages of the week are squandered, the man returns to his home a brute, or stays in his den of infamy until he becomes like an infuriated demon, and when on Monday he returns to his daily toil, he does so with an enervated frame, hardened sensibilities, and a seared conscience.

The friends of the Sabbath movement will agree with us, that one day out of seven is indispensable for the moral education of the labouring-classes. Without it, order, morality, and religion would soon be banished from the land. Not only would the Sabbath be spent in drinking, but the effects of the Saturday evening debauch would quite incapacitate the mind for any religious exercises on the coming day. And even if the working man in that state of depravity might desire to attend church or chapel, his wardrobe and the domestic misery created by his drunken habits would present almost insuperable obstacles in his way. The day of rest would thus soon become the festival of sensuality and disorder, and the next step would be its sacrifice to the grasp of commercial cupidity, whereby its beneficent, social, political, and moral influences would be entirely lost. To such a lamentable state the drinking-usages of England are rapidly leading us. Hopeful and promising as are the symptoms of a healthful tone of morals among our labouring population, we must not close our eyes against the solemn evidence which is afforded, day after day, that social drinking is the curse of Britain, and that thousands of the sons of labour are annually sacrificed on the altar of lust. We regretted to find that scarcely an allusion was made, in the excellent speeches delivered, to the drinking-usages of society. Sir Edward North Buxton and Lord Ashley advocated legislative interference in order to put down Sunday-trading. Sunday-drinking is far more baneful in its demoralizing effects than any traffic that can be carried on. It is in the power of the working-classes and their friends to put this down without the assist-

ance of Parliament. They may become their own lawgivers, and thus effectually settle the question. Let total abstinence become universal, and sobriety, self-respect, self-reliance, morality, and religion, will find a home among the labouring-classes of Britain as long as the world endures.

It needs only to be added, that the low districts of London, which typify also the low districts of the large provincial towns, and even the less populated rural districts, abound with so many evidences of the unholy alliance of strong drink and the desecration of the Sabbath, that blind indeed are those advocates for a devout observance of the Lord's-day, who seek not first the extirpation of the arch-enemy of God and man—this great antagonist of social order and religion. Assuredly this must first be done before they that sit in darkness can reasonably be expected to see the glorious light of the gospel, or the song of David, "How amiable are thy tabernacles, O Lord of Hosts! become the National Anthem of a regenerate people.

MOTHERS—THEIR PHYSICAL, MORAL AND MENTAL RESPONSIBILITY.

Every sensible, conscientious mother desires that her child should possess a sound mind in a sound body. She knows that temper and disposition are greatly influenced by the physical constitution, and that in all cases where there is no hereditary disease and no organic defect, a careful judicious system of training is the means appointed by Infinite Wisdom to promote health, vigour, cheerfulness of disposition, and vigour of mind. The wise mother, therefore, is in the first place careful of her own health for the sake of her offspring, and prepares for a right performance of her maternal duties by due attention to her own physical system. All articles of diet that disorder the stomach, affect her appetite, or agitate her nerves should be carefully excluded. Yet how strange is to observe, that many expectant or nursing mothers, most anxious about their food, careful not to go into heated rooms, or to fatigue themselves with exciting amusements, will from the tyranny of pernicious customs, daily take fluids that inflame the blood, and debilitate the system, (simply because use has made these fluids agreeable to the palate,) and take them moreover without any inquiry into their nature or effects. Surely common sense, without entering into scientific details, ought to convince every mother that drinks, however small in quantity, which flush the cheeks, quicken the pulse, heat the blood, and exhaust the frame, cannot be taken with impunity. A very little candid observation will soon convince any one, that such are the effects even of moderate drinking on the excitable frame of woman.

Scientific opinion has been given in abundance on this subject.

Dr. Grindrod says, "The peculiar temperament of females, in many respects, renders them more susceptible of the influence of stimulants. The conduct of the mother undoubtedly influences the health of her offspring. The child inherits, to a remarkable extent, the physical temperament in particular of its maternal parent. On the conduct of mothers, therefore, depends, to a great degree, the vigour and health of the rising generation."

Dr. A. Combe, in his work on "Physical

Moral Management of Infancy," says, referring to nursing mothers, "The best supply of healthy milk is to be derived, not from a concentrated and highly nutritious diet, but rather from one consisting of a due proportion of mild vegetable, farinaceous, and liquid food, with a moderate allowance of meat, without either wine or porter."

Dr. Macnisch observes: "Women who act as nurses, are strongly addicted to the practice of drinking porter and ale, for the purpose of augmenting their milk. This very common practice cannot be sufficiently deprecated. It is often pernicious to both parties, and may lay the foundation of a multitude of diseases in the infant. The milk, which ought to be bland and unirritating, acquires certain heating qualities, and becomes deteriorated to a degree of which those unaccustomed to investigate such matters, have little conception."

To these testimonies, multitudes might be added. The difficulty in this case, is not selection, but condensation. Ten years' practical experience of the total abstinence principle, with a tolerably ample opportunity of observation, gives the writer of these remarks some authority to speak of the children reared on this system. Every teetotal society in Britain of any extent, can furnish a nursing mother to testify, that during the time of performing the tenderest maternal office to her infant, she abstained not only without injury, but with advantage to herself and offspring. This testimony is so common, that the writer has heard it in various parts of England, and usually with the addition, that the children nursed on the temperance plan were better tempered, more cheerful and lively, than the others who had been differently reared. Dismissing prejudice, is it not rational, that a child should thrive better, and be happier, whose diet from its mother is not liable to all the heated changes which irritating stimulants must create? How desirous are all considerate mothers to prevent, during the time of nursing, all irritation, to avoid if possible all frights or agitations, knowing that a very little disturbance of the system will affect their infant charge; and yet mothers careful in all these matters will, with uninquiring acquiescence, take intoxicating drinks that must inevitably disturb the whole system, and go unchanged into the milk to heat the susceptible blood and irritate the delicate brain of the babe she nourishes.

Has it never occurred to those mothers who think nursing cannot be performed without the assistance of alcoholic stimulants, that myriads of the human race in ages past have been reared on what are now called temperance principles? Instead of this being a new plan, it is an old one; a return to those laws of physical training, adhered to when the world was free from many of the deadly maladies that now afflict its inhabitants.

Wherever our travellers have discovered savage tribes, they have usually been astonished at the good and uniform health enjoyed by the people they beheld. This was the case with the aboriginal inhabitants of North and South America; the New Zealander, and all the people inhabiting the islands of the South Seas. The mere physical system was far superior to that of more refined nations. Of course, this was attributable to their living more in accordance with the laws favourable to health. The women of these tribes performed the tender maternal office of their nature, and their offspring, unvitiated and unstimulated by alcohol, were vigorous and healthy.

One would suppose nursing, with us, was a disease rather than a natural function of the system, to

judge by all the artificial arrangements which some mothers think it necessary to make for its performance. Among the millions who worship the false prophet of Mecca, no stimulants as beverages can be used by the nursing mother, for wine is strictly forbidden by their law, and they have no drink analogous to our malt liquors. Indeed, no country in the world has such a costly array of drinks for general consumption, and yet in all countries the female constitution has to afford the same supply to infancy.

Important as the question of health is, there are other considerations of equal, if not superior moment, that claim a mother's attention. The early tastes of infancy become the habits of riper years; "Man," says Paley, "is a bundle of habits," and in the first seven years of life the impressions made are indelible. What a reflection, that the babe nursed with fondest solicitude, the present delight, the future hope of its tender mother, may become that fearful thing—a drunkard! Every mother looking on her innocent babe, that heard such a whisper sounded in her ear, would thrill with mingled horror and indignation, and as she clasped her babe to her bosom, would exclaim, "*Never!* it is too dreadful a supposition." Alas! every reeling, blaspheming drunkard that defiles God's earth, and pollutes the air of heaven, was once as innocent as the sweetest babe this day reposing on its mother's bosom. And if we could have the real history of all the incidents that led to the fatal consummation of the drunkard's vice, we should find in most cases, that a habit of love for strong drinks was implanted in childhood; and that by considering them a treat, a reward, an indulgence, the baneful seed was first sown; which, though long torpid, germinated ultimately, and produced the foul fruit of intemperance. It is of little use that a mother says, "I was always abstemious; I drank only in excessive moderation;" a habit acquires respectability in proportion to the excellence of those who practise it: and a mother's habits will have, to her child, all the pleasing sanction of her authority and her virtue. How can the child think that habit wrong in itself, or dangerous in its consequences, which he sees a beloved mother practise? He grows up connecting ideas of hospitality, courtesy, and happiness, with strong drink; and the cases are by no means rare, where these early predilections in favour of their use degenerate in after life into odious intemperance.

Thus, as a question of paramount importance to the moral welfare of her child, a mother should be careful to check the *beginnings* of evil in reference to intemperance. She should not sanction by her practice any habit likely to be dangerous to her child. Her offspring comes to her, with tastes unvitiated, an appetite undepraved. If strong drink is never presented to it, it will never desire it; nay, its repugnance is so strong, that considerable pains are necessary to induce the child to overcome its natural dislike to stimulants. Nature makes the child a teetotaler, why not leave it so?—*Woman and the Temperance Reformation, by Mrs. Clara Lucas Balfour.*

DR. CAMPBELL ON CHOLERA.

It does not come within our object to discuss the propriety of medical men presenting alcoholic drink as a cure for this disease. We are aware that it has been very much in favour with most medical men, and that while they unanimously condemn its use as a most likely agent in the production of cholera, they approve of its applications as a

remedy for the disease. That the faculty has even misgivings regarding its use as a medicine is evident, and we subjoin one proof of it. Dr. Andrew Buchanan, Professor of the Institutes of Medicine, Glasgow University, has just issued a work, entitled *Observations on Malignant Cholera*, from which we make the following extract:—

“Stimulants have appeared to me to tend only to inflame the stomach, and to be of no use in exciting the heart to a salutary action. They should never be used in larger quantities than to act as cordials to an irritable stomach. Employed on the principle on which they are used in typhus, they are worse than useless. The injection of spirits and other stimulant liquids into the bowels, is still more highly pernicious, causing inflammation and ulceration of the colon and rectum, as was repeatedly ascertained by dissection.”

We submit these facts and testimonies to the dispassionate consideration of every honest-hearted man. That there exists a most intimate connexion between drinking and cholera cannot be doubted. And the man who shuts his eyes to the facts we have stated, is shutting out the light, and courting his own destruction. Appetite or prejudice may be whispering excuses in your ear, but this, we tell you, is not the time to hear them; you must dismiss from your councils those enemies of your welfare, and prefer truth and reason as your guides.

Doubtless these pages will be read by many who profess the Christian name, and who add to that profession the practice of moderate drinking. We have most respectfully to assure such persons, that their practices are at utter variance with their professions. Better never to have known the facts of the case, than knowing them to despise and reject them: there can be no suffering so little entitled to sympathy, as that which results from a wilful disobedience of the laws of our nature, and especially when that disobedience is aggravated by the cloak of Christian profession.

You call your body a temple consecrated to the living and true God, and yet to satisfy your lust for false excitement, or in obedience to a depraved custom, you pour down your throat an inveterate poison; thus defiling that temple, endangering its safety by admitting within its precincts one of its most malignant enemies. Your example, if imitated, must certainly be followed by the most fatal results. If you should escape the fatal malady which these drinks are so well-fitted to engender, it may not be so with others who have followed your drinking example; and a day of reckoning may proclaim to your shame, that you have been instrumental in casting upon this cold world disconsolate widows and helpless orphans.

We have no hesitation in asserting, that the drinking-system, old as it is, stands before the world without one redeeming feature in its character; and now that it appears before you the prolific parent of disease, you must either renounce it as the work of the devil, or openly embrace his service; for, be assured, Christianity will have nothing that does not belong to it.—*Christian's Penny Magazine*, January, 1849.

CANTEENS.

The subject of the following article, as it appeared in the *Morning Herald* of the 6th ultimo, was evidently written, firstly, to show that the partial suppression of the canteen system has effected but little good; and secondly, to furnish the readers of that paper with a political moral. As

to the latter, we pronounce no opinion, but we take leave to say there is so much point in the article itself, that we presume not to withhold it from our readers.

We doubt whether there are many military men in the country who have felt any surprise, whatever regret they may have experienced, at the statements which have from time to time appeared in the public journals, to the effect that the new canteen system has not been particularly successful. Whilst acknowledging the good intentions of the reform, we were always sceptical of its beneficial results. Nothing, at the first blush, could appear more undeniably recommendable in itself than a regulation prohibiting the sale of ardent spirits in those licensed military taverns which are called canteens. To the old canteen system many objections were to be urged of a very potent and intelligible character. Its evils were all in front. They who ran might read. The military authorities were themselves selling ardent spirits to the too-easily tempted soldier. The dram-shop was contiguous to the barrack. Dram-drinking, by the official sanction of the old canteen system, was rendered legal and respectable—it was “made easy” by authority. The canteen was a standing temptation under the very barrack windows. Everybody could see that there was something wrong about that. It was the Horse Guards fishing for drunkards—establishing schools of intoxication; and it was not difficult to find the weak points of a system which carried a record of its deficiencies on the very forehead. The principle of the change was excellent; for the change was one that involved the direct removal of an admitted evil. But men of experience could plainly perceive other and greater evils in the back-ground. They did not deny that the experiment was worth trying, but they distinctly foresaw its failure. They saw that not one dram less would be drunk by any regiment in the service. They saw that the propensity would exist all the same, and that the effect would be, not to diminish dram-drinking in the army, but to force the soldier back upon more obscure sources of evil, and compel him to draw the *suave sœculus* from a more impure font. It was predicted that drams would be drunk under the new system as under the old; the only difference being, that under the former the checks would be less, and that, removed beyond the reach of official inspection and control, the vendors of ardent spirits beyond the boundaries of barracks would sell a more deleterious compound to the soldier, at a higher price. And so it has turned out. Little or no good has come of the change. There are not more virgin pages in the character-book than before. The guard report does not contain the names of fewer prisoners. The hospital returns are not more encouraging. Neither the military nor the medical authorities of a regiment can bear witness to any striking improvement in the moral or the physical condition of the soldier. There is not less dram-drinking than before, and therefore there is not less crime and less disease. The experiment, we say, was worth trying, but it has not succeeded.

It is easy to determine how this has happened. It is not by such outside material changes that dram-drinking is to be rooted out of the army. The change, to be effective, must be a moral change. It little matters whether spirits are sold within or without barrack boundaries; under military authority, or under civil authority; or, as often happens, under no authority at all. It is not a question affected by such local and personal con-

siderations. The soldier longing for a dram will get it whether the canteen serjeant will furnish it to him or not. He may go a little farther for it, he may pay a little more for it, and get a much viler drug for his money. But he will get it, and in larger quantities too than would be served out at the canteen. What we ought to endeavour to effect is, not the removal of the site of the dram-shop, but the removal of the inducements to resort to it. The dram is the soldier's solace. He takes to drinking because he is miserable—because he is surrounded by drear discomfort—because he has not the shadow of a home. Make the soldier more comfortable in barracks, and he will go less to the dram-shop, and, therefore, less to the hospital and the guard-room. It is an old truth, often repeated, and often again to be repeated; for acknowledged as it is in words, it has yet found but little practical acknowledgment. We are still trying the effects of all sorts of restraints but the right ones. The change must come from within. We can introduce into the army no material checks which will restrain the soldier from destroying himself, body and soul, by strong drink. But it would not be so difficult to diminish the temptations of the bottle,—the brightness of the present allurements. Now, the dram has it all to itself. There is no rival near the throne of that potent monarch. There are no home comforts—no pleasant rational amusements for the soldier—to keep him, in cheerfulness and self-content, from flying to the aid of those noxious spirituous stimulants, which lift him for a time above his cares, to plunge him again more fearfully into the abyss. What has yet been done to afford the soldier innocent recreation within barrack bounds, has as yet been done on so small a scale as in no wise to have affected the general character of the army. It would not be easy to calculate the sum which dram-drinking in the army costs the country; but every one who has any military experience knows at how large a figure it may be written down without fear of exaggeration. If we would render our army a cheap, we must study to render it a moral one.

FINANCIAL REFORM.

Our distinguished friend, James Silk Buckingham, Esq., has published a long letter to Richard Cobden, Esq., M.P., on his proposed National Budget. As was to be expected, Mr. Buckingham has devoted a considerable portion of his letter to the consideration of temperance as a part of financial reform. After discussing other topics, he thus proceeds:—

Let the people everywhere advocate and practise the greatest of all reforms, whether considered nationally or individually—the abolition of the use of all intoxicating drinks. If any evil is to be judged of by the amount of expenditure it occasions, its waste of the national wealth, the entire absence of any corresponding benefit, and the creation of an immense mass of disease, poverty, and crime, this national evil of indulging in the use of intoxicating drinks is the greatest that has ever afflicted the country, and therefore calls the loudest for immediate and extensive remedy. And as it is strictly within the limits of "National Financial Reform," I make no apology for closing my letter with a brief allusion to it, as it would take a long epistle to dwell upon all its evils in detail.

The amount of our useless and unnecessary expenditure in this unwholesome and pernicious

indulgence, is greater, by six-fold, than all the £10,000,000 which you propose to cut off from the cost of our armaments—for this exceeds £50,000,000 per annum. Here, then, is an available fund, out of which the whole of the national debt might be paid off in less than sixteen years! and thus the whole of its interest of £28,000,000, which hangs like a mill-stone round the neck of the nation, and furnishes the perpetual stumbling-block to all extensive plans of financial reform, might be swept away at once and for ever!

This, indeed, would be a reform worthy of a great nation to effect, and do it far more honour than any other that could be named: because, like the national sacrifice made for the abolition of slavery, it would prove, but in a much greater degree than that, the virtue, resolution, and courage of the people to achieve a victory over themselves, by conquering and subduing one of the strongest and most injurious of their propensities. For this reform we should need no consent of Parliament—no concession of any Chancellor of the Exchequer—no reciprocal disarmament of other nations—no costly public agitation—nothing but a firm resolution to make a trifling sacrifice of our own personal appetites for the good of our country, and the relief of the houseless, naked, and starving portion of our fellow-countrymen. This reform is wholly within our own hands, and we have only to pass the following resolution, each in his household, and faithfully to act on it, to make the victory secure—namely, "That from this day we resolve to abstain from the use of wine, spirits, beer, and every other intoxicating drink, and appropriate the weekly or monthly amount heretofore expended by us in these drinks, to a fund for the redemption of the National Debt, till it is completely liquidated and abolished."

If the Queen of England would set the example, by having all intoxicating drinks removed from the royal palaces, as the young heroine, Miss Arnold, recently requested that all the ardent spirits on board the *Rainbow* steamer, on her voyage to Aden, should be cast into the sea; and if the officers of the royal household would comply with their royal mistress's desire, as readily and cheerfully as the gallant and hardy seamen did with that of the young daughter of their deceased commander, the nation at large could hardly fail to be influenced by such a truly noble example of self-denial for the good of others, and it would crown the already illustrious name of Victoria with immortal honour, as the sovereign whose example had led, in a single reign, to the payment of all the debts contracted by all the kings who had preceded her, and thus relieved her subjects from the enormous burthen of £800,000,000 sterling, or an annual tax of £28,000,000 per annum—with which her predecessors had loaded them, by their extravagance and disregard of public economy.

If the abolition of the National Debt be thought too remote a contingency (though less than sixteen years would be a short time for such a great achievement) to justify the sacrifice of personal enjoyment required—though in reality the sacrifice is very slight, as all who have tried the experiment find themselves better in health, without those stimulating drinks than with them, and are consequently more happy—there is another important purpose to which the saving of the immense sum squandered in useless drinks might be applied—might be immediately and most advantageously applied.

One of the great evils under which this country, like every other in Europe, is suffering, is the vast

number of persons who, having no employment by which they can earn their bread, became paupers, beggars, or thieves, by necessity; while thousands of even those who can obtain work are so scantily paid, that they have not the means of procuring sufficient food, raiment, or fuel, while their children are reared up in rags, filth, and ignorance.

Think for a moment, what a happy revolution it would be for all this large suffering class, abounding in every town and parish, and increasing every year, if the £50,000,000. per annum, thus wasted and lost, could be saved, or diverted from its present pernicious application into the giving employment, in productive agricultural labour, draining and cultivating all the bogs and wastes of Ireland, Scotland, and England, increasing the supplies of food and clothing for all—building healthy and comfortable cottages for the labourers—establishing schools for gratuitous education of the poor—asylums for the aged and infirm—and employing every individual able and willing to earn his bread by labour throughout the country. Think of such a blessed and bloodless victory as this, and I am sure you will be disposed to hasten it with all your power.

Or if this should be insufficient to absorb the whole of our unemployed population at home, what a magnificent fund might be formed out of these savings from intoxicating drinks, to defray the expense of emigration for the young and healthy persons of both sexes, who are most anxious to seek a new home in our fertile colonies, but have no means, either to pay the cost of their voyage, or to furnish themselves with the necessary materials for pursuing their avocations when they arrive there; in consequence of which, we see the melancholy and contradictory spectacle, of millions of acres of the most fertile land lying idle for want of cultivators in our colonies, and millions of hands lying idle at home for want of occupation, wanting only the money requisite to bring both into contact; the government declaring itself to be too poor to furnish the funds, and the community, who possess more than sufficient for the purpose, squandering £50,000,000. sterling a-year in useless and pernicious drinks—a sum that would amply provide transport, land, and sufficient capital to commence its tillage, for a million of unemployed persons as emigrants every year.

Here then is a "Financial Reform" in every man's power, and the benefit of which would be a hundredfold greater, in its collateral consequences, than any other reform that could be thought of. No new charter of liberty, whether of five points or of ten—no improved constitution of government yet proposed, not even the abolition of war, fearful as is that scourge—nor all the other reforms, of colonial emancipation, improved prison discipline, voluntary education, universal suffrage, vote by ballot, or all the political changes advocated from time to time by every party, would effect any thing like the benefit, in so short a time, as would the simultaneous and voluntary relinquishment of a practice more productive of wasteful expenditure, of generated diseases, of poverty, want, crime, and misery, than all other causes put together.

Does any one pretend to disbelieve this? Let him consult the evidence given before the Parliamentary Committee appointed to inquire into the subject, and its Report laid before the House of Commons in 1834, or let him ask the judges of the land, the guardians of the poor, the keepers of prisons and lunatic asylums, the magistrates of police, the teachers of religion, or any other class who have extensive experience in the habits of the population, and they will all confirm the fact, that

besides the wasteful expenditure of £50,000,000. per annum in drinks which medical science, and the experience of millions, have proved to be wholly unnecessary for either health or strength, more than half the misery of the working-people, of the embarrassments and bankruptcies of the middle-classes, and of the vicious propensities and crimes of all ranks, arise from the use of stimulating and intoxicating drinks. But in addition to the wasteful expenditure of £50,000,000., in their cost, the use of these drinks occasions a loss of time, and of the wealth which this time industriously employed would produce, as well as a destruction of life and property beyond all calculation, besides being the most prolific source of the poor rates, the police rates, the costs of our hospitals, lunatic asylums, jails, hulks, and penal colonies; since it is the use of these drinks which engenders the recklessness, indolence, theft, prostitution, and crime, which fill all these establishments, and require such enormous expense for their maintenance, making the whole cost to the nation exceed £100,000,000 at the very least, and leaving all other branches of financial extravagance and waste quite in the shade!

If it be said, that those who make only a moderate use of these intoxicating drinks, do not contribute to the evils thus described, they deceive themselves; because, besides contributing, in whatever proportion their consumption may be, to the wasteful expenditure, and to the sinful conversion of wholesome fruit, nutritious grain, sugar, and other valuable substances of food, into pernicious drinks, and thus lessening the quantity of sustenance available for the nourishment of the poor; their example, in making even a moderate use of these drinks, encourages and excuses their less intelligent countrymen, as they constantly refer to such examples for the justification of their own practice.

There may, possibly, be some, let us hope they are but few, who may say, "Why should I be called upon to make a sacrifice of my personal comforts and enjoyments, because others are unable to restrain themselves within the bounds of moderation?" The answer to such persons will be very brief, namely, "That the whole theory of the Christian religion is based on the principle of our so loving one another, as to be ready to make any sacrifice of our superfluities that may be required to supply our fellow-creature's necessities. This, too, is the basis of all philanthropy, benevolence, and patriotism. No man can truly be said to be a Christian, whose bowels of compassion do not yearn towards a suffering fellow-being. No man can have the least claim to the title of benevolent, who is not willing to deprive himself of some enjoyment, if by so doing he can add to the happiness of others. And as for patriotism, how can any man pretend to that virtue, who does not love his countrymen as well as his country, or who can see his fellow-townsmen perish from hunger and nakedness, or live a life of drunkenness and misery, without stretching forth a hand to save him? Whether as Christians, philanthropists, or patriots, therefore, our duty is clear, if we claim to be either, and would support it by our conduct; if not, it is mere hypocrisy to pretend to these titles, and we should therefore either practise this Christian virtue, of making some sacrifice for the good of others, or relinquish all claim to the honour and credit of the Christian name.

Since, then, the entire abolition of the use of these drinks would save £50,000,000. a year in money uselessly spent, and at least £50,000,000. a-year more, in time saved, and property rescued from destruction, as well as in the saving of the expenses of maintaining the paupers and criminals

degraded by their use, making in the whole £100,000,000 a-year, or ten times the amount you propose to cut off from the national expenditure, I am sure you cannot fail to see, that the language you have applied to the "Liverpool Financial Reform Association," on the abolition of the malt-tax, would apply with tenfold force to this self-imposed branch of useless and pernicious drinks; namely, that as by this expenditure "the supply of bread-corn is considerably decreased," (there being upwards of 8,000,000 of quarters of grain annually destroyed as food, by distillation and brewing, to say nothing of rice, sugar, and other grains in our colonies,) "and the comforts of the people, and the wealth of the country, greatly impaired, your National Budget would be wholly undeserving the name, if it did not include its total repeal."

That all these objects will sooner or later be achieved I have no doubt whatever; and for every effort you may make towards the promotion of either, the world will be your debtor. I hope, however, that your attention, and that of the nation, may be more seriously directed than it has hitherto been, to the greatest of all these questions, "Temperance Reform;" and if you will take counsel on this subject from your excellent friends, Mr. Joseph Sturge, Mr. John Bright, Mr. Joseph Brotherton, Mr. Edward Baines, and Mr. Lawrence Heyworth, with all of whom you are in familiar communication, I have no doubt that they will all confirm the soundness of the facts and conclusions to which I have directed your attention on this subject.

I am, Dear Sir, yours faithfully,
Dunfermline January 8th, 1849. J. S. BUCKINGHAM.

GOOD ADVICE TO EMIGRANTS.

A young Irish man called upon me, who came to Van Diemen's Land, a few months ago, with a small sum of money, and soon after his arrival got into a situation; but giving way to dissipated habits, and making a mock, as he said, of temperance, he found many of his own stamp who were willing to seek his friendship while his money lasted. This was not long; and as he soon incapacitated himself by intemperance, he lost his situation. When his money was gone, his friends were gone also; and some that he had helped were unwilling to help him in return, and he was at his wit's end to know what to do. Many young men who come out with fair prospects, ruin themselves in this way, and then find fault with the colony. Without persons have capital, and conduct to take care of it, they should not emigrate to the Australian Colonies.—*Backhouse's Australian Colonies.*

DECREASE IN THE CONSUMPTION OF GOOD PORT WINE.

A certain house of eminence in the city, under date 26th of December, 1848, has issued a circular, and from which we extract the following passage, from which it would appear that the drinkers of port wine should take heed to their stomachs:—

"We take this opportunity of laying before you our usual statistical return of the consumption of Wines in this country, and regret to observe a considerable and gradual decrease in Port Wine, the quantity now consumed being less than it was fifty years ago, although the population is about double; which is the more surprising, as it is generally acknowledged that good Port is one of the most wholesome and suitable Wines for this variable climate: we fear the introduction of low and inferior Port has contributed greatly to produce this result."

Year	Average Population about	Portugal. Gallons.	Spanish. Gallons.	French. Gallons.	Madeira. Gallons.	Rhenish. Gallons.	Marsala. Gallons.	Total. Gallons.
1792 to 1802	15,000,000	4,156,580	1,058,820	53,760	167,790	10,710	34,860	5,462,520
1821	21,193,458	2,343,509	959,834	159,462	400,476	21,921	69,112	4,686,885
1841	26,893,094	2,387,017	2,412,821	553,740	107,701	53,242	401,439	6,184,960
1842	"	1,288,953	2,261,786	360,692	66,209	53,585	333,020	4,815,222
1843	"	2,517,709	2,311,639	326,498	96,889	49,943	416,643	4,068,987
1844	"	2,887,501	2,478,369	473,739	111,577	53,865	531,051	6,536,141
1845	"	2,658,084	2,654,877	543,330	102,745	62,519	707,937	6,559,492
1846	"	2,669,798	2,692,490	409,506	94,880	64,478	508,002	6,348,854
1847	"	2,360,851	2,372,178	397,329	81,349	55,774	470,386	5,737,867

Statistical Return of Wines entered for Home Consumption from 1792 to 1848.

DRUNKENNESS.

Man with raging drink inflam'd
 Is far more savage and untam'd;

Supplies his loss of wit and sense
 With barbarousness and insolence;
 Believes himself, the less he's able,
 The more heroic and formidable;
 Lays by his reason in his bowls
 As Turks are said to do their souls,
 Until it has so often been
 Shut out of its lodging, and let in,
 At length it never can attain
 To find the right way back again.

BUTLER.

National Temperance Society.

OFFICE, 11, TOKENHOUSE YARD.

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TO A CORRESPONDENT.

In answer to a query of a correspondent, as to whether a man breaks his pledge by drinking elder wine, we reply that the matter may thus be disposed of: If the elder wine contain alcohol it is intoxicating, ergo, if a man drinks intoxicating elder wine he breaks his pledge. Whether elder wine contain the property of intoxication, may easily be ascertained by handing a portion for experiment to an analytical chemist. We think it wise, whenever any doubt exists, to err on the right side and abstain.

A

TEMPERANCE EXPERIENCE MEETING

WILL BE HELD ON

LORD'S DAY, FEBRUARY 4th, 1849,

IN

VENON CHAPEL,

NEW CHURCH STREET, EDGWARE ROAD;

When several Total Abstinents will testify as to the experimental connexion between Temperance principles and practice, and personal Religion.

REV. DR. BURNS, WILL PRESIDE.

To commence at half-past Two o'Clock.

For the accommodation of strangers from a distance, Tea will be provided in the School Room afterwards, at Sixpence each.

Progress of Temperance.—Metropolis.

WALWORTH.

On Tuesday evening, November 14, 1848, a physiological lecture was delivered in the Infant School Room, York Street, Walworth, by Mr. W. H. Freemantle, called "The People Poisoned," illustrated with diagrams. The Rev. Jonathan George, of Horseley Street, occupying the chair. In introducing the lecturer, he made some very judicious and practical remarks, backed as they were by his own experience of the benefits derivable from upwards of eleven years' total abstinence, he could and did testify to the practicability of the principles, enforcing his remarks by stating that all sin was based in error, and that there could not, nor did not exist a greater error than the supposition that intoxicating drinks were the good *creatures of God*.

Mr. Freemantle introduced his lecture by stating "What had God made man for?" He then went into the beauty, the consistency and harmony of the Divine Being in the creation of man, and delightfully showed how wrong and inconsistent it was for man, so fearfully and wonderfully made as he is, that he should take any thing into his system which tends to interrupt or disturb the beautiful workmanship of God; and by reference to various diagrams, proved the injurious influence and effects of alcoholic stimulus upon the human constitution.

On that evening fortnight, Mr. J. W. Green delivered a lecture in the same room, called "The People Cured," in which he proved the salutary influence of "Touch not—taste not—handle not," as a means of curing or reclaiming those who were already to a certain extent poisoned.

RICHARD HODGSON.

GREENWICH.

The Annual Meeting of the Borough of Greenwich Association, was held on the evening of the 12th of December, 1848, in the Theatre of the Literary Institution. Benjamin Rotch, Esq., LL.B. Vice-President of the Association, occupied the chair. The public meeting was preceded by a tea party, in a smaller room of the building. The tables, as might be expected from the well-known taste exhibited on all occasions by the directors of the society, were laid out after a fashion that gave rise to well-merited encomiums. At the hour appointed, the company adjourned to the larger room of the Institution. The chairman was supported, right and left, by the Rev. Dr. Burns, Rev. William Lucy, Henry Cole, Esq., Isaac English, Esq., Edmund Fry, Esq., Messrs. Hudson, T. A. Smith, J. Phillips, J. Buckle, G. C. Campbell, and other gentlemen.

Mr. H. Cole read the report, which was much cheered, and from which we hope to give extracts in a future number of the *Chronicle*.

The Chairman, in a very powerful address, pointed out the hydra evils of intemperance. He could tell many a tale of woe resulting from drunkenness and also from the moderate use of strong drink. But first he would say, that he liked to hear of these balances in hand in connection with such societies as the present; and he liked the money test of membership—it showed the heart was in the work; the sum of 5s. was not too low for the high, and the payment of 6d. a month was not above the power of the very poorest friend of temperance. Money was the sinew of war, and they had to wage war with alcohol! He saw a bright uniform before him, and he would put it to

the soldier, who may have gone to the cannon's mouth in the service of his country, if he was not a braver man who refused a false friend to taste the drunkard's drink? "Bull-dog courage" may do the one, but it required moral greatness to do the other. He did not speak against the army so much as for temperance. If temperance spread, there would be neither army nor police.—(Hear, hear.) He would illustrate what he had said. And he had the story he was about to tell, from the sufferer himself. A sober man went into a public-house and had a glass of water, for which he offered a penny. "Oh, no," said the publican, "we don't sell water!" The man, on leaving, met a "friend," who was very glad to see him, and insisted on his taking a glass. He refused the first offer, but, unfortunately, yielded to the continued importunity of his friend. He drank and he chatted till he became too insensible to be wise. Another party in the room fell out—words came to blows—the police were called in—resistance followed, the man sat quietly by, but he "did not like to see Englishmen beat down by police"—the police left the troublesome fellows, and marched off the "lamb." He was committed to gaol for resisting and assaulting the police! For three months he was not permitted to communicate with his family (such were the regulations of the prison) when at last that time expired—he went to the grate, expecting to see his poor wife—but found only his eldest little girl—she was in mourning. Mother was dead! The Chairman, after making a proper application of this sad fact, appealed powerfully to all present, and as far as his words might be carried, to support the temperance movement.

Dr. Burns of London, addressed the meeting in the language of facts of which he seemed a perfect master. He held up a long list of medical names, those of eminent physicians, who testified against alcoholic drinking. Also a list of clergymen's names—another protest against ardent spirits. The learned doctor then went through the taxes and public expenditure—some £53,000,000, per annum, showing what he would do with the still greater revenue spent in strong drink to do away with taxation, if the people would only become teetotalers. There need then be no army, no police, no poor-laws. He laid out in an off-hand manner the sum of £60,000,000 yearly in various items for the public good, eliciting, by his following each item with the expression, "and still have plenty of money left," much good humoured applause. Dr. Burns concluded by a strong appeal to his hearers on behalf of the temperance cause.

Mr. Edmund Fry of Plymouth, followed in an effective and eloquent speech.

Mr. Hudson confessed that if the charges sometimes brought against Teetotal Societies were true, that they lacked the elements of good order and respectability, those charges were certainly not applicable to that Association; for he knew of none that might with more propriety lay claim to the character of a Normal Institution. That no doubt arose from the fact of there being a committee at all times willing to co-operate, and that the managers had been wise enough to select an intelligent and persevering secretary who had proved the great wheel in the machinery, setting all the lesser ones in motion. The payment of five shillings and upwards yearly, by each member, had tended also, he believed, to make the parties so subscribing, feel an interest in the objects and success of the Association. He was an advocate, therefore, in that instance at least, for a property qualification, especially as temperance societies had taught its

members the most philosophical principles of economics ever propounded.

Mr. T. A. Smith gave his experience as a man, and as a chemist, against fermented liquors, and spirits of every description. They were but spurs for a moment. He formerly drank ale with his bread and cheese, but found water a good substitute. He showed in his own person (much to the amusement of his audience)—that temperance was happiness and comfort. An old lady in Bristol told him she *felt* beer do her good. He showed her not to rely upon *feeling*, by the old illustration of putting a pen between her fingers.

A collection was made, pledges signed, thanks passed to the chairman, and the meeting separated highly gratified.

The usual monthly meeting of this Association, was held in the Literary Institution, on Thursday the 4th ult. The Rev. George McCree, of Bloomsbury Chapel, London, occupied the chair. The Rev. speaker, in presenting Mr. John Addleshaw, agent of the British Association, to the meeting, delivered a very serious and impressive speech, in which he furnished some illustrations of the danger of moderate drinking, instancing the case of an eminent artist, who, having risen to the zenith of fame by sobriety and industry, fell to the lowest depth of misery by the use of intoxicating drinks, and died a wretched drunkard. His wife and two of his daughters also became victims of intemperance and outcasts of society.

Mr. Addleshaw spoke in very forcible terms, and took in the first instance a review of the state of public opinion in reference to intoxicating drinks, antecedent and subsequent to the spread of temperance principles in this country. He then demonstrated, in a very masterly manner, the absurdity of blaming the legislature for that lack of employment which has resulted from the intemperate habits of the working population. He referred also to the increase of prisons, the constabulary force, and other appurtenances of the law, connecting these with the drinking system.

CHRISTIAN TEMPERANCE UNION.

On Tuesday evening, 16th January, 1849, a Tea and Public Meeting were held under the auspices of this society, in Beulah Chapel School-room, Welsted Street, Somers Town. The meeting was numerously attended; about 150 partook of the excellent repast provided. B. Rotch, Esq., B.C.L., kindly presided over the meeting. The chairman, in his opening speech, expatiated on the peculiar characteristic of the "Union" whose interests had convened the meeting, viz., the identification of members of Christian churches with total abstinence principles. Several very interesting addresses were delivered on topics relevant to the great temperance cause, especially in reference to this society, by Mr. J. W. Green, Mr. Carter, of the London City Mission, Mr. Spriggs, Mr. Ware, Honorary Secretary to the Field Lane Ragged School, Mr. Claridge, of the National Temperance Society, &c. Great interest was excited by the delivery of the addresses, and it is hoped beneficial results will follow from the impressions that were made. A vote of thanks to the chairman having been unanimously adopted, and the doxology sung, the meeting separated.

The Committee would earnestly invite the co-operation of members of Christian churches, of all denominations, to aid them in carrying out the objects of the "Union." The rules, and every

information, may be obtained at the Committee Rooms, 32, Platt Terrace, Old St. Pancras Road.

J. EDWIN LUCY, *Hon. Sec.*

TOTTENHAM AND EDMONTON TEMPERANCE UNION.

Extract from last Report.

During the last fifteen months, public meetings have been held, and lectures delivered regularly at the New Hall, with the exception of an interval during the summer. The attendance on these occasions has been invariably good, in some instances very large; considerable interest respecting the temperance question has been excited; the result is the accession of several names to the list of pledged members, and it is believed, an increasing spirit of inquiry into the truth of the principles on which temperance societies are based. With especial satisfaction, the Committee would refer to two lectures on the influence of intoxicating liquors on the health and constitution, delivered early in last spring by Dr. Carr. The diffusion of information on this particular branch of the question is of the highest importance; unfortunately for the cause of total abstinence, but few members of the medical profession have given it their support; into the reasons which have induced them for the most part to withhold it, it is not now relevant to inquire.

To revert to this more immediate neighbourhood; from recent investigation it appears, that in the parish of Tottenham, there are three brewers, forty-one public-houses and beer-shops, and eighty-three dealers in tobacco; the total number of butchers and bakers, together, falling short of thirty. These few simple facts tell their own tale: the Committee would respectfully commend them to the consideration of the many benevolent individuals, whose constant exertions to promote the welfare of their poorer neighbours deserve all praise, but who have not yet given their influence and support to the cause of total abstinence,—at the same time expressing their conviction, that whilst such a state of things continues, the effect of home missions, schools, and district visiting, will be greatly impaired and neutralized.

To the religious public especially, the Committee would appeal, believing as they do, that both the spirit and the letter of the Gospel, point distinctly to total abstinence as the remedy for the widely spread and debasing sin of intemperance. All other means have been tried without success. Total abstinence alone has not been found wanting, and has proved, in thousands of cases, the first step in a path of gradual progression, eventually conducting the reformed inebriate from vice and wretchedness, to a respectable position in society, and the fellowship of a Christian church.

In conclusion, the Committee tender their grateful acknowledgments to those friends not residing in the immediate neighbourhood, who have favoured them by contributions to their funds, or by taking part in their public meetings; to Richard D. Alexander, Esq., of Ipswich, their thanks are especially due, for a large grant of the excellent tracts published under his superintendence.

WILLIAM JANSON, *Treasurer.*

THOMAS ASTON BINNS, *Secretary.*

BRISTOL TOTAL ABSTINENCE SOCIETY.

The Annual Christmas Festival and Tea-meeting of the above society took place on Tuesday evening, in the Large-room, Broadmead, and although the attendance was not quite so large as last year,

it was yet very numerous, about 700 persons sitting down to tea, and the number being subsequently augmented to fully a thousand.

The repast having been concluded, and a temperance hymn sung, the Rev. George Newnham, A.M. a clergyman of the Church of England, of Coomb-down, near Bath, was called to the chair.

The Honorary Secretary, Robert Charleton, Esq., read the report of the committee, which contained a brief review of the progress of the temperance cause during the last twelve months. The committee observed that they considered the review of considerable interest, not so much on account of any remarkable spread of temperance organization, as from the more general and practical acknowledgment of the importance of temperance principles in connexion with the success of the various institutions, having for their object the social, moral, or religious improvement of the labouring poor. Among those were the sanitary movement, and also the efforts to promote the better observance of the Sabbath, the conductors of both which important agencies had had repeatedly to refer to the blighting influence of intemperance, and to the formidable barrier to the success of their plans presented by the drinking-habits of the community; and at the same time to hail the temperance movement as a valuable and powerful auxiliary. Last year the committee had to refer to certain indications of a more favourable feeling towards their cause by the then recent proceedings of the government: first, in fitting out the expedition to the North Pole, in which it was requested that the seamen should totally abstain from the use of intoxicating drinks; second, in prohibiting the sale of spirituous liquors to soldiers in the canteens; and, third, in the offer made by the Lords of the Admiralty to such seamen as might prefer it, of an allowance of tea and sugar in place of one half of the usual rations of grog. The committee had now the pleasure of referring to the yet more decisive indication of that feeling furnished by the bill passed during the last session of parliament, requiring the closing of all houses for the sale of intoxicating drinks between the hours of twelve on Saturday night, and half-past twelve on Sunday afternoon. The accounts received from different parts of the country, relative to the working of this measure, was highly satisfactory. In Bristol the beneficial results of it are very conspicuous. The comparative order and decorum prevailing, even in the inferior parts of the city, on the Sabbath morning, present a striking contrast to the scenes of intemperance and disorder by which they were not long ago so often disgraced. The time which had elapsed since the measure came into operation was too short to admit of many statistics, but the committee learnt from various places of a diminution in the cases of drunkenness brought before the magistrates on Mondays, and they had lately been informed by Captain Fisher, the respected superintendent of the Bristol Police (with permission publicly to make the statement) that he calculated from present experience that the alteration in the law referred to would occasion a decrease of at least one thousand prisoners in a year. The success of this measure, partial and incomplete as it confessedly was, should stimulate the friends of order to a persevering endeavour to get the operation of the bill extended to the whole Sabbath; for surely it was an anomaly in legislation, that whereas the sale of bread, meat, and all other useful articles during the Sabbath was prohibited by law, an exception was made in favour of that one article, the sale of which, on every ground of

morality and religion, it was essentially important to restrain. The committee rejoiced to hear that the whole subject of licensing beer-houses was likely to be brought under the notice of the parliament during next session, the same member of the House of Lords who managed the late bill having engaged to bring in another, which, if passed into a law, would gradually extinguish those prolific sources of vice and misery. In the meantime, the friends of sobriety were advised to petition the magistrates not to grant any new licenses for public-houses. Amongst the events of the past year, was a most important meeting of ministers of religion in Manchester, at which 200 were present: the testimonial in favour of total abstinence adopted by it, had been signed by about 600 ministers of all denominations. In Bristol, the usual weekly meetings at the Tailors' Hall had been kept up during the year, upwards of 1200 had signed the pledge; about 40,000 copies of the *Temperance Herald* and 80,000 tracts, had been circulated from the dépôt, besides a considerable quantity of temperance tracts obtained from other sources. The committee adverted with deep regret to an increase of 150 shops in the city for the sale of beer, and although they could not regard this as indicating any corresponding increase in the consumption of malt liquor, they yet considered the increase as much to be deprecated. The committee concluded thus—"Our opinion of the importance of this cause, strong as it was soon after we had entered upon its advocacy, has since that time been greatly strengthened, and we never felt so fully assured as we do now, that most of the attempts to improve the condition of our countrymen will, to a large extent, be rendered abortive so long as our drinking-usages are sanctioned by the religious and influential classes of the community, and strong drink consequently remains the common beverage of our population."

The CHAIRMAN then rose and said—Some might wonder why he came from a distance to occupy that prominent position. Though a young member, as far as the pledge was concerned, he was happy to say he had practised total abstinence nearly all his lifetime. Another reason why he consented to preside was this—his occupation was such as to awaken in him an exceedingly deep interest in the cause in which they were embarked. Few parishes suffered more from the indulgence in the use of intoxicating liquors than that in which he, in the providence of God, had been placed. They might think how they felt the smart, when he told them that, in a small parish numbering a population of about a thousand, there were nine public-houses, seven of which were licensed for the sale of liquors stronger than beer. The people were not poor: the men earned about a guinea a week, and the women went out to work too, and yet there were few parishes in which a lesser number of children were sent to school—the parents could not find the pence, because they all went to the drinking-shop. He was speaking to a parishioner the other day, who admitted to him that £20. a year would not pay his beer bill, and that was a man whose house was full of ragged, untaught children. He (the chairman) went to see him the other day, and thought that he could observe a little improvement in his condition, but the reason was that work was rather short, and so not having the money to squander in beer, he could be seen now and then on Sundays at his church; but when the spring came, and wages came in again, he feared the poor fellow would find some other way of spending his time. He was told, only a few weeks ago, of a

family reduced to the greatest destitution through intemperance. They had been a family of credit and respectability, and in a good way of business, but were brought down to wretchedness and want. He went to the house where he was informed they were, and found a mother passed the middle age of life, two daughters growing up into womanhood, and a son, a very interesting lad. They were standing—for there was nothing for them to sit down upon—the pictures of despair. The father, through habits of intemperance, had squandered his substance, ruined his business, sacrificed his character, loaded himself with debt, and after coming home in that state of half madness, produced by strong drink, he went to a furniture-broker, and sold the whole of his furniture, and everything which he had left for his use. Such things were not of uncommon occurrence, and therefore it was that they were there that evening to spread their principles and make new conquests, until they were delivered, in some measure, from a system which could produce such bitter fruits.

The Rev. JOHN BURDER said—The meeting would allow him to lay down, as the basis of the few observations he should address to it, three propositions. 1st, That intemperance was an evil immeasurably great; 2nd, That total abstinence from all intoxicating drinks was the most efficient remedy or cure for it; and, 3rd, That total abstinence might be practised without injury to the parties practising it. It struck him if those three propositions could be proved, that the case of the total abstinence Society was made out. As to the first proposition, he need not occupy much time in an effort to prove it. It amounted almost to a truism—a truth undeniable and undenied; but, although all persons were ready to allow that intemperance was a great evil, it would, upon investigation, be found that it was a much greater and more widely spread evil than most persons supposed. In reference to the second proposition, Mr. Burder observed, there was one custom in particular which he thought most objectionable—that of obliging a workman, upon his joining a workshop, to lay out a sum of money in drink, upon pain of refusal to work with him. He (the speaker) called that tyranny—(cheers)—it was a harsh and a prejudicial custom, and many a young man had to date his drunkenness to some occasion of that kind. Another injurious custom was that of pledging each other in company, but that, he was glad to say, was getting out of date. There was no doubt that persons so disposed might promote temperance by encouraging habits of sobriety and checking those of dissipation, but still there were no means so efficient as totally abstaining. After further remarks, the reverend speaker offered some well-merited observations on the self-denying exertions of two or three of the promoters of the movement, and concluded by urging the society to go onward in its progress, to lead to temperance and practical piety, and, like John the Baptist in the wilderness, to prepare the way of the Lord.

Dr. STEPHENS of Birmingham followed, and condemned moderate drinking in strong terms, and drew a fanciful picture of a country squire's Christmas dinner party.

Mr. HUDSON, Secretary of the National Temperance Society, spoke with much force against the habit of drinking, and reviewed the progress of the movement during the year; and referred with satisfaction to the bill introduced by the Attorney-General, empowering magistrates to remove special and petty sessions from inns and public-houses, the passing of which he hailed as indicating the grow-

ing feeling of the legislature in favour of temperance principles. He then referred to Mr. Cobden's plan of financial reform, condemning that portion of it which recommended the entire repeal of the duties on malt and hops as impolitic, and of no real benefit to the community. The speaker went on to complain of the use of grain for the purposes of distillation and brewing as being wilful waste, depriving the people of their food crops, and concluded by expressing a conviction that teetotal principles were taking deep-root, and were spreading far and wide to the glory of the Most High.

Mr. M. BOWDEN, a commercial traveller and practical teetotaler, addressed the meeting, assuring those present, as the result of his own experience, that total abstinence tended to improve the health, reputation, and wealth of those who have courage enough to encounter opposition.—*Abridged from the Bristol Mercury.*

HASTINGS.

A public meeting in advocacy of the benign and saving principles of total abstinence, was held here on Wednesday, 13th December, and was well attended. The chair was occupied by Mr. Rock, sen., who in a short appropriate introductory address opened the meeting, and called upon Mr. F. Beck (Secretary), who made some general remarks upon the varied evils of the drinking customs, and the benefits of teetotalism. The meeting was afterwards addressed in an effective manner by Messrs. W. Ransom, F. Streeter, and J. Pitter. The good cause in this place is evidently widening and taking a firmer hold upon the people. Our meetings are better attended; our numbers are considerably increased, and our circulation of your admirable *Chronicle*, &c., advanced to nearly fifty per month.

BATH.

(To the Editor of the *National Temperance Chronicle*.)

DEAR SIR,—Dr. Grindrod has visited us during the past month, (November,) and has done not a little to hasten the "good time coming." His lectures in this city were attended by very large and respectable audiences, and if ever drunkards and moderate drinkers were stripped of every argument, it was on this occasion. The masterly style in which he handled his subject, together with his beautiful drawings, (about 100,) must have caused conviction to every thinking mind present. The Doctor addressed about 2000 juveniles in the banquetting-room, Guildhall, and did very considerable execution, and very clearly proved that, though

"Cannon balls may aid the truth,
Yet thought's a weapon stronger."

About 400 signatures were obtained at all the meetings. On the Juvenile Society's books we have now more than 3000 names. Surely, before this large army, in future days ragged schools will cease to exist. Hoping our friends will devise liberal things in the circulation of the *Chronicle* for 1849, I am, dear Sir,

Yours truly,

THOMAS MARTIN,

President of the Juvenile Temperance Society.

NEWCASTLE-ON-TYNE.

A series of most numerous attended and enthusiastic meetings have been held in this town during the Christmas season. The anniversary of the Ladies' Association for the suppression of intemperance, was, as on former occasions, attractive; and the missionaries' report received with much satisfaction. John Priestman, Esq., presided, and the

meeting was addressed by the Reverends Cocker of Newcastle, and T. T. White of Glasgow, with Messrs. T. P. Barkas, Wilekie, Elliot, and others.

The St. John's branch had their festival too, and it was a brilliant affair—short addresses, melodies and piano at intervals—the annual report very cheering. C. W. Walters, Esq., barrister-at-law, presided. New year's day brought its working-man's annual gathering, under the able management of Mr. G. Dodds, a zealous, consistent, and reformed character, a leading man in Newcastle, prosperous in business, universally esteemed, and deservedly so; 1000 persons took tea in the Hall, which had been beautifully ornamented with evergreens for the ladies' anniversary. After tea about 1800 persons crowded the Nelson Street Methodist Chapel, which is lent to the forwarding of every good work, when not occupied for Divine worship. The trustees do not think temperance demonstrations desecrate the house of God. Mr. Dodd conducted the meeting. W. H. Buchanan first addressed the audience, and was followed by working men.

1. A potash-maker, working in 120 degrees of heat, for two years, finds himself a better man, and intends to abide teetotal; is a member of a christian church, and occasionally preaches the gospel.

2. Thomas Dixon is a common carrier, and for eleven years has abstained with advantage to himself and family—is much interested in temperance, and a Sabbath-school of his own founding. He looks well, and is well.

3. Mr. Hudson is a sailing captain,—has weathered the storms for twelve years without alcohol, and is a pious, God-fearing man, quite healthy, and thanks God for his acquaintance with teetotalism.

4. Mark Littlefair is a bottle-maker, eleven years have brought to him a happy home, peace with God, and is an ardent lover of his fellow-man.

5. McWirther is a ball furnace man; drank from his childhood; his father was ruined in business by drink. Became first a religious man, then a teetotaler. He spoke a volume in ten minutes.

6. Embleton Allen, is a blacksmith; was much addicted to drinking, but has, like others, altered his ways, and tried the abstinence plan; goes to chapel on Sunday since he signed the pledge, and keeps his family instead of the publican's. A great sensation was produced by Allen's speech, and many came to hear this splendid trophy. He is likely to be a clever and very useful man.

7. Edward Elliot, twelve years a teetotaler; brought up from the deepest sorrow and misery, occasioned by drinking; is now a master builder; displays very considerable intellectual powers, and is much esteemed by those who are acquainted with him.

8. Mr. Thomas Butterwick, is a minister of the gospel—signed the pledge as an example to his flock and is a zealous preacher of the truth as it is in Jesus.

9. Alexander Drummond, thirteen years an habitual drunkard—is a corn meter; meets every difficulty presented to his now sober habits, by the grace of God.

10. Mr. G. Charlton, eleven years a member; one of the committee, and a gentleman whose love of the cause and zealous labours, are appreciated by many in town and country. God only knows his worth, man cannot estimate it.

11. T. T. White, baptist minister and temperance lecturer, eleven years a teetotaler—eloquent, laborious and successful.

12. A blacksmith, a man in his true dignity, was

a drunkard at thirteen years of age—reformed and fears God.

13, 14, and 15 are all men of standing, reclaimed by the early advocates on the water, in the iron works, and at hard labour; enjoy health, peace of mind, esteem of their neighbours, with the Divine favour. Such testimonials need no comment, they speak for themselves.

W. H. BUCHANAN.

Wednesday, the 3rd of January, Temperance Hall full again, and signatures numerous. Thursday the 4th.—Thirteenth Anniversary of the Newcastle society. Never so crammed as on this evening; it cannot be described. Officers elected; speakers, Messrs. Buchanan, White and Whittaker. Mr. White was serious and effective; Mr. Whittaker was lucid, earnest, and powerful. Many wept and laughed by turns. Oh, it was a night to be remembered; fifty signed, ten the next day, with writer's son, Buchanan, jun. Well done Thomas Whittaker, many a heart was cheered that night, go on and prosper. £31 was subscribed to the society's funds, and all our branches have funds which encourage them to go on. To give you an outline of what has been done for twenty miles around this town, would fill a volume; I shall not attempt it, but thank the Giver of all good, who has crowned our temperance year with gladness and innumerable mercies.

YORK BOND OF HOPE.

On Christmas-day, the first festival, or Fruit Soiree, of the York Bond of Hope, or Sunday School and Youth's Temperance Union, was held in the Lecture Hall, Goodramgate. All the members were admitted free on showing their new cards of membership, (printed in gold and colours,) and non-members at a charge of threepence each. The gallery was occupied by parents, teachers, and friends, and the Hall was decorated with banners, evergreens, mottoes, &c., and in addition, the platform was hung round with lion, leopard, tiger, and buffalo skins, and a great many other curiosities and paintings of African scenery, belonging to the "Bosjesmen," or "Bush People," who had been exhibiting in the city, which gave the hall a very beautiful appearance. The proceedings were of a most interesting character, commencing with silent prayer, and the singing of a temperance melody called the "Bond of Hope," after which the report was read, and addresses delivered by Mr. T. Monkhouse, (chairman,) Mr. T. B. Smithies, and Mrs. Stamp, from Hull. Recitations were also delivered by juveniles, and other melodies were sung, after which the fruit was distributed, each juvenile receiving a white paper bag containing an orange, raisins, and confectionery walnuts. At the close of the meeting the Temperance National Anthem was sung, and the children, upwards of 500 in number, separated, highly delighted and gratified with their evening's entertainment. It appears from the Report, that about 700 have already joined this society, and that the temperance cause is making rapid and sure progress amongst the teachers and scholars of the different schools in the city, and we hope that the efforts put forth by this society will prove to be a great means of doing what is far the best, *preventing* the young from falling into habits of intemperance, and thus save them from the many snares and evils connected with such a course of life.

JOHN LEAK.

CASTLETON.

On the 8th and 9th ult., J. Inwards delivered two lectures in the Friends' Meeting House, Castleton, to a numerous and attentive audience. He gave us his lectures on the wine and food question, and I need hardly say that his remarks met with universal approbation. To those of us who were previously abstainers, he has confirmed and increased our attachment to the good cause.

MR. JOHN WILLIAMSON.

Mr. Williamson has recently held meetings at Tavistock, Peter-Tavy, Devonport, Appledore, Homebridge, and Mary-Tavy, in Devonshire; also at Wellington and Bristol, with very satisfactory and cheering results. He mentions among other pleasing incidents, having met with a person in Devonshire who had signed the pledge many years before at Merchant Tailors' Hall, Bristol, who had remained firm to his convictions, which is only one instance among hundreds, showing the necessity of sowing "beside all waters."

MR. JABEZ INWARDS.

(EXTRACT FROM A LETTER.)

On Friday, December 29th, an interesting meeting was held in the village of Winocobank, near Sheffield. Monday, January 1st, the friends of Sheffield held a large temperance soiree; nearly 700 sat down to tea; the ex-Mayor presided at the public meeting. The large Music Hall was crowded, and the interest of the meeting was kept up till a late hour. January 2nd, I paid another visit to my old friends at Rotherham: a goodly number partook of tea in the Court-house, when our highly esteemed friend Mr. John Guest took the chair. The place was very full. Our musical friends gave us a rich treat, and never, I think, was it more clearly proved that a company could be happy without strong drink. January 3rd, by a kind invitation from the friends of temperance and education, I had the honour of laying the foundation stone of a British School at Mexborough. On the committee (consisting of nine) there are seven teetotalers, and the school will be used for lectures on moral and scientific subjects. In the evening, an excellent meeting was held in the Wesleyan chapel; temperance and other friends came from a distance, and it afforded me no small pleasure to find that two of the most active in adjusting the stone, were reformed men, who by temperance have been led to pursue the path of peace and sobriety. 4th, 5th, and 6th, held three good meetings in the town of Stockton-on-Tees, one in the Temperance Room, and two in the Friends Meeting house; several signatures were obtained. January 8th, after a long, cold and dreary journey, I arrived at Castleton, where I was warmly received by the temperance friends. In the evening a meeting was held in the Friends' Meeting-house, and on the following evening another. In this romantic part of Yorkshire the population is thinly scattered over hill and dale, and many have a long way to come to the meetings.

INTEMPERANCE.

"I believe that the nation might bear up against beggars, vagrants, thieves, debtors, swindlers, and poor-laws, pay heavy taxes, and be guilty of great waste of all sorts, and yet be tolerably prosperous, if it were not for the health-destroying, and poverty, crime, and madness-producing habit of intemperance. Thirty millions of pounds sterling

are said to be spent, by the working-classes of England alone, in intoxicating liquors; and if we allow half that sum as the expenditure of temperate men, who never drink to excess, the other half may probably be looked upon as engaged in producing every degree and form of every conceivable physical and moral evil which flesh or spirit is heir to. Say that only five millions of this large sum is spent in excess, bordering upon or actually amounting to intoxication; that only five millions are withdrawn from reproductive employment, to be squandered in this brutal and degrading way, which Satan himself would be ashamed of; and what an awful vision of waste, misery, disease, cruelty, crime, and madness does the thought conjure up! This great subject, however, is in such able and energetic hands, that I shall not dwell upon it at greater length. I will content myself with these two questions, addressed to the advocates of the right to eat:—1. Is not the proper punishment for the drunkard that starvation to which his habits naturally and inevitably tend? 2. And if you revolt from this punishment, why are you so indifferent to the starvation to which these wretches devote all who depend upon them for support?"

The above extract is taken from an excellent work, just published by Parker, entitled "The Evils of England, Social and Political, by a London Physician." The work is comprehensive, and shows that the author has quick perceptions and acute powers of observation. He combines with these an admirable spirit, as all the remedies hinted at and spoken of are of the preventive, rather than the palliative kind.—Ed.

VERY ILLOGICAL.—A lover of good wine indulged in this merry argument with his confessor, who reprimanded him for his failing, and told him that he would never attain to the salvation of his soul, unless he reformed himself, "My father, good wine makes good blood, good blood produces good humour, good humour creates good thoughts, good thoughts produce good actions, good actions lead a man to heaven; therefore good wine conducts me to heaven." "Be it so," answered the priest.—*Mons. Beauvoisin's Anecdotes*, page 13.

Review.

LETTER TO THE REV. JOHN STOUGHTON.

BY E. TISELL.

Although we are not advocates for selecting ministers of religion or any body of public men, and especially any particular member of that body for the purpose of bringing him or his doings prominently to public view; on the other hand, it must be borne in mind, that if it is conceived that injury is done to a cause we hold to be productive of immense good, as we know the Temperance Society to have effected, then provided the remonstrance be couched in respectful terms, we have no objection to see that conviction candidly and honestly expressed. Mr. Tisdell is anxious to win over his pastor to a cause in which he feels deeply interested, and believing that Mr. Stoughton is a type only of the class to which he belongs, he has addressed to him a letter, characterised by much good sense, and breathing throughout, as we think, a spirit of candour blended with christian charity. We are sorry that we have not room for extracts; our readers would do well to purchase and read the whole, and thus judge for themselves.

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THE

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AND

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MARCH, 1849.

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DUTY AND HOPE.

“Whatsoever thy hand findeth to do, do it with thy MIGHT.” This is a command of universal comprehensiveness, and of supreme authority. To me is it of more importance than to the philanthropist and moral reformer. Those who labour for an immediate personal reward, have a constant, tangible, appreciable stimulus to go on. But moral causes are proverbially slow in operation. They resemble rather the gentle and almost imperceptible progress of the springing corn, than the rushing, rapid and noisy impetuosity of the high-pressure engine on the iron tram-way. The ardent and zealous advocate of moral reforms must therefore learn to wait, as well as to work.

But it is not easy to adjust the mind so accurately as to wait with patience; and yet untiringly and constantly to work on. He, who has ordered the relations of the moral, as well as the physical world, has therefore implanted in every human constitution the capacity to hope. It is divine in its origin, but it is temporary in its use. It belongs to man, not as a possessor of perfect enjoyment, but as a candidate for it. “What a man seeth,” is already his own, “why doth he yet hope for.” The object of hope is vividly perceived. Imagination paints it in loveliness, and faith gives it a pathos reality ere yet it has begun to be.

Looking round, therefore, upon moral desolation, the moral reformer pants to give beauty, order and light, to realize the prophetic vision of “the wilderness and solitary place” bursting forth in shouts of gladness, and “the desert” adorned with the

beauteousness and breathing with the fragrance of the rose.

The mere utilitarian may smile at the fanaticism of the expectation, but the philanthropist smiles again. The one smiles in derision, but the other in hope. The one regards the object as impossible, the other expects its accomplishment with certainty. He has made his calculations, and has proved their accuracy. He has analyzed the material on which he is to act—has scanned the ordained laws of nature, and observed their unchanging uniformity—he has tried the implements by which the work is to be accomplished—and he is thus prepared both to discharge duty and to cherish hope.

Friends of temperance, we have a great work to do! We have arrayed against us passion, with its ever urgent demands; interest, with its instinctive jealousy; custom, with its fondly cherished claims; suspicion, with its eagle-eye; indifference, with its icy coldness; prejudice, with its ignorant dogmatism; and not unfrequently, contempt, with its curled lip and scornful sneer. But our object is good. It commends itself to our judgment—it has been welcomed in our practice—it has entwined itself around our heart. The means by which we purpose its accomplishment are tried and approved. “The weapons of our warfare are not carnal, but mighty.” We have truth on our side—or rather we feel that we are on the side of truth. We desire no other argument but clearly established, unanswerable, immutable and immortal truth. Yet even truth may be rudely advocated; we have, therefore, to seek continually to let it speak in

tones of mercy and mildness; assured that even severe truth uttered in love, is more pungent and more effective.

While adopting this course, we hope for success. Truth will triumph; its progress is always an onward one. Suppressed by external forces in one place, it causes the earth to tremble by its power in another. Obstructed by one method of advocacy, it adopts another. Deserted by one ally, it woos new friends, and wins new conquests. Faith in the power of truth speaks to us in our desponding moments, and inspires our hopes by the welcome encouragement, "Go forward."

Nor are we less convinced of the force of love. "Many waters cannot quench love, nor the floods drown it." Its kindly voice speaking in terms of respect even to the degraded sensualist, whose vices have cost him many friendships, it has often succeeded in awakening new thoughts, new desires, and new resolves. Its spirit never tires—its energies never flag—"love never faileth as a source of moral power." But it must be imbibed, felt, cherished, exhibited; or like the talent wrapped in a napkin or buried in the earth, it will involve its possessor in fearful responsibility.

Let it not be forgotten, that even true self-interest is with us. This is, of course, extensively doubted; but the doubts are not insuperable—they can be removed. And, how secure must we be of success, when present self-interest are shewn to lead in the same direction as future well-being, and when philanthropy, and personal advantage, dictate the same course.

Arouse then friends of temperance! Here is work for all! *Abstain, read, study your principles*; be ready to give your reasons to every man that asketh you; do not be ashamed of your principles, nor feel as if you were compelled to shrink abashed in the face of moderate-drinkers. State with calmness and kindness your conviction, that you have found "a more excellent way;" defend your position with the best argument you can, and you will yet find your course triumphant. Remember that our mission is an aggressive one. We must extend our conquests—we need all classes of society—all must be appealed to—all must be provided for—all must be enlightened, and all, if possible, secured. *Work on, then, friends, under the inspiration of hope.* Your cause has nothing to fear, but the neglect or imprudence of its friends. Already the day-star of hope has arisen, and smiling sweetly upon us, it urges us TO DISCHARGE WITH INCREASED VIGOUR OUR PRESENT DUTY, AND EXPECT SUCCESS.

INFLUENCE OF WIVES.

The use of strong drink has been, in our country especially, the symbol of courtesy and the sign of hospitality; and in some circles it yet remains so; though, thanks to the diffusion of light and know-

ledge upon this subject, not to the same extent that it once was. Women, married women in particular, give the tone to manners. They can keep up, or alter, any social custom; and surely if they are once aroused to perceive that any particular custom is bad, their duty is plain—to abolish that custom. It is clearly the office of the wife "to guide the house;" the habits of living of a family are her peculiar province. By the exercise of combined good sense and good temper, she can usually introduce her own system into the home without contention or interference. And if that system conduce to a wise expenditure of means, and to the preservation of domestic comfort and order, the husband is rarely so blind to his own interest, or so careless of his own comfort, as to find fault with it. Now, strong drinks are not only unnecessary, but they are very expensive. The moderate drinking of what is called an abstemious family amounts to a large sum annually—

Suppose a family of four persons take	<i>s. d.</i>	Total Weekly <i>s. d.</i>	Total Yearly. <i>£. s. d.</i>
Weekly, 2 bottles of wine, at 3s. 6d. per bottle	7 0	10 6	26 18 0
Ditto 3 gallons of beer, at 1s. 2d. per gallon	3 6		
Annually, 2 gallons of spirits, at 8s. per gallon	16 0		0 16 0
			£27 14 0

Now, as a mere monetary question, is it right for married persons, even supposing their circumstances tolerably good, with all the vicissitudes of life, and all the claims of a family, to expend such a sum on an article which science has proved to be to all healthy persons unnecessary, and in most instances positively injurious. Millions testify in various parts of the world, that these drinks may be safely and pleasantly dispensed with in all climates. Among these millions there are young and old, rich and poor, weak and strong, the man of toil, and the man of ease.* The testimony may come from every quarter of the globe, and from all varieties of the human family, but it agrees in this one particular, that strong drinks are not needed to promote either health, or beauty, or enjoyment; that people are vigorous and cheerful without them. The inference, therefore, is plain, that to keep up their use in the social circle, is to expend means which might be better employed, on an unnecessary, injurious, expensive luxury. Regard to the principle of wise economy forbids their use.

The position assumed in the foregoing remark—that women preside over social drinking-custom—may be disputed. Let us examine the matter. It is the custom to drink when there is a birth in the family—to hail the arrival of "the lamb of the world's extended fold" in alcohol. No one can say that women do not preside on these occasions and keep up that plan. It is the custom to offer wine to persons making casual calls; as ladies are the most frequently at home to receive visitors, they mainly keep up that fashion. It is the usage to take wine at the dinner-table, and a gentleman rarely commences drinking without singling out some lady to take wine with him. The lady responds by filling her glass, and thus sanctions that custom.

At times of sickness a great quantity of stimulants are often consumed by the attendants on the sick, from a fallacious idea that they assist the

* The teetotallers in Ireland number 3,000,000. England and Scotland, 1,000,000. America, 2,000,000. Other parts of the world, 2,000,000. In the whole world, 8,000,000.

strength and keep up the spirits. Woman reigns supreme in the sick chamber, and, therefore, entirely perpetuates that custom. At funerals, the same kind of fluids that hailed an individual into the world, celebrate his departure from it. Women regulate funeral hospitalities and ceremonies, and are instrumental in keeping up that usage. Let any one glance at this sketch of domestic drinking-customs, and then we cannot think they will venture to deny our deliberate solemn assertion—*That the social drinking-usages of our land are kept up principally by the sanction of woman; we do not say by her individual practice.*

And has the wife no cause to fear the result of these pernicious customs? If she be a woman of reflection, she must be fearful of the consequences; if a woman of observation, she must know that myriads of drunkards trace their ruin to the appetite created and fostered on occasions of domestic festivity. If she be a woman of conscientious feeling, surely she must ask herself, "Is it right for me, safe in the sanctuary of my home, to give my sanction to any custom which exposes my family, friends, or guests, to temptation? Supposing it is safe for me to take it, and that I might never become a drunkard, those who go forth from my dwelling into the busy scenes of life are not likely to escape evil if they have learned a dangerous habit under my roof?"

It is the duty of a wife to strengthen her husband in the practice of virtue, and to remove as far as she can all temptations to vice.—*Woman and the Temperance Reformation (Sec. 2) by Clara Lucas Balfour.*

STRONG DRINK AND EDUCATION.

The following cases may be cited among many, to shew that talent and education do not preserve men from falling into the degrading vice of drunkenness. The conclusion is inevitable, that *all education is defective, which does not include salutary warning and sound information regarding the nature and properties of strong drink.* Is it not immensely important that educators of youth should be practical teetotalers? Would not such cases be less frequent, if proper direction were given to our rising youth? Do not the educated classes need enlightening on this subject?

Experiences of Literary Men. By an EX-EDITOR.

We were greatly struck with the fate of the poet Dermoddy, whose singular history fell into our hands two or three years after it was published. It was too much the fashion in those times to imagine that the career of genius gave a license to its possessor to outrage every conventional decency. He hurried himself to the grave by drunkenness, at Lewisham, at 27 years of age, after having had advantages very rarely conceded to those who, against every obstacle, have travelled through life unpatronized, and left enduring names. He would sell his clothes at last, and wander the streets bare-footed and drunk. He was noticed by Grattan, and had a commission in the army given him by Lord Moira, but it was all in vain to restrain him from rum. He died in 1802.—*Jerrold's Weekly Newspaper*, February 3rd.

REV. CALEB COLTON.—We recur to this singular and pervertedly gifted man again, and to the place

where we last saw him before he committed suicide. A vast deal reported of him was untrue. Some of his eccentricities were sui generis. *He would dine off a hard boiled egg cooked by himself, and sit for hours over Burgundy.* He would invite a friend to dine, and grudge him a fair allowance for a common appetite, but treat his guest to most expensive wines.—*Jerrold's Weekly Newspaper*, Feb. 3rd, 1849.

HOME-MADE FOREIGN LIQUEURS.

The following is a copy of an advertisement which appeared in the *Times* newspaper:—

WYNAND FOCKINK.

Our chief aim being both in wine and spirits to give the public all the advantages of cash payments, by quality, quantity, and economy, we are induced to act with the same liberality in liqueurs; the former and the latter recommendations will therefore be found unrivalled. The quantity cannot be altered, as our liqueurs come direct from the celebrated Dutch merchants named above, and to prove their genuineness bills of lading will be shown. *We make this remark, full well knowing that three-fourths of the curaçoa, noyau, maraschino, &c., sold in London for foreign liqueurs, are manufactured in its suburbs.* Our prices are:—For Copenhagen cherry brandy, 11s.: curaçoa, maraschino, noyau, and all other others, 14s. a bottle.—CADIZ WINE COMPANY, 26, St. James's-street: WILLIAM PAAS, Managing Director. Terms strictly cash.

We have here the testimony of wine merchants, that three-fourths of the "foreign liqueurs" are manufactured in the suburbs of London. May not the same remark be equally true of many foreign wines and spirits? We suggest the inquiry to awaken attention and not by any means to strengthen the wide-spread delusion, that because an article is *genuine*, it is therefore good for the human frame. Wine drinkers often pride themselves upon having *genuine* port, sherry, bucellas, &c. &c., forgetting that the alcohol they contain, even if *genuine*, is only—a *genuine* poison.

Stranings.

THE POWER OF INTemperance.—It drives wit out of the head, money out of the pocket, wine out of the bottle, elbows out of the coat, and health out of the body.—*Nonconformist.*

GIN DRINKING.—If you have a comfortable and peaceful home, a cheerful fireside, a good bed, a joint of meat to put in the pot, with a trifle of money beforehand towards paying your rent, and have resolved to get rid of all these good things together, there are many ways of doing it, but the easiest way is to learn to drink gin!—*Old Humphrey.*

AN OLD WATER DRINKER.—Spotswood mentions one *Kentigern*, (afterwards called *St. Mungah*, or *Mungo*, from whom the famous well in Wales is named,) who never tasted wine or strong drink, after he came to years of understanding, and slept on the ground; notwithstanding which, he lived to the very extraordinary age of one hundred and eighty-five years.—*Easton's Human Longevity.*

Metropolitan Mission.

This important sphere of the Society's operations is still vigorously worked, under the direction of its zealous superintendent Mr. John Meredith. We hope our readers will give to the statistical reports of the Missionaries, the attention they assuredly deserve. Every right feeling awakened—every kindly word uttered—every holy resolution formed—under the combined influence of truth and love, should be regarded as so much real philanthropic gain. Of this kind there is plenty of room in this busy hive of men, for many labourers. We have more faith in the personal appeals of men used to such occupation and having sufficient clearness of head and warmth of heart to do it well, than in all the pet schemes of legislation. Could not our local metropolitan societies, each raise the salary necessary to maintain one such labourer? There is still enough ground to employ all our *voluntary agency*, even if it were all in good and constant working order. But to this subject we shall return, and for the present commend to our readers the

REPORTS OF MISSIONARIES.

LODGING HOUSES.

T. K., was formerly in good circumstances, as a master bootmaker, but through drink was reduced to beggary, and when the missionary met him, he obtained a living by singing in public-houses. He signed the pledge, which he has kept these ten weeks, and now earns his living by selling small books.

A DRUNKARD'S BED.

Mrs. P., a tradesman's wife, was found in D— Lane, lying on the pavement insensible. She was conveyed home, her husband informed the missionary that she had been absent six days, and that she had twice attempted to commit suicide. As soon as sober, she signed the pledge.

INCIDENTAL.

Several necessitous cases have been relieved with food, coals, and clothing, by the liberality of a benevolent lady, on the recommendation of the missionary.

MEETINGS.

The missionary has delivered addresses at Paddington, Lambeth, Southwark, and Staines.

TESTIMONIES.

Magistrates and the Governor of a Prison.

Two magistrates on signing the certificate against the drinking usages, said they could bear their testimony to the truth of all the statements contained in the certificate. The Governor of one of the metropolitan prisons also signed the document.

The Chief Warden of the same Prison.

"I have been in my present situation eleven years, and I believe fifteen out of twenty of all the prisoners I have had under my charge, have been through intoxication." Five out of nine of the wardens of the same prison, are total abstainers.

STATISTICS.

Street labours.	{	Drunkards accompanied home	4
		Drunkards spoken to	27
		Groups	149
		Cab Stands	10

Drunkards visited	37
Families	163
Long Rooms	3
Lodging Houses	11
Markets	3
Police Stations	1
Jails	1
Factories	4
Wharfs	10
Docks	4
Shipping	333
Hospitals and Asylums	1
Other places	6
Revisits to persons and families	110

Total visits 877

RESULTS.

Signatures	{	Drunkards	32
		Others	30
Persons induced to attend temperance meetings			
			60
Other beneficial results			
			3
Tracts distributed			
			2000
Hours employed			
			432

JAMES BALFOUR.

SCHOOLS.

From 1st of October, 1848, to 1st of January, 1849.

SOUTH AND NORTH-EAST.

During the last quarter the missionary has visited twenty-five schools in the south, and forty-five in the north-east of London, together seventy schools.

MEETINGS.

Spoke at ten evening meetings.

RESULTS.

Signatures	{	Drunkards	11
		Others	104
		Total	115
Re-signatures	{	Drunkards	5
		Others	8
		Total	13
Induced to attend temperance meetings			
			36
Ditto to unite themselves with temperance societies			
			29
Ditto to attend Day-schools			
			6
Tracts distributed			
			1066

RICHARD HODGSON.

TOTTENHAM.

From November 9th to December 23rd.

POPULATION IN 1841.

Males	4114	} 8582
Females	4468	
Houses			1532

THE TRAFFIC.

Maltsters	1
Brewers	3
Wine and Spirit Houses	20
Other places where spirituous liquors are sold	6
Beer-shops	15
Houses where tobacco is sold	83

BAKERS AND BUTCHERS.

Bakers	16
Butchers	8

CHURCHES, CHAPELS AND SCHOOLS.

Churches	3
Chapels	6
Schools	11
Number of children in attendance	710

From the statistics it will seen that there are forty-six houses in which strong drinks are more or less sold, or which are directly interested in their sale. The bakers and butchers being twenty-four; the houses for sale of intoxicating drinks, nearly double that number. These houses, also, more than double the united number of churches, chapels and schools.

Although there is a society in Tottenham, yet on becoming acquainted with the mass of the people, two things forcibly attract observation:—1st, The small number of persons who are actually in the consistent practice of teetotalism; 2nd, The vast amount of prejudice in the public mind against it. This has arisen principally from the following causes:—1st, From ignorance; 2nd, From the division among teetotalers themselves; 3rd, From the circumstance of many breaking the pledge, and returning to their former practice.

The general habits of the people, in regard to drink, may be in some degree judged of by the foregoing statistics. One general description, however, would not serve to characterize the whole, as in some parts they are much more depraved than in others.

The visitation has not been confined to the poorer localities, but has been pretty general among the tradespeople of the place, by whom the tracts have been well-received, and conversations freely entered on. At houses of a higher grade tracts have been left with the servants; and, in some instances, gentlemen have received them themselves. The results of the missionary's labours have not been so apparent as might have been expected or desired. This has arisen partly from persons trying the system before signing, and partly from the preference given to signing at a public meeting. Many persons, through the persuasions of the missionary, have been induced to attend the public meetings held in the neighbourhood, and their impressions have been confirmed. Many others are trying teetotalism with a view to test its practicability.

Among these a policeman said, "I might swim in drink this Christmas, but have resolved not to take a drop from any one."

Two other policemen who had been previously spoken to, were again met, and they both promised to attend the annual meeting. One said he had "had quite enough of the drinking system, and had made up his mind to sign the pledge."

"I hold with total abstinence," said a female; "my son has been a teetotaler these three years. I will not sign the pledge now, but I will most likely sign at the meeting, as I wish to take a little more time to consider the subject."

Many manifest a spirit of anxious inquiry in reference to the questions involved in temperance generally; and as they read this spirit increases. The following is an illustration:—One of a group of men who were at work in a gentleman's garden, called for the missionary to know if he would favour him with another tract; saying that "the last was so excellent in its explanations of the evil of strong drinks, that he had been trying to do without them the last three weeks, and he thinks he shall be quite a teetotaler soon." The others, who were at work, at first refused a tract, but after some further conversation, accepted some. The missionary left a tract at the gentleman's residence, and spoke to the servant-maid upon the subject. Several drunkards are under instruction, among these is a railway-labourer who has since signed the pledge.

A female, who was a notorious drunkard, promised the missionary she would sign at a meeting, which she accordingly did, and is going on well.

A sailor was met with in a destitute state, having been robbed a few days previously of £48., besides several articles of wearing apparel. He signed the pledge.

From November 9th to December 23rd.

Street Labours.	{	Drunkards accompanied home	1
		Drunkards spoken to	10
		Gentlemen's servants	77
		Drovers	2
		Groups	66
		Cab-stands	3
		Drunkards visited	6
		Families	824
		Lodging-houses	2
		Day-schools	4
		Infant-schools	6
		Markets	2
		Railway-stations	13
		Police-stations	1
		Factories	3
		Workshops	36
		Stables	6
		Re-visits	347
Total visits			1421

RESULTS.

Signatures.	{	Drunkards	1
		Others	2
Resignatures.	{	Drunkards	1
		Others	2
		Induced to attend temperance meetings	120
		Induced to attend public worship	1
		Drunkards deceased	1
		Hours employed	222

W. STONEMAN.

AGENTS.

The Agents of the Society are zealously pursuing their avocation, and we select from their reports a few facts and statements which will shew that the work is going on—

The Rev. Evan Davies writes as follows:—

"My labours in December were chiefly confined to this locality, Newmarket, Waenesgon, and Llanasaph. But this year, I am invited to go again more from home, and I comply.

"January, 1849.—4th, at Rhyl; 8th, at Tnefriw; 9th, at Llanrwst. February 1st, at Wespyn; 6th, at Rhyddlan.

"My lectures were well attended, and notwithstanding the cold nights, the audience seemed most attentive, and many fully convinced and confirmed; others coming forward, signed the pledge. I am perfectly sure that my labour is not in vain, and that it is owned and blessed by the Lord. I am happy to say that the most active and consistent members we have are total abstainers, who formerly were more or less injured by drink. Some young boys and girls who signed the pledge about thirteen or fourteen years ago, are now grown up, and married, and are still firm teetotalers. Yes, and some of them are students, preparing for the ministry, and four have been ordained.

"Last Saturday week, at night, three individuals have been killed—two near Ruthin, and one near Bala. One was found dead on the road on Sunday morning; he was drunk every Saturday! The other two were thrown out of their vehicles, and killed on the spot!

"These awful events make us grateful that we have seen the importance of total abstinence, and

urge us to labour diligently, that others may have the advantages we enjoy."

Mr. Jabez Inwards writes :—

"On January 23rd and 24th, I held two excellent meetings in the town of Hartlepool. In this place, there is an active temperance society. As in most of our sea-port towns intemperance is doing its awful work, the rich and the poor fall victims to its power. Only a few evenings before the meetings were held, *the Mayor of the town, under the influence of strong drink, fell into the Dock, and was drowned.*"

"Our principles are making ground. From the commencement of the year, I have attended none other than crowded meetings; and earnestly desire that ere long our principles may triumph, and sobriety universally prevail."

TEMPERANCE BAZAAR.

A few weeks ago a number of ladies of Carlisle, who are in earnest in the temperance movement, resolved themselves into a committee, for the purpose of getting up a bazaar in aid of the funds of the Temperance Society in that city. They began to work with a zeal and energy peculiar to their sex, when a great undertaking has to be brought to a successful issue. Their appeal has been nobly responded to. Contributions are pouring in from all quarters; and before the beginning of March, the time when the bazaar will be held, we have no doubt but useful and ornamental articles of great value will be contributed. We hope temperance ladies throughout Britain will assist in this honourable undertaking. During the week which the bazaar will be held, E. P. Hood is engaged to lecture. This is as it ought to be, spreading a mantle of interest and instruction over the temperance movement.—*From the Cause of the People.*

[We are happy to find the Carlisle ladies so honourably engaged in behalf of the good cause. Benevolent ingenuity will devise many plans to advance in the right direction. May the time soon come, when the ladies of our country, shall in multiplying thousands devote themselves to the movement. The principles of the rising generation are to be decided by them.]—*Ed. Nat. Temp. Chron.*

A FRIENDLY REQUEST.

The art and science of medicine is the result of *experience*. For a long period practitioners have been in the habit of prescribing alcoholic liquors, and the extent to which this has been carried, has been the cause of thousands of persons becoming drunkards. The evil habit will have to be met with experiments made in an opposite direction; and if such prove successful, then encouragement will be given to try further, and to persevere longer; and ultimately, we may hope, truth will be elicited, and an innocent mode of practice developed and adopted.

I suppose I have had as much experience as most in the treatment of disease without the use of alcoholic beverages, and I have it in contemplation to publish the results in a small volume of cases. The cases published had better extend over a wide surface of country (I have sufficient as far as mere number is concerned) and I shall, therefore, feel much obliged to any persons, who having been ill have recovered without the use of such liquors,

if they will send me a report of their sickness, and treatment, and recovery.

Every correspondent whose case I publish shall be presented with a copy of the volume.

I am very desirous to win over my professional brethren to a method of simpler treatment which I think will be beneficial to themselves, their patients, and the community.

HENRY MUDGE, *Surgeon.*

Bodmin, Cornwall.

[We earnestly commend to our readers the above request, and hope our esteemed professional friend will be promptly supplied with such facts as he seeks to obtain. The majority of persons in sickness place almost boundless confidence in their medical attendant, and it is a melancholy fact that that confidence is so frequently, through prevailing prejudices, abused. Many of our teetotal friends—men of decided character and general information—have, in cases of personal indisposition, felt it their duty to abjure professional recommendation of alcoholic stimulants, and they are in a position to furnish such information as Mr. Mudge requires. We hope they will do so without delay. We want facts.]—*Ed.*

AWAY FROM THE REVEL.

Away from the revel! the night-star is up,
Away, come away, there is strife in the cup!
There is shouting of song, there is wine in the bowl,
But listen and drink, they will madden thy soul.

The foam of the goblet is sparkling and bright,
Rising like gems in the torches' red light;
But the glance of thine eye, if it lingers there,
Will change its mild beam for the maniac's glare!

The pearl-studded chalice, displaying in pride,
May challenge thy lip to the purple draught's tide,
But the pearl of the dew-drop, the voice of the breeze
Are dearer, are calmer, more blessed than these.

Oh! come, it is twilight; the night-star is up;
Its ray is more bright than the silver brim'd cup;
The boat gently dances, the snowy sail fills,
We'll glide o'er the waters, or rove on the hills.

We'll kneel on the mountain, beneath the dark pine,
Our hearts' prayer the incense, and nature the shrine,
Back on the festal, we'll look from the wave,
As the eye of the free, on the chains of the slave.

Oh! come, it is twilight; the moon is awake;
The breath of the vesper-chime rides o'er the lake;
There is peace all around us, and health in the breeze,
And what can be dearer, more blessed than these?

ELIZA COOK.

Review.

Scottish Temperance League Register and Abstinence Almanac for 1849.

Well done! An excellent design, and well carried out. It is to be regretted that "the necessi-

of going to press without delay" has prevented "the number being very considerably augmented." We have long felt it a most desirable thing to obtain an accurate estimate of our numerical strength, and hope that the system adopted by our Scottish friends may be carried to perfection in future years. Here is a register of all members of the Scottish League, arranged, 1st, alphabetically; 2nd, under trades and occupations; and, 3rd, locally, the towns and places taking alphabetical order.

In addition to this, we find a liberal and choice supply of valuable information on the history of the temperance cause, and statistics of drinking, with an important collection of facts from the most authentic sources, and opinions of the wisest men and most unexceptionable witnesses.

Under the head of Malt, p. 53, the Editor appears to have fallen into the common error of confounding weight and measure, in calculating the quantity of barley consumed in malting, which we think it important to correct. He states that "barley loses one-fifth of its weight in the malting process, so that to produce the 381,078,328 bushels of malt, on which duty has been paid during the last ten years, required 476,347,910 bushels of barley; being an annual average of 47,634,791 bushels." Now, although barley loses one-fifth of its weight, it increases in bulk, in malting. On an average, the increase will be about 5 per cent., or one-twentieth. To ascertain the number of bushels of barley required to make a given quantity of malt, one-twentieth should be subtracted from the given quantity. The calculation would then be as follows:—

Malt paying duty in ten years	381,078,328
Deduct for increased bulk by malting, 5 per cent., or one- twentieth	19,053,916
Barley consumed in ten years by malting	362,024,412
Or annual average	36,202,441
Instead of the amount in the <i>Register</i>	47,634,791

We submit these calculations to our contemporaries, from a desire to advance the cause we are all anxious to promote, and hail the publication of the *Scottish League Register* as an important step in obtaining the statistics of the temperance movement. We may add that it is brought out in an attractive form, and at an exceedingly moderate price. It will no doubt become a hand-book among our Scottish friends.

Correspondence.

[The Editor does not hold himself responsible for the opinions of his correspondents, but only for the candour and courtesy with which they are expressed.]

To the Editor of the *National Temperance Chronicle*.

Considerable interest has been excited by the publication of Mr. Cobden's financial budget, and the project of the honourable member for the West Riding, has been honoured with much praise. But there is one proposition of Mr. Cobden's, which I trust has not escaped your notice, and which ought immediately to engage the attention of all teetotalers; and that is, the proposed abolition of the malt tax. I am at a loss to know what is Mr. Cobden's object in proposing to take off this duty; I

should be loth to charge him with doing it for the purpose of raising up a body of political supporters among the maltsters, brewers, publicans, and all those who are interested in the manufacture and sale of intoxicating liquors, but without a better and more practical reason than the one given for so strange a proposal, I cannot divest myself of doubts as to the integrity of his motives for so doing. What good, moral, physical, or commercial, is sought to be accomplished by the abolition of this duty? Will it not rather increase our commercial difficulties and add to the black catalogue of crimes that result from the drinking customs of this country. During the last year, about 3,000,000 quarters of grain were destroyed in the breweries and distilleries, one-fifth part of the quantity consumed for food, and only 1,000,000 quarters less than the amount of our importations. In the present state of the manufacture of intoxicating drinks, we destroy in five years one year's supply of food; and as this country's produce is not sufficient to support its population even in food, we are obliged to import large quantities of grain from the Continent and America:—to pay for which, when the importation is larger than usual, as in 1846; the resources of the country are crippled by the payment necessarily being in gold, and the present ruinous state of trade is the consequence. What then would be the effect if the duty on malt was removed—undoubtedly to increase the consumption of malt liquors—necessitating a larger importation of grain from abroad—and an increased exportation of gold, thereby further reducing our present crippled means of trade—a reduction in the value of labour, and an increase in the price of bread. But this is not all, an increase in the consumption of intoxicating liquors must necessarily increase the already fearful amount of intemperance with its accompanying crimes and poverty. It is impossible fully to realize the loss from the use of intoxicating drinks—here is one item.

It is calculated that 60,000 confirmed drunkards annually die in this country, whose individual lives have been curtailed on an average, ten years, showing a loss of labour equal to that of 600,000 men, which estimated at £20. per head, shews an annual loss of £12,000,000. Mr. Cobden very justly adds to the cost of a standing army, the loss arising from the non-employment of the men in useful and profitable labour; but has he ever taken into account the above calculation, or estimated the national loss from our standing army of maltsters, brewers, and distillers, who are worse than idly employed since they annually destroy £16,000,000 of grain to make a deleterious and poisonous liquor, the consumption of which is the direct cause of the greater proportion of the crime and disease that afflicts and desolates our country. It is no use now to argue that beer is necessary to the performance of labour, since we have the testimony of men employed in every description of labour, from the agriculturist, to those engaged in the hottest departments of the manufacture of iron and glass; that they can perform their work, whether it be hot or cold, with greater ease and comfort to themselves without the aid of intoxicating liquors, than ever they could when they partook of them. In conclusion, I trust Mr. Cobden will see the necessity of erasing so objectionable a clause from his financial budget, but if he persists in retaining it, we must use every means in combating so mischievous a proposition.

I beg to subscribe myself,

A FREETRADE AND A TEETOTALER.

National Temperance Society.

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NOTICES.

All communications to be addressed to the Editor, 11, Tokenhouse Yard.

The Rev. Isaac Doxsey, late of Thame, (Oxon) has been appointed Secretary to the National Temperance Society. Upon the retirement of Mr. Hudson, the following resolution was passed by the Board:—

Minute.—“That this meeting desire to record their satisfaction with the zeal, integrity, and perseverance, manifested by Mr. Thomas Hudson during the time he has been in the service of the National Temperance Society.”

TO CORRESPONDENTS.

We shall be happy to receive *interesting and important facts* from all parts of the country. Mere notices of meetings must not occupy our space. We might easily fill the Chronicle with them, even if three times its present size. Our friends, whose notices have been omitted, must consider that they have been passed by purely from want of

room. As a general rule, we can only insert those which are extraordinary either in the occasion or the results.

We beg to remind our friends that the Chronicle is open to communications from all ranks and classes. We wish to justify our title of *National*. We aim to be an effective advocate of the cause, and an accurate exponent of the position, aims, labours, and aspirations of every section of the Teetotal world. We urge our friends to seek *unity in essentials*—to give as well as claim *liberty in non-essentials*—and to display a spirit of candour, and love on all occasions, toward every opponent and every friend.—ED.

SUBSCRIPTIONS.

From January 25th to February 23rd, 1849.

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NATIONAL TEMPERANCE SOCIETY.

THE ANNUAL MEETING

OF THIS SOCIETY WILL BE HELD

IN

EXETER HALL,

ON THURSDAY EVENING, MAY 24TH,

AT SIX, P.M.

ISAAC DOXSEY, Secretary.

11, Tokenhouse Yard, February, 20, 1849.

Progress of Temperance.

HERTFORDSHIRE.

HARKEY FIELD (WELWYN PARISH.)

A company of between forty and fifty brick-makers and railway-labourers was convened on the evening of the 1st of February, in a temporary meeting-house used for divine worship at Harkey Field. The audience was rough, but both attentive and well-behaved, and listened with apparently deep-interest to the addresses of Mr. T. S. Jackson, and Mr. Dunford the Missionary; the latter concluded his address by signing the pledge; and was followed by sixteen others, among whom were two master brick-makers. Another meeting is shortly to be held, which we hail as another sign of progress. The spread of temperance principles among the foregoing classes of men, would be an inestimable blessing to themselves and their families; and contribute much also to the peace, quiet, good order and prosperity of the neighbourhood.

TEWIN.

About a year ago, the first meeting for the setting forth of the principles of temperance was held in this village, and shortly after a second, which arose out of the great interest excited by the former meeting. The night of Monday, the 5th ultimo, furnished evidence that here there is no want of sympathy with the abstinence cause. Although the population is thin and widely scattered, at an early hour the National School was densely crowded by the hardy sons of labour (among whom were brick-makers not a few) together with a sprinkling of the better educated classes. Mr. Thomas Hudson of London, occupied the chair, and made some general observations on the evils of drunkenness, which he characterized as being both far-spread and very appalling. He was followed by Mr. Thomas Spencer Jackson of Tewin Hill Farm, who entered into an able defence of the Society against the attacks of opponents, in which he referred the violation of the pledge, by certain parties, to the temptations held out by the drinking-customs. At this stage of the proceedings, much interest was created by the examination of John Bishop, a sawyer, and two brothers, Edmund and John Bury, farm-labourers, who, though not possessing the gift of eloquence, gave such convincing answers to the questions proposed to them by the chairman, of the great benefit of teetotalism, as much to amuse and edify the company. It was a matter of regret that the force of the testimony of these worthy men was somewhat marred by the frequent attempts at interruption by a certain "lewd fellow of the baser sort," who has the reputation of being a shrewd man when sober, but who demonstrated that on this occasion, at least, that his intellect had gone out on a short excursion. Mr. Dunford, a missionary actively engaged in promoting the spiritual interest of the labouring population, addressed the meeting at some length, giving several striking examples of the doings of the enemy which told powerfully upon the meeting. The chairman having exhorted the people to parley no longer with a foe they were unable to vanquish, dissolved the meeting, when twenty signatures were added to the Society's declaration.

HERTFORD.

The temperance cause has progressed but slowly in this borough of late; it is the more pleasing, therefore, to be able to record, that on Tuesday evening, the 6th of February, the Council Chamber of the Town-hall was not only full, but filled to repletion long before the time announced for the meeting. Among the company were many influential persons connected with the various congregations of the town and neighbourhood, who had not previously been in attendance at meetings of the Society. Mr. Bettinson, whose personal appearance is a "living epistle" in favour of temperance, occupied the chair. Mr. Thomas Spencer Jackson spoke at some length in a strain of great seriousness, addressing himself chiefly to professing christians. Mr. T. Hudson followed in an animated speech of an hour and-a-half in duration, in which he took a rapid view of the evils of the drinking-system. At the conclusion of this highly important and interesting meeting, numerous signatures were obtained, which may be taken as additional proof of a revival of the movement in this borough.

HADLEIGH.

We, as the Auxiliary of the Suffolk Temperance Association, have just had our first Annual Meetings in aid of its funds. On Monday, the 22nd, the Rev. J. C. Bodwell, of Bury St. Edmunds, preached a sermon in the Baptist Chapel, on behalf of the cause; and on the following evening, a tea meeting was held in the Lecture Room of our Society, when between eighty and ninety persons sat down to tea, and after the tea, a public meeting and addresses were delivered by Mr. Larner of Framlingham, Rev. J. C. Bodwell, and the Rev. J. Mathews of Aldboro', to a crowded and attentive audience. Mr. Fraser of Ipswich kindly occupied the chair. The collections were good beyond our expectations. We think it just to state, that the Association bids fair to become *one of the most valuable and efficient in the country*, under the superintendence of the able and indefatigable secretary, A. W. Heritage, whose unceasing labours, zeal, and talent in this great cause, are worthy of all praise.

JAMES ASHDOWN, *Secretary.*

LEIGHTON BUZZARD.

On the 12th instant, our town was favoured with a lecture from that excellent friend of the temperance cause, Mr. T. B. Thompson of Leeds. His thrilling tales and earnest appeals were listened to with the greatest attention, and left a good impression on the minds of many. He did not labour in vain, for I have had some return, who had gone astray, and hope many more will join our ranks.

D. TRIBUTE, *Secretary.*

LEWES, SUSSEX.

We are about to present a most gratifying report. A great part of our town has recently been brought under the influence of temperance tracts on the loan system, which has been undertaken by a number of ladies: and we must not omit to state that we are entirely indebted for this new, yet powerful agency, to the labours of a most benevolent lady, Miss H. Lupton, who is residing here for a time.

On Wednesday, 17th January, our highly-esteemed president, Burwood Godlee, Esq., delivered a lecture on Organic Chemistry, at the

Mechanics' Institution, towards the close of which he introduced some most striking remarks in favour of abstinence from alcohol, which were heard by many who seldom, if ever, attend temperance meetings.

But the drinking system has received "the unkindest cut of all," by the visit of Dr. Grindrod to our town. The large room of the County Hall was kindly granted by the magistrates, in which the Doctor delivered four popular physiological lectures, on the evenings of January 19, 23, 24, and 26. The attendance was very numerous, and highly respectable. The following gentlemen kindly presided on the respective evenings:—J. W. Woolgar, Esq., F.R.A.S., (a magistrate) Robert Perfect, Esq., M.P. for Lewes; Edward Monk, Esq.; and A. R. Briggs, Esq. Dr. Grindrod introduced a mass of medical evidence, made up of testimonies and experiments, which gave overwhelming proof that *alcohol is a poison*, and consequently productive of physical injury in proportion to the quantity in which it is taken. The splendid anatomical paintings (about a hundred in number) which covered a great part of the walls of the Hall, and with which the Doctor illustrated his lectures, were justly admired by all who beheld them. We feel that were we to give even an outline of the various parts of the Doctor's addresses, we should trespass too much on the columns of the journal; but suffice it to say, that the intimate acquaintance displayed by Dr. Grindrod with the different organs of the human frame, his elaborate description of the changes which food undergoes ere it becomes part of the living temple, his professional talent and gentlemanly address, gained him the esteem and respect of all, whether medical or non-medical, opponent or friend. At the close of the fourth lecture, great interest was excited by Alfred Wood, Esq., brewer, ascending the platform, who, in a speech of nearly half-an-hour, advanced several objections to the arguments and facts Dr. G. had adduced. He was ably replied to by Dr. Grindrod, after which both gentlemen continued in friendly discussion. Edgar Blaker, Esq., proposed votes of thanks to Dr. Grindrod, for his able lectures, and also to Mr. Wood. These were cordially and unanimously given.

The controversy was resumed at the Lecture Room, Mechanics' Institution, on Monday evening, 5th February, 1849, when (although the admission was by payment) we had the largest assembly we ever beheld in that room. Alfred Wood, Esq., and other gentlemen, advanced several objections, to which Dr. Grindrod replied with energy and effect. At the close, John Blaker, Esq., proposed a vote of thanks to Dr. Grindrod, A. R. Briggs, Esq., (the chairman), and Alfred Wood, Esq., which was briefly acknowledged by each; and to show the friendly feeling existing between the two principal disputants, Dr. G. cordially shook hands with Mr. Wood, which elicited an universal burst of applause. While we entertain decided views respecting the result of the discussion, we feel pleasure in bearing our humble testimony to the gentlemanly behaviour of Mr. Wood towards his opponent. The meeting did not terminate till half-past eleven, yet the interest was sustained till the close. Respecting the results of Dr. Grindrod's visit, they are apparently of the most gratifying character. An impression has been produced which we think will not easily be effaced. Let the temperance body re-apply themselves to the work which has now received so mighty an acceleration, and great will be our success.

(Signed) ARTHUR MORRIS, JUN.,
Sec. Juvenile Temperance Society.

THAME, OXON.

A meeting was held in the British Schools in this town on Monday evening, January 29th. Mr. William Johnson presided, and the assembly, which was very large, was addressed by Messrs. Marsh, British schoolmaster, Thame; James Young, Independent Minister, Tetsworth; H. J. Allen, Primitive Methodist Minister, Chinnor; and J. Doxsey, Baptist Minister, Thame. The Thame Temperance Brass Band attended and enlivened the meeting, which was both entertained and profited by the engagement of the evening.

The society here still continues to work for the advancement of temperance principles. It has been instrumental in spreading them not only in the town and immediate neighbourhood, but also in several other towns in the district.

UXBRIDGE.

Extract from Tenth Report.

We have had during the past year several lectures delivered; one by B. Rotch, Esq. of Lowlands, and Mr. Hunt, of Bristol, and by Messrs. Inwards, Hudson, and Whittaker, from the National Temperance Society; also an excellent sermon on Total Abstinence by the Rev. B. Parsons, author of "Anti-Bacchus;" with many useful speeches from several of our own members; and we can say with pleasure, the Society is in a healthy and promising state, and should rejoice if we had a place for meetings on more economical terms, or a hall of our own, believing that much more good might then be effected.

We sincerely regret the loss of some of our best friends and most liberal supporters, who have been summoned as stewards to give in their accounts, and we believe the reception they have met with was "well done," and they have rested from their labours, and their works have followed them. To partly make up this loss, the Committee feel it their duty to enter upon the work with renewed energy, and hope that with the liberal support of their friends, combined with every exertion on their part, to lay before the subscribers of next year, such success as will gladden the hearts of our friends, and prove to all that we have "not laboured in vain, nor spent our strength for nought."

Meetings have also been held in the villages of Denham, Ickenham, Colnbrook, and Ruislip Common; in the latter place, several hard-working men have joined the Society, who have found, to use the expression of one of them, "that giving up drinking has set them to thinking." They now constantly attend a place of worship, and we have every reason to believe some are sitting at the feet of Jesus clothed and in their right mind, and are doing all they can to help forward our glorious cause. One praiseworthy act deserves to be noticed here, that the masters of these men have given them every encouragement, and some have received money instead of beer, which is a good proof that masters generally like their men not only to be sober, but sober minded.

GUISBOROUGH.

We have had splendid meetings, the Town Hall crammed every night. We never had such convincing lectures, twenty-six have signed the pledge, and we expect more. Jabez Inwards has exceeded any previous efforts here, and never will be forgotten. These meetings were held on the 10th, 11th, and 12th January.

WHITBY.

On the 15th, a meeting was held by Mr. Inwards, at Whitby. We take the opportunity of writing these few lines to inform you, that we have been highly interested and gratified, and the cause generally has been greatly benefited by the lectures of Mr. Inwards. On Saturday evening, he gave a lecture on "Barley," to a deeply attentive audience. On Sunday evening, he preached in the Independent Chapel, an unusually instructive and impressive discourse, on Rev. xix. 6. On the evenings of Monday 15th, Tuesday 16th, and Wednesday 17, his subjects were the Trial of Alcohol, "Alcohol's Defence," and the "Wine Question," the audiences were overwhelming, (such indeed as were never witnessed in Whitby previously,) and deep marked attention, and the most intense interest were visible on every countenance. The whole of the subjects, and especially the last named, were most ably and eloquently discussed by the talented lecturer. His definitions were so easy and his illustrations so natural, that every one seemed to coincide with his conclusions, and consequently, an interest has been excited, and an impetus given to the cause which we are confident will be felt for a long time to come. Upwards of fifty have signed the pledge, and many more we have no doubt will be constrained to join us very shortly.

STOKESLEY.

On the 18th and 19th, J. Inwards delivered two lectures in the National School Room, Stokesley, on "Barley" and "Wine." A half-filled house was scarcely expected, but the interest taken in the cause was soon manifested by the rapid assembling of more than the room would admit, and by the deep attention of those who were so fortunate as to gain even standing room. On the second evening, the seats were given up to the ladies, and every inch of standing room occupied by a dense mass of men, who listened for two hours with the deepest attention. The force of truth was irresistible. Reason was appealed to, and facts supported by the precept and precedent of Scripture. A total abstinence society has been formed by many of the most respectable and influential gentlemen and tradesmen in the town, and a great number have signed the pledge. There is some talk of building a temperance hall, with a large public room and suitable rooms for a Mechanics' Institute. This is a wise measure, and we hope it will be carried out.

AYTON.

On the 20th and 22nd, two lectures were delivered at Ayton, and the interest taken in the cause here may be judged by the fact, that with a population of less than 1000, upwards of 500 attended the second lecture.

HARTLEPOOL.

At Hartlepool, two crowded meetings were held on the 23rd and 24th, in the Town-hall. Many were unable to gain admission, upwards of thirty signatures were obtained, and a great impetus given to the cause.

DARLINGTON.

On the 25th and 26th, J. Inwards delivered two lectures, entitled the "Trial of Alcohol" at Darlington, to very large and respectable audiences in the central hall.

MIDDLESBOROUGH.

We were very sorry that we could not arrange for a lecture here this time, but we are looking forward with pleasure to April, when J. Inwards has promised to visit us again and spend about six weeks in these parts. The cause is steadily progressing here, we have from 300 to 400 generally at our weekly meetings, which are chiefly addressed by working men. Upwards of fifty have signed during the last four weeks.

THOMAS R. TAYLOR, *Secretary.*

HAVERTON-UPON-HILL.

On Tuesday, the 26th instant, the members of the Haverton-upon-Hill Temperance Society, held their first festival, when they were joined by several of the friends to temperance from Hartlepool, Stockton, and Middlesborough. About 160 sat down to tea, in one of the rooms of the glass works, kindly lent for the occasion, by the proprietors. The character of the meeting was somewhat aptly described, by a motto on one of the youth's flags, "young but in earnest." For though there were many old men, yet the greater part were teetotalers, and some of them as sober men, could only number months, but old or young, all were in earnest,—earnest because so many had been benefited through the adoption of the principles of total abstinence. After tea, a public meeting was held, and before it closed there were upwards of two hundred present. The report was read and unanimously adopted, after which there was a quick succession of speeches, argumentative and congratulatory, interspersed with the enlivening and soul-stirring temperance melodies of Paxton Hood.

ENON CHAPEL, MARYLEBONE.

A Special Temperance Experience Meeting was held in the above place of worship on Sunday afternoon, February 4th. The Rev. J. Burns, D.D., Pastor of the Church, presided. A most stirring meeting. The addresses were of the most practical character, fully developing the connection between temperance principles and practice, and personal godliness. Deep feeling was evinced by the large and respectable audience present, the tears chasing each other down the cheeks of many during the soul-stirring and appalling statements.

THE MOVEMENT IN CANTERBURY.

During the last two weeks we have been favoured with the highly valuable services of P. W. Perfit, M.R.C.S. He was first engaged by the Temperance Committee here, to give a course of six lectures on Human Physiology, and the effects of alcohol on the various organs and their several functions; but such was the satisfaction expressed, and so great the desire which prevailed for still further information on topics so universally interesting, that the Committee did not hesitate to re-engage him for four additional evenings. His descriptions of the brain and nervous system, of the stomach and digestive organs, of the heart, veins and arteries, of the lungs, of the liver, &c. &c. &c., made level as they were even to the comprehension of a child—and his demonstrations of the injuries inflicted on each by even the habitual moderate use of intoxicating beverages, made visible as all were to the eye by upwards of a hundred beautifully coloured drawings and diagrams—made an impression, not easily to be eradicated, on the minds of a highly respectable auditory. Such indeed were the effects of his lucid description,

cogent argument, varied illustrations, and stirring appeals, that upwards of one hundred and twenty adults (some of them ladies and gentlemen of considerable social standing) and almost the same number of children, subscribed the total abstinence pledge. The meetings were presided over by the Rev. R. E. B. Maclean, Dr. Edward Scudamore, Samuel Rigg and W. A. Venning, Esquires, and Mr. Kingsford—a Churchman, a Quaker, an Independent, and two Unitarians—thus affording a delightful spectacle of the union of the most different sects in promoting the moral elevation of the people.

SUFFOLK TEMPERANCE ASSOCIATION.

There are not wanting, in the present day, many who boldly assert that teetotalism is on the decline—that it has lost its vitality, and is, in fact, "dying out." This cry prevailed in the very infancy of the movement, and has been diligently repeated from time to time ever since. Never did it receive a more complete and marked refutation than in the anniversary meetings in connexion with the Suffolk Temperance Association, held in Ipswich last week. This county has always stood among the foremost in the temperance movement, and although, perhaps, the excitement which characterised the earlier operations of the society has to some extent subsided, there has always existed a warm and sincere devotion to the cause of temperance, and a willingness to labour for its extension, which it only required an efficient organisation to bring into active and successful operation. With this object, in the course of the past year, the services of Mr. A. W. Heritage were engaged as secretary; and under his able management, the association has been established on a new basis, and a system of mutual support and co-operation arranged which bids fair to lead to the desired result.

We now record the first public anniversary meetings held in Ipswich under the auspices of the new association.

On the evening of Tuesday, a Preparatory Sermon was delivered at the Turret-green Meeting-house, by the Rev. A. Reed, B.A., of Norwich; subject, "The religious aspects of the Temperance Movement."

The rev. gentleman took his text from the 10th chapter of the First Epistle of Corinthians, and part of the 23rd verse: "All things are lawful for me, but all things are not expedient." The Christian said he had a right to make moderate use of the good creatures of God; no man could dispute this right, and even the gospel of Christ did not question it; and that it was honourable to religion to show that by its aid he could safely use things which others could not: any attempt to interfere with this would be an infringement of Christian liberty. He (the preacher) would, however, endeavour to give an answer to such a line of reasoning. He would admit all for which the Christian contended, though many around him would not go so far; still, when an appeal was made to their Christian generosity and self-denial, were they not required to give up something in order to correct the glaring evils of drinking of which they complained? Would they not wave their "right" in a case of this kind? A Christian surely could not love wine so much as to be unable to give it up, nor could such an one be afraid to meet society if he did abstain. In judging of what was their strict "right," they must, according to Paul's teaching, judge of circumstances, and have especially in mind the bearing of the text. If they

were convinced that they were sanctioning an evil custom, or causing a weak brother to offend, then scripture required that they should cease to do so. Though the custom might not be wrong in itself, the question was still whether the practice of moderate drinking did not become wrong on the principle laid down in the text. Did not their custom sanction one of the most awful sins of the day, and discourage one of the most benevolent movements at present in existence? Was it not a case for voluntarily refraining from that which might not be absolutely wrong in itself, but became wrong when viewed in the light of scriptural expediency? But some zealous abstainers might say, are not intoxicating drinks poisonous, and do not they ruin souls?—do you call the giving them up an "expedient?"—why you should anathematise all the cowardly pretences of professing Christians, who stand aloof from the movement, and indulge in the moderate use of these liquids; they Christians! should Christianity shield such a practice as this! But, said the speaker, it is quite possible for a good thing to be pushed too far; a system of lashing is not the way to win over opponents. Many do not see that moderation is a sin, and, whether right or wrong, violent language will have no weight with these. Let them take the admitted principle that Christians should avoid the very "appearance of evil," and they would have really impregnable ground that could always be used with force and propriety. He advised these to forsake the vexed questions, and plead that it became them, for the sake of religion itself, to support this society. Such a plea would not invalidate that which many believed to be true, but it would bring to their aid all that they needed. He would now make an appeal to Christians on the grounds he had stated. Many regulations were made in the churches of Christ for the sake of expediency, and why should not the practice of moderate drinking be abandoned from the same consideration? By the present system they seemed to sanction an awful evil, and discouraged a most benevolent work. If all were using the juice of the grape, and it was unknown that it could intoxicate, then there would be no need of this abstinence; but whilst excess was the rule, and moderation the exception, Christian expediency required total abstinence in order to put the evil down. He need hardly allude to the evils connected with intoxicating drinks. In England there were six hundred thousand confirmed drunkards, and of this number sixty thousand passed away every year to their final account! Could they know this without thinking of the passage which said, "No drunkard can inherit the kingdom of Heaven." The preacher, after detailing many of the evils occasioned by the drinking practices of this country, said, that to all this the christian replied, "I believe it all; but if my example of moderation was followed, there would be no need of this: it is unjust to charge me with sanctioning a custom which I openly condemn." But he (the speaker,) feared there was more abhorrence of these and other crimes than tender solicitude to save the unfortunate victims. Instead of seeking to restore the lost ones, they separated, and put a brand upon them—thus hardening them in their guilt, and almost forcing them to pursue the same evil courses from which kindness might have drawn them. How could he invest this cause with moving interest?—why, he would remind them that the drunkard had an immortal soul, and did they but know the painful process by which his love for drink had been engendered, and the many attendant circumstances, he thought a tear would moisten their cheeks when

a drunkard staggered past them in the streets. Let them try to feel a warm and affectionate interest on the behalf of these men, and try to win them by the exhibition of the love of Christ beaming in their own lives. Christian professors expected one another to refrain from many things for the sake of example, and hence a rigid line had been drawn between them and the world, but none of these were so injurious to Christian character as the sanctioned practice of moderate drinking. Let their example, then, be on the right side, for they frequently mingled in the society of those who were in danger of falling into the sin of drunkenness. Were gambling introduced, they would discourage it, and would not sit down with those who indulged in this vice; but the Christian would sit down with them when the ensnaring glass was brought out, would ask them to drink of its contents, or, at all events, sanction the doing so by their example. Perchance they might have determined not to drink, having suffered from it, but such an example from a professing Christian was too much for them—it destroyed all their weak resolves, and the draught was taken. Would the Christian publicly upbraid him, or for his sake, on that occasion, abstain!—why such a course would be marked cruelty to him; the only effectual thing would be to abstain altogether from such drinks. He called upon them to give the benefit of their example to those who were so much weaker than themselves. So long as professing Christians encouraged these practices, it would be very difficult to overcome the evil of drunkenness; if all would set the example, the happiest results would soon follow: the sacrifice was a small one, but how much good would result from its adoption! In thus withholding their aid, Christians certainly seemed to discourage a blessed work, and no Christian could refuse to give his aid to a benevolent movement without incurring heavy responsibility. The speaker then proceeded to contend that the practice of abstinence would have the best effects on physical organisation, and then added that “moderation” would never save the drunkard; the only effective example was habitual abstinence. He then alluded to the circumstance that the Americans at one time refused to partake of tea on account of the tax which Great Britain had put upon it, and asked if English Christians were not prepared to make a smaller sacrifice when such important interests depended on it. The subject of the pledge was then referred to, and its necessity strongly pleaded. The successes of the society in America and Ireland were then referred to, and allusion was made to the already altered habits observable in this country. The lecturer concluded by making an eloquent appeal to Christians and their ministers to join in so important and benevolent a movement.—At the close of the service a collection was made in aid of the society's objects.—*Ipswich Express*.

On Wednesday evening the members and friends assembled at a public tea-meeting at the Temperance Hall, which was tastefully decorated with evergreens, &c., for the occasion. Upwards of 550 tickets were sold, and the room was crowded with a cheerful and respectable assemblage. The tables were furnished gratuitously by friends of the cause, so that the whole receipts from the tickets will be devoted to the purposes of the Association. This meeting was addressed by R. D. Alexander, Esq., George Alexander, Esq., Rev. J. Matthews of Aldborough, Rev. A. Reed, B.A., of Norwich, Rev. J. C. Bodwell of Bury, and H. Clapp, Esq., of

Massachusetts, whose able and eloquent addresses told powerfully in favour of temperance principles.

[We regret that our space prevents us giving the admirable report furnished in the *Ipswich Express* of January 30th, to which we refer our readers. We earnestly desire increased prosperity and speedy success to crown the devoted, intelligent, and manly operations of the Suffolk Temperance Association.—ED. N. T. C.]

CIRENCESTER.

On the 13th and 14th of this month, two meetings on the temperance question were held in this town, which will be long remembered by the friends of total abstinence. On both occasions they were favoured with the services of Jabez Inwards. On the first evening, malt liquor formed more particularly the subject of the lecturer's discourse; he boldly, and most admirably, displayed the sinfulness of destroying the barley, “a good creature of God,” and which if otherwise appropriated would feed 6,000,000 of our fellow-men. He most convincingly portrayed the rottenness of the whole drinking-system, from the first process of malting the grain to the last act of swallowing the liquor. On the second evening, the wine question was handled in a manner that enraptured the attention of a large and respectable audience who seemed to go with the speaker in all he advanced; the unscriptural nature of moderate-drinking was fearlessly asserted, and the assertion was supported by arguments most indisputable. The lecturer's appeals were impressive, and delivered in elegant language, but so clear and convincing as to be perfectly intelligible to the man of humble abilities. Until this visit Jabez Inwards was a stranger to the friends of temperance in this town; but he is so no longer; they feel that he has strengthened their hands in their great and glorious career, and they hope, at no very distant period, again to be favoured with his valuable services.

ALFRED KNIGHT.

PETT, NEAR HASTINGS.

The little village of Pett, was enlivened on Wednesday evening last, by a tea-meeting, and a large assembly afterwards of temperance friends in the chapel belonging to the Bible Christians of that place. The Rev. James Ching presided; and Messrs. Pearson and Stokes (of Pett), F. Beck, W. Ransom, jun., and F. Streeter (of Hastings,) delivered addresses on the financial, moral, and physical bearings of the question on society and the world. A branch society of the Hastings Association was formed: upwards of thirty signatures obtained.

Doings of Strong Drink.

AN UNNATURAL PARENT.—On Monday, a man was brought before the Gorbals Police Court, in company with a woman, implicated in the charge of having thrown his own daughter, a child of tender years, out of the window of his dwelling-house, by which she was seriously injured. From the facts which have transpired, it appears that on Saturday night he came into the house accompanied by the woman referred to, and that he was under the influence of liquor at the time. His daughter, who is an interesting girl not more than ten years of age, remonstrated with him, but all the rejoinder she received was a command to leave the house, or he

would throw her out of the window. The poor girl, terrified at the threat, endeavoured to leave the apartment; but as her brutal parent had unconsciously locked the door, she could not open it, and told him so. With an oath the wretched man ran forward to where his child was standing, and lifting her in his arms, carried her towards the window and thrust her out, shutting it down upon her. The girl in her agony caught hold of the wooden-sill with her hands, and hung there as long as her strength held out. In this effort her fingers were cut and blistered, but her strength was soon exhausted, and she fell heavily down on the pavement, where she was picked up. Had she fallen in any other position than she did, the result would probably have been immediate death; the window being on the second floor. It is not known yet whether the injuries are likely to prove fatal; if the spine (as there is reason to fear) has been injured, her ultimate recovery is doubtful.—*Times*.

WRECK OF THE TIGRESS.—DISGRACEFUL SCENES.—This unfortunate East Indiaman, which went on shore on Sunday night last, to the westward of Shakespeare-cliff, Dover, has become a total wreck, and portions of her cargo have strewn the beach as far as the South Foreland. The consequence has been that hundreds of the lower orders, men, women, and children, have lined the shore all day long, eager to possess themselves of floating pieces of the wrecked ship, spices, cocoa-nuts, or any thing else that came in their way, wherewith to make lawful prize; and, unfortunately, in one or two instances, despite the vigilance of the officers of customs and coast-guard boatmen, casks or puncheons of rum have been washed ashore, the heads of which have been knocked in, and the contents carried off in the crowns of hats, in boots, or any available article at hand; and such a scene of drunkenness and bestiality ensued, as to beggar description—men, women, and children, lying on the beach, huddled together in the worst state of intoxication, so that many of them have stood a chance of being drowned by the rising of the tide, whilst others have been rendered so insensible through the drink, that it has been found necessary to remove their bodies on shutters to the workhouse, and other places. It is doubtful whether some of them will recover. It is reported that one or two persons are missing, and it is feared that they were not removed high enough up the beach to prevent their bodies being caught by the flow of the sea. This scene was likely to have been repeated yesterday, by another puncheon of rum coming ashore; but the coast-guard, arriving in time after it had been broached, succeeded in overturning it into the sea—a charitable rescue to many.—*Canterbury Journal*.

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NATIONAL TEMPERANCE SOCIETY.

PRIZE ESSAYS ON TEETOTALISM.

The Committee of the National Temperance Society, in order to promote the objects to which it is devoted, offer two Prizes, one of £20 and the other of £10, for the best Essays on the Principles and Practice of Total Abstinence from all intoxicating drinks.

The Prizes to be competed for by either MEN OR WOMEN AMONG THE WORKING-CLASSES.

The Essays must shew that the general spread of Temperance principles, would tend to the Physical, Mental, Social and Religious elevation of the working-classes, embracing the following propositions:—

1st, The practicability of Teetotalism in the performance of labour.

2nd, The extent to which the disuse of strong drinks would increase the demand for useful labour, and promote the expenditure of the money in food, clothing, furniture, &c.

3rd, The value of Temperance in promoting the comfort and happiness of the homes of the working-classes.

4th, The adaptation of Temperance principles to render the working-man independent of charitable relief.

5th, The extent to which the example of Teetotal parents would promote the moral and religious well-being of families, and afford to parents the means of sending their children to school.

6th, The practical working of the drinking-usages and customs in manufactories, workshops and elsewhere.

The names of the adjudicators will be announced at a future time.

The Essays, which must not exceed forty-six 8vo pages, to be sent under cover, accompanied with a sealed letter enclosing the real name and address of the writer, on or before the 1st of September, 1849, to the Secretary of the National Temperance Society, 11, Tokenhouse Yard.

The Committee, also, offer a further prize of £10 for the best Essay on the most efficient means of conducting Temperance Societies, with the view of accelerating, and giving permanence to the Total Abstinence Reformation. This Essay must not exceed thirty-two 8vo pages, and is open to competition by writers of all classes. To be sent in by the 1st of July, to the office of the National Temperance Society, and the adjudication to be made under the direction of the Committee.

ISAAC DOXSEY, Secretary.

11, Tokenhouse Yard, 22nd February, 1849.

THE UNITED KINGDOM TEMPERANCE PROVIDENT INSTITUTION,

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The above Tracts comprise a variety of 150 different sorts, and embrace every point of the principle of Total Abstinence. Upwards of

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** THE NATIONAL TEMPERANCE CHRONICLE and TEMPERANCE RECORDER is published on the first day of each month, at HOULSTON & STONEMAN, the Depot of the National Temperance Society, 65, Paternoster-row, and will be sent post-free for one year on receipt of 2s. postage labels. Annual Subscriptions received at the Society's Office, 11, Tokenhouse-yard, London, and subscriptions and donations for the general purposes of the Society, by the Treasurer, G. W. ALEXANDER, 49, Lombard-street, by any Member of the Committee, and at

THE
NATIONAL TEMPERANCE CHRONICLE
 AND
TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

No. 40, JOINT SERIES.]

APRIL, 1849.

[PRICE 1d., STAMPED 2d.]

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THE DRINKING CUSTOMS, *versus* LIFE ASSURANCE.

The mind of man is gifted with the faculty of comparison, and deeply affected by its exercise. Many a time have we seen a child entreated in vain to part with an amusing toy, abandon it at once, when another was presented to it. Its little eye has scanned with a philosophising glance the proffered object, comparison has been instituted, and readily its idol is relinquished. This principle exists in persons of adult years; and if you would successfully attack a pernicious indulgence, you must seek to substitute one less baneful, and, if possible, equally attractive. In vain do we, for instance, speak of the enormous expenditure of strong drink, if we do not point out some neglected duty which demands fulfilment, or some neglected enjoyment which invites acceptance.

We wish to apply this fact to the important duty and elevated luxury of providing for the future well-being of the community. The dissipation of the present must be paid for with fearful interest. Those who for national glory, or from supposed necessity, lead armies to the field, entail upon unborn generations the crushing expense. The indolence or folly of a father often condemns to a life of wretchedness and difficulties, the future families over which his sons and daughters may rule. Every individual instance of forethought and prudence has an influence extending beyond the immediate circle in which it was designed to operate; and the social system is elevated and purified by many an act of kindness or of wisdom directed to a particular

object, but by its ten thousand vibrations, awaking many slumbering spirits to virtue, and kindling many desponding souls with happiness and bounding joy.

Every man who has a wife or a family has "a stake in the country," and his patriotic and paternal feelings, if guided by intelligence, will alike prompt him to provide against the contingencies of the future, according to the ability of the present. This is a most sacred responsibility, and should be prepared for, even at the expense of present indulgence, or the cost of actual sacrifice. Now, a young man, who, at twenty-five years of age, may be at the head of a family, and able to provide for them by his labour or his skill, may also secure for them at his death £150., by the simple sacrifice of *one pint of beer a-day*. Suppose him suddenly removed by death, the young widow, and perhaps one or two orphan children, are at once ruined, and compelled to seek refuge in the parish workhouse, wretched in themselves, and a burden on their neighbours. The sum which the daily pint abandoned might secure, would, by judicious use, place the poor woman in circumstances to provide an honourable maintenance for herself and her fatherless babes.

But let us suppose another case. A clerk is receiving £150. a-year. He spends four shillings weekly for wine and malt liquor. This would not be considered extravagant, by even moderate men, for a small family; but it would secure (at twenty-five years of age) £500. for his family at death, in addition to the accumulated advantages which he would receive through life in the shape of bonus. How often are families in such circumstances, plunged

into irretrievable distress, for want of some provision. Five hundred pounds would be a sufficient capital to start in some business by which the necessities of the family might still be met, and the considerate husband and father would not have his dying pillow disturbed by the destitution suspended by the thread of his own trembling life, over the head of his beloved wife and family.

With these views, the friends of temperance, some years since, established a Life Assurance Society, limited in the first instance to total abstinents, but subsequently thrown open to the public in general; still, however, providing that the accounts of the abstaining insurers should be kept separate from those of the non-abstainers. At a meeting of this Institution, held at Radley's Hotel, on the 16th February, some facts were stated by the Secretary, which on account of their importance, we here transcribe. After giving

"A concise description of the three distinct classes of Life Assurance Companies, and the peculiar features of several of the most remarkable offices; and contrasting them with the variety and combination of advantages to be secured in the Temperance Office; he said the main point, the most interesting to the present company, was, the remarkable difference in the rate of mortality experienced by this office as compared with others. In one of the most select and successful offices, the deaths during the first eight years were 43 out of 1059 policies issued: in the Temperance Office, there had been 47 out of 2836, being little more than a third! The persons assured in the old offices consisted principally of the wealthy classes, who for the most part live freely, and use comparatively little exertion—except such as is injurious rather than beneficial to health. And it was a singular fact, that the Life Offices, with all their care in excluding diseased lives, actually experience a higher rate of mortality than the whole population! It would appear, then, that the higher classes were inferior lives, instead of being, as is often supposed, the best. At the age of 35 years, the expectation of life in the whole population is 31 years! in the Life Offices only 30; in the peerage only 27, whilst among the rural labourers it is 37. The length of life seemed to be actually in the inverse ratio of what are supposed to be the means of enjoying it. Now, the Temperance Office is chiefly composed of the industrious *plain living* classes, the tradesmen and shopkeepers, with some mechanics and labourers; a class of people pronounced by two leading actuaries to be the *best* class for a life office. Accordingly, the deaths in the Temperance Office, compared with those in one of the most successful of the public offices, had been only 17 to 40. The rate of mortality in the old offices is about 18 per 1000 annually; in the Temperance Office, it has been 6 per 1000. In the population of England and Wales, in the prime of life, say at ages 20 to 50, the annual rate of mortality is 14 per 1000; in the Temperance Office it has only been 4. Taking particular classes of members. In several unhealthy and hazardous occupations, including tailors, painters, bakers, shoemakers, railway-guards, and engine-drivers, the deaths had been only 1 per cent in eight years. The common rate of mortality among *clerks* is 2 per cent. yearly; in the Temperance Office, out of 136 clerks insured, there has been but *one* death in eight years,

and the age of that individual was 73. Out of 148 *tailors*, during eight years not a single death had occurred. Out of 271 persons, of miscellaneous occupations, the deaths had been only three, and of those three, one died of cholera, and another from a prevailing epidemic during the fatal winter of last year. In eight years, out of about 3,000 assurances, the total number of deaths had been only 47, four of which were persons upwards of 60 years old, and six between 50 and 60." Mr. Compton then gave some interesting particulars, shewing the great benefits which had been realised by the families of several of the deceased members: one case in particular, where the widow had been enabled to continue the business of her late husband instead of being left destitute, as she would otherwise have been. The same case, however, showed the danger of *procrastination*. The deceased had actually concluded to assure in a much larger sum, but had delayed completing the additional assurance, until fatal disease had overtaken him. Another case served to show the great privileges granted by the Act of Parliament, under which this Institution is enrolled, in enabling the members to secure the sums assured to any other persons, by simply appointing them nominees to receive the money when due. This, the party alluded to had omitted to do, and having left no will, the usual heavy expenses were incurred before the money could be received. By appointing nominees, the sums are exempted from probate and legacy duty, and all expenses are avoided. The nominees can be changed at any time, at the discretion of the member appointing them, but those to whom he finally leaves the money, receive it in full, free from all deductions whatever. The office, notwithstanding its extraordinary good fortune, has already paid nearly £4000 to the families of deceased members, for which sum scarcely one-tenth had been paid by the assureds: thus showing the great advantages of Life Assurance in securing a *certain* and *immediate* benefit whenever it may be required. Mr. Compton concluded by reading the following extract from a letter received by him from a medical gentleman in the country:—

"The adoption of provident habits, in connection with temperance institutions, appears to me the best circumstantial aid to the moral force of the temperance society, and I have long wished that every itinerant advocate would embody this idea in his persuasive addresses. I think they should do this without any pecuniary reward, and rest on the conviction, that it is the surest way to render permanent the altered habits of the industrious classes."

The closing remark of this quotation embodies the principle with which we set out. We hope it will be reduced to practice by our friends, in their lectures. It is not necessary, nor possible, for them to dwell at length on the distinctive features of Life Assurance Companies, but let them bring occasionally forward the important consideration that young husbands and fathers may obtain for their families such advantages, by the exercise of such an amount of personal self-denial, and they will succeed in making many happier families, and many better men.

We hope the above remarks on the Temperance Provident Institution will not be considered invidious. By inserting them we had no design of

BOROUGH OF GREENWICH
TEMPERANCE ASSOCIATION,

ESTABLISHED NOVEMBER, 1846,

*"For the Suppression of Intemperance and the Abolition of
the Drinking Usages."*

Vice-Presidents:

BENJAMIN ROTCH, Esq. B.C.L. & Justice of the Peace for Middlesex . . . Lowlands. | Rev. WM. LUCY . . . Greenwich
ISAAC ENGLISH, Esq. . . Ditto.

PUBLIC MEETINGS

*For the advocacy and diffusion of the principles of true
Temperance are held in the*

GREENWICH LITERARY INSTITUTION,

ON THE

FIRST THURSDAY EVENING IN EVERY MONTH.

Chair taken at half-past 7 o' Clock precisely.

ADMISSION FREE.

THE ATTENDANCE OF ALL CLASSES IS INVITED.

The Third Rule of the Association is as follows:

"That this Society shall consist of all persons of both sexes, who shall pay to the Funds of the Society not less than Five Shillings annually, or Sixpence monthly, and who shall sign the following

DECLARATION:

"I hereby promise, with Divine assistance, to abstain from all Intoxicating Liquors as beverages; and in all suitable ways to discountenance their use by others"

NOTE.—Members are admitted free to all the Lectures and Public Meetings of the Society.

[Turn over.]

because we believe that it is sometimes urged with scrupulous conscientiousness. The objection to which we refer is that such societies, not requiring a profession of religion, are a violation of the command, "Be not unequally yoked with unbelievers." It might be sufficient to reply, that the command has reference only to church fellowship, as shewn by the context, and that to carry it out in every circumstance of life would be impossible and absurd. The Christian tradesman could not enter into a commercial partnership with one who made

be co-existent, and thus accelerate the approach of the time, 'when all shall know the Lord from the least even to the greatest!'"

The Union appears to recognize two important facts,—1st, That Christian men may fall by strong drink; and 2nd, That total abstinence is a safe and easy remedy. It thus states the objects which it contemplates:—

"That the objects which this Society desire to accomplish are, the dissemination of teetotal truths among members of the professing Christian church, and the prevention and cure of intemperance, among all persons, generally throughout the world."

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The Committee beg to call the *particular attention* of all persons who may have been hitherto of the opinion that total abstinence is not suitable for them, and who place reliance in the judgment of Medical Men, to the following

IMPORTANT MEDICAL TESTIMONY:*

Signed by upwards of 1400 of the profession including the eminent names of—

Billing, A., M.D.
Bright, Richard, M.D., F.R.S., Physician to the Queen.
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Burnett, Sir W., M.D., F.R.S., Physician General to the Navy.
Chambers, W. F., M.D., F.R.S., Physician to the Queen and Queen Dowager.
Clark, Sir James, Bart., M.D. F.R.S., Physician in Ordinary to her Majesty and Prince Albert.
Conquest, J. T., M.D.
Copland, James, M.D., F.R.S., Author of the Dictionary of Practical Medicine.
Ferguson, Robert, M.D. Physician Accoucheur to the Queen.
Forbes, John, M.D., F.R.S., Physician to the Queen's Household, Prince Albert, and Duke of Cambridge.
Grainger, R. D., F.R.S., Lecturer.
Gregory, George, M.D.
Guy, W. Augustus, M.B. Cantab. Professor.
Hall, Marshall, M.D. F.R.S. &c.
Key, C. Aston, F.R.C.S., F.R.S. Surgeon in Ordinary to Prince Albert.
Latham, P. M., M.D., Physician to the Queen.
Paris, J. A., M.D., F.R.S., Pres. Royal Coll. Physicians.
Pereira, Jonathan, M.D., F.R.S., M.R.C.S., Lecturer.
Prout, W. M.D., F.R.S., (Bridgewater Treatise.)
Toynbee, Joseph, F.R.C.S., F.R.S.
Ure, Andrew, M.D., F.R.S.
Wilson, Erasmus, F.R.C.S., F.R.S.

1. That a very large portion of human misery, including poverty, disease, and crime is induced by the use of alcoholic or fermented liquors as beverages.

2. That the most *perfect health* is compatible with *total abstinence* from all such intoxicating beverages, whether in the form of ardent spirits, or as wine, beer, ale, porter, cider, &c., &c.

3. That persons accustomed to such drinks may with *perfect safety*, *discontinue them entirely*, either at once or gradually after a short time.

4. That total and universal abstinence from alcoholic liquors and intoxicating beverages of all sorts, would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race.

* Published as a Tract by the National Temperance Society,---Houlston and Stoneman, Paternoster Row.

[Turn over.]

J. Seaward, Printer, London-street, Greenwich.

lectures. It is not necessary, nor possible, for us to dwell at length on the distinctive features of Life Assurance Companies, but let them bring occasionally forward the important consideration that young husbands and fathers may obtain for their families such advantages, by the exercise of such an amount of personal self-denial, and they will succeed in making many happier families, and many better men.

We hope the above remarks on the Temperance Provident Institution will not be considered invidious. By inserting them we had no design of

undervaluing similar societies. Any man who can by the sacrifice of personal indulgences, save "something for a rainy day," had better insure with the worst managed company, and pay the highest existing premiums than not insure at all. This is our deliberate conviction. We hail therefore the increase of such societies as an unmistakable indication of national and social progress. We are glad that in various forms, and by different methods, the public mind is becoming awakened to their importance, and regard every advertisement of every life assurance company, as an indirect auxiliary to the temperance cause; while it, in its turn, is a powerful ally and faithful friend to them all. Young men! remember the important alternative! Who will give up his daily pint, to secure his family from sudden and perhaps irremediable distress? Who will support the life assurance company in preference to the public house?

no profession. The Christian gentleman could not be on the direction of a railway company, or the committee of an hospital, or the common council of a city, or the government of a lunatic or orphan asylum, and then "we must either go out of the world" or materially abridge our usefulness in it. This Union seeks to adapt itself to the existing scruple, and therefore requires that all persons desirous of uniting with it, shall have made an honourable profession of christian principle, by union with a christian church. But the Union shall speak for itself. In an admirable address now before us, it says:—

"Perceiving and sincerely lamenting the opposition offered by Christians, in particular, to teetotalism, a few teetotal members of the Christian community, earnestly desirous that the Church might no longer be deprived of those sources of information which had been so readily afforded to the world, and fully conscious of the still greater results which would undoubtedly follow their cordial co-operation, held several private meetings, when various plans to effect this laudable object were severally considered—resulting in the formation of the present Society—the 'CHRISTIAN TEMPERANCE UNION.'

"Its object is—as might from the foregoing remarks be inferred, and as its title in some measure indicates—the Union of Christianity and Teetotalism; and whilst its members are not prevented from exerting themselves to reclaim the drunkard—but are, on the contrary, by their rules enjoined so to do—their principal efforts are directed to the dissemination of the truths of teetotalism amongst that class whose public Christian profession is some surety for their consistent public practice; and whose aspirations, professedly directed to another and a better world, render them less liable to the failings, imperfections, and prejudices, of those whose hopes are centred on the pleasures and vanities of the present life.

"In conclusion, the Committee would affectionately and earnestly invite the co-operation of members of Christian churches, of all denominations, who at present maintain neutral ground respecting the all-important principles now briefly presented to their notice, and seriously urge them to ponder their position, and come to such determination as shall satisfy their own consciences, and at the same time, promote the glory of God.

"To those members of churches who have identified themselves with teetotalism, the Committee would respectfully suggest the propriety of their becoming members of the 'Union,' and throwing in the amount of their influence to advance the objects sought to be obtained by the 'Union,' when the profession of teetotalism and Christianity shall be co-existent, and thus accelerate the approach of the time, 'when all shall know the Lord from the least even to the greatest!'"

The Union appears to recognize two important facts,—1st, That Christian men may fall by strong drink; and 2nd, That total abstinence is a safe and easy remedy. It thus states the objects which it contemplates:—

"That the objects which this Society desire to accomplish are, the dissemination of teetotal truths among members of the professing Christian church, and the prevention and cure of intemperance, among all persons, generally throughout the world."

THE CHRISTIAN TEMPERANCE UNION.

ESTABLISHED SEPTEMBER, 1846.

Patrons.

The Rev. W. Woolhouse Robinson, M.A.
The Rev. James Sherman.
The Rev. Charles Stovel.
The Rev. Evan Jones.
C. H. Lovell, Esq., M.D.
W. Oxley, Esq., M.D.

President.

Rev. J. Burns, D.D.

Treasurer.

Mr. Burch, Jun.

Committee Rooms.—32, Platt Terrace, St. Pancras Road.

It has long been a matter of regret that Christian churches have so long stood aloof from the temperance reformation, although it must be acknowledged that the cause has found its most sincere, consistent, and zealous, and stedfast friends among Christian men and Christian ministers. The Christian Temperance Union was formed with the view of organizing those only who were members of Christian churches, from the supposition that they would be able to act with greater efficiency on the minds of the brethren with whom they were united in so holy a fellowship. Some "weak brethren" have raised an objection to temperance societies in general, of which we could never perceive the soundness or feel the force; yet we are to respect it, because we believe that it is sometimes urged with scrupulous conscientiousness. The objection to which we refer is that such societies, not requiring a profession of religion, are a violation of the command, "Be not unequally yoked with unbelievers." It might be sufficient to reply, that the command has reference only to church fellowship, as shewn by the context, and that to carry it out in every circumstance of life would be impossible and absurd. The Christian tradesman could not enter into a commercial partnership with one who made

We think no objection can be offered to this design, or to the manner in which it is stated. The means are in harmony with acknowledged principles of its members and the class of persons on which it seeks to act. They are,

"The holding of public meetings, prayer meetings, the delivery of lectures, the circulation of temperance publications, private visitations, and, when practicable, the formation of branch societies."

We very cordially commend this movement to the christian public, and to the brethren who are entrusted with the management of its affairs we say, Manfully fulfil your vocation. You have selected an important sphere of operation—fill it with the light of truth, and warm it with the fire of love. Every earnest convert you secure in the church will tell with power on the world. The strong drink question is rapidly rising to be the great moral and physical question of the age. It speaks through committees of sanitary reform. It turns up in inquiries about penal codes and prison discipline. It mingles with considerations of domestic economy and social comfort. It demands attention from all the advocates of national education, whether State or voluntary. It is suggested by nearly two-thirds of the cases of ecclesiastical discipline that are exercised. It forces itself upon the attention of the home-born and the stranger in every street of our great towns and cities. The christian church *ought not, must not, CANNOT LET IT ALONE*. Her high claims—her divine mission—her benevolent character—her unsuspected consistency—all require that she pronounce her verdict. We already anticipate it. She cannot condemn. She may rebuke the utterance of rash and unguarded expressions, but she will admit the value of the principle, and testify to the efficacy of the practice. The thorough emancipation of the church from the thralldom of custom, would be followed by large accessions to her ranks, and a mighty increase to her moral power. "God even our own God," would "bless us," and that blessing will usher in the glorious prophetic day when "all the ends of the earth shall fear him."

SANITARY AND SOCIAL RESULTS OF TEETOTALISM.

We are glad to observe numerous indications that the temperance cause is making great progress in Manchester and Salford. There are many rooms opened in which meetings are held every week, so that there is scarcely a night passes in which one is not held. The speeches, principally by men of the working classes, are full of truth, eloquence, and earnestness. We select one speech, because it bears reference to the sanitary and political reforms that might be effected by temperance. At a

crowded meeting, held in the large school room at New Windsor Chapel, on Tuesday evening,

MR. PRENTICE said: Four months ago, in this school room, I publicly gave in my adhesion to a total abstinence from the use of intoxicating liquors, and now, after those four months' experience, I have come for the purpose of declaring that so far from ever having, even for a single moment, repented of that adhesion, I am only sorry that my determination was not made at an earlier period of my life, for I am more and more convinced, the more I think upon the subject, that the drinking usages of society give rise to more misery and crime than can be attributed to any other single cause. I have never been of opinion that the use of exciting drinks has been necessary to the preservation of health. I have never thought that it enabled a man to do more bodily labour, for I have had occasion to compare the farm work done in my native parish in the north, where nothing stronger than milk or water was taken, with the farm labour of the south, where the mower's daily allowance was a gallon of beer, or two gallons of cider, and I saw that for regular, continuous hard work, from day to day, from week to week, from year to year, the advantage was greatly on the side of the water drinker. I have never been of opinion that the use of exciting liquors has enabled a man to do more mental work. The brain may be excited to greater activity by the quicker circulation of the blood, which is the consequence of taking wine or spirits—there may be more quickness of apprehension, more flashes of wit, more eloquence, more hilarity, more mirth,—but it is momentary; it does not even last out the night. There is nothing good written under the inspiration of drink. Burns did not write the Cotter's Saturday Night under the inspiration of drink. Byron did not write Child Harold under the inspiration of drink. His Don Juan might have been aided by copious draughts of the gin-and-water which the poet loved. The more's the pity; its morality breathes throughout of the degrading influence. Our best writers have been sober men. Our greatest orators have been sober men. Sheridan might be an exception amongst the latter, but even Sheridan sobered himself to compose his speeches. Under pretence of recovering himself from a debauch, he would shut himself up for days together, to concoct speech, word by word, and sentence by sentence till he had it perfect, and then he would palm it upon the House of Commons as an extemporary effusion. His very jokes were elaborated when sober and in secret, to be let off over the bottle or exploded in the house, as if they were the inspiration of the moment. Our hardest working public men have always been sober men. Cobbett, the most voluminous, often the most forcible writer of modern times, was almost a teetotaler. Cobden who has distinguished himself by his last ten years labours, is almost a teetotaler. Bright, his fellow labourer, is a teetotaler. Colonel Thompson, distinguished by his literature as much as by his politics is a teetotaler. George Thompson, the unwearied opponent of slavery and monopoly, is a teetotaler. Henry Vincent, the fervid, eloquent, never-tiring advocate of progress, is a teetotaler. Joseph Sturge constant in labour for the public good, is a teetotaler. Mr. Brotherton, the member for this borough, is a teetotaler. Mr. Alderman Harvey our public-spirited fellow-townsmen, whom I have the pleasure of seeing here to-night, is a teetotaler. Are we not in good company, my good teetotalers? Are we not in a position to tell the world that w

can work with our hands and with our heads better than if we resorted to the miserable excitement of drink? Work is the destiny of man. Your true nobleman is he who works with head or hand—not for self alone, but for the good of all. To work with head or hand, we must have the healthy mind in the healthy body. To have both, we must abjure artificial and unnatural stimulants. Convinced as I was that the use of stimulating beverages was unnecessary to the preservation of health, either bodily or mental, and convinced also that the abuse was greatly prejudicial to both, it may be asked why I did not join in the temperance movement instead of only bestowing on it my commendation? I praised the movement, saw it was a good movement, respected those who took a part in the movement—why did I not join it? The truth is, I did not see the importance of individual example. I had, now and again, practised abstinence for months together, so as to be able to say from my own experience that it was not injurious to health. I did this to knock on the head the physical argument—I did not then see the importance of setting a moral example, and using a moral argument. I went to America, and saw the misery occasioned to many of my countrymen by intemperate indulgence. I found men of high morality joining the temperance movement as a moral movement—I saw religious men taking an active part in it as a religious movement. I heard that every member of the numerous body of the Congregationalists in Connecticut, not only was a total abstainer, but had given over dealing in intoxicating liquors. I came home, and was often consulted by persons intending to emigrate. My conviction was that no working man could do any good in a country where strong whisky could be had at threepence a quart, unless he was a teetotaler. I told them of my conviction, and recommended them not to wait till they got there, but to commence total abstinence here—to confirm themselves in sober habits before they left home. In common consistency I could not advise that which I did not practise myself. But it was not merely for the sake of consistency that I became an abstainer. That was an inferior motive—I trust I had a higher. The man who teaches a truth which he has only recognised speculatively, will often be led by his own teaching to hold it as a principle of action. I had faith in the principle—I felt that my faith was to be shown by my works. In warning others to put themselves beyond the chance of an abuse, I convinced myself that it was a duty I owed to society to protest against the use, for out of the use the abuse comes. If by my example a single person could be prevented from making wreck of health and morality, I felt that it was my duty to set that example. I came here four months ago and made that declaration. I come here now to declare that I have nothing to regret as to my determination, but that I did not make it sooner. It is not, however, yet the eleventh hour—we have the heat and the burden of the day before us yet—we have yet much work to do, and we must do it with all our might. I mean to be among the workers. I have worked for political and commercial reforms; take me among you as a worker for this great moral reform—this consummating reform which will give double value to the civil, religious, and commercial liberty which we now enjoy, or which we shall hereafter achieve. I have made no sacrifice by my resolve. I have endured no persecution on account of it. I have had almost no solicitation to join in the drinking usages of society. No one has laughed at me as affecting a singularity. I don't much care—never

much cared for a fool's laugh; but the fool has not dared to laugh. The teetotalers have placed themselves above that petty annoyance. Although their practice is not followed, their principles are respected. This is a great point to have gained. Young men dislike to join us lest they should be laughed at. They need not fear that now. Nobody will laugh at a virtuous resolve but the profligate, and who needs to care for the profligate's laugh or sneer? Laugh! *We* are the men to laugh. "Let them laugh who win" is an old adage. *We* are the winners. We win health and strength; we win the respect of the good; we win the power to an almost incalculable extent of promoting the welfare of our fellow-men. We are those who should laugh, if it were permitted us to laugh at folly and shame and sin. I have said that I have had little solicitation to join in the drinking usages of society. I have been asked, "Have you given up wine also?" "Yes, I have." "What, do you drink nothing stronger than water?" "Nothing stronger than water." "Is your health none the worse?" "None the worse: on the whole rather better." "But are your spirits as good?" "On the whole rather better, more equable, less of ups and downs; always ready for mental effort." "But it looks a little unsocial that we can't have a cheerful glass together as we used to have." "Nothing unsocial at all; I will take as many social glasses of water as you like. If I can't be social with you over wine, you can be social with me over water." One night after supper, when I was in Scotland, a fortnight ago, five gentlemen who had been asked to meet me, chose to be social with me in my own way. Instead of the whisky and the hot water and sugar, some cold water was placed on the table, and a very merry evening we had. We could truly have sung—

"Six blyther lads, that lee lang night,
Ye wadna find in Christendee."

And there were no headaches next morning, and no drams in the forenoon to sustain the flagging frame, and no evening sederunt to rouse the depressed spirits. Is there no sociality, no joviality amongst us? Why, we are the really jolly fellows. "*We* are the boys who life enjoy." Commend me to him who has life, and liveliness, and wit, without the help of the wine, or the brandy, or the whisky. The man who cannot talk well and cheerily without such mean appliances is a stupid fellow. He is what in Scotland they call a "sumph." If at any time any wit comes out of the heavy lump, it is not his—he has bought it from the wine-merchant or spirit-dealer. We sneer at the soldier who needs brandy to give him courage in the field of battle. We sneeringly call that sort of courage "Dutch courage." The wit that can't be brought out till the utterer is half drunk, is of no better quality. It is only the explosion of gas from the bung of a fermenting beer-barrel. It is one of the evils of society in England that we have too little sociality. We are not social, because we have the notion that there is sociality only in drinking. Our mistaken notion of sociality drives real sociality out from amongst us. The decanters, the eternal decanters, as Cobbett used to call them, have banished the good old English hospitality. A man dare not ask his friend to a quiet family dinner, because he thinks it a part of hospitality to set out the decanters; and though he has time to take a quiet dinner, he has not time, perhaps he has not health, to permit his indulgence in wine; so the invitation is not given until there be a great formal party, when all the drinking can be done at once. Then, again, the friend dare not

make a call near dinner time—dare not invite himself to take pot-luck. He has time to spare for a quiet friendly talk, but he fears the decanters. Thus do friends live apart in the same town, perhaps in the next street, perhaps next door to each other, without a quiet interchange of those small unpretending hospitalities which are so delightful. They never eat together but at a great feast, where there is much speech-making, but no talk. All this formality arises from the decanters. Again, the man of small means cannot, for the decanters, associate with his richer friends. He can give a friend a well-cooked plain dinner, but he cannot give him East India madeira, and champagne, and claret. He will not accept, he ought not to accept, dinners when he cannot give dinners. Banish the decanters, and these men could meet on a footing of equality. By banishing the bottles from the table there would be better company and greater enjoyment. There would then be real sociality instead of a sham. The spirit bottle in the cottage is as potent an enemy of sociality and hospitality as the claret decanter in the mansion, and we shall never be merry old England again till they be thrown out of house and hall, and from coal and waxen light. The claret decanter men, the black bottle men, the brown jug men, only *pretend* to be merry. You will sometimes hear one of their infatuated number say, "Give me a short life and a merry." Merry! Is there any merriment in the broken-down father who sees one whom he fondly hoped would have been the stay of his old age, sunk into the hopeless, helpless, debased condition of a drunkard? Merry! Is there any merriment in the heart-broken mother, who sees all her tender cares to bring up a *man* thrown away upon a *brute* in human form? Merry! Is there any merriment in the wife who sees the once-beloved sinking from the consequences of his own vices into an early and disgraceful grave? Merry! Is there any merriment in the child—the drunkard's child—when her meek look of love is returned with a satanic scowl, and instead of a blessing she receives a curse or a blow? Merry! Is there any merriment in the victim himself, in his alternations of lethargy and madness? Any merriment when in his waking dreams he sees the tormentors come before their time, and already feels the horrors of hell! Young men, young men! if you have any longing for the short life and the merry, visit the chamber of the man who is suffering under *delirium tremens*, see his maniac terror, and hear his agonising shrieks, as one horror after another presents itself to his diseased vision, and you will see what the merry life is of which he has boasted. His fate may be yours. Beware of the tempter! Touch not, taste not the infuriated draught. Let the contents of the poisoned cup never pass your lips. I will not take the religious view of such a deplorable case. The respected minister of the adjoining chapel will deliver a sermon on the subject of abstinence on Sunday night. Hear him. In the mean time think, with dread and shuddering, on the death-bed of a man whose life departs in a fit of raging madness induced by drink.

A word or two as to the saving that may be effected by temperate habits: let us have no sneering about miserly savings, and laying up dirty pelf. The poor man cannot "lay up," but it is something if he can lift up his head amongst his fellow-men and say, "I owe nothing to any body." If he cannot lodge money in the bank, he can secure his own independence. He saves money—

Not for to hide it in a ditch,
Nor for a train dependent,
But for the glorious privilege
Of being independent.

He can besides, for himself and children, make provision for a considerable advancement, morally and intellectually, by a little saving. The price of a single glass of beer in a week would furnish him with a weekly number of "Chambers's Journal" to read in his family, and to furnish many agreeable conversations; the price of another would enable him to send one child to the infants' school; the price of two more would enable him to send an older child to a respectable day school. Abstinence from a quart of seven-penny beer a week would do all that for him and his. Let any man here ask himself which of these is the best way of spending seven-pence. Allan Ramsay represents his Gentle Shepherd as sitting on the hill-side and "talking with kings." With books you may talk with greater than kings, and books are cheap companions now. The best of books, the book of books, the Bible—thanks to the labours of John Childs, of Bungay, and Joseph Hume, who broke up the monopoly of Bible printing—may now be had for nine-pence; the New Testament, neatly bound, for four-pence halfpenny.

Any man who can afford to buy beer can afford to buy books. Let me now point out to you how a shilling a week saved from the beer-shop would affect both the sanitary and political condition of the community. You all know how the working classes of Manchester and Salford are crowded into narrow lanes and courts, ill paved, without sewers, and where purifying air and the light from heaven can seldom penetrate. They are not so badly circumstanced in that respect as the inhabitants of Glasgow, and, therefore, have not been visited by cholera, which has been so destructive in the northern manufacturing city. But the crowded state of the population is greatly prejudicial to health, and typhus fever is always most prevalent and most fatal where there is a want of cleanliness, and air, and light. An immense improvement would take place if the man who pays £12 a year in rent were to remove into a £15 house; if the man who lives in a £10 house were to remove into one of £12; and if he who pays £8 were to remove into one at £10. This would ease the crowding into unhealthy localities. The health of every family would benefit by the change: the health of the whole community would benefit by the change. How is this to be effected? The saving of a shilling a week now spent in drink, would do it all: or this saving, put into a building club, would soon enable a man to live in his own house, rent free. So much for the sanitary improvement that might be made. Let us look at the political change that might be effected. If he who now pays 3s. a week for his cottage paid 4s. he would possess what, in my opinion, every sober man ought to possess—the elective suffrage. He would have a right, whether he paid his rent weekly or quarterly, to require that his name should be registered as an elector. This is a privilege not to be lightly prized. At present, in a great number of boroughs, the representation is sold by the drunkards. If they were to sell their birthright for a mess of pottage, there would be some sense in it; but they sell it for a pot of stupefying beer. A candidate could not bribe a teetotaler. The teetotaler is above his reach. Only think how much better the House of Commons would be if it represented not the drunkards, but the sober men of the community. Recently, in this borough of Salford, the member was carried by a majority of only one. That one voter was a teetotaler. Have some more teetotalers ready for next election. Look at a recent election in Stock

port. The successful candidate said he did not give away drink, but somehow it happened that a great deal of drink was given away—somehow it happened that out of 42 publicans who voted, 40 voted for the man who said he had not opened public-houses. If there had been some 40 more teetotalers in that borough, that man would not now be giving his vote against retrenchment in the enormous public expenditure. In a very great number of boroughs, so nearly are parties balanced that a body of fifty men could turn the balance either way. This is a great power to possess. In whose hands ought it to be? In the hands of a drunken band, who will sell it for beer or brandy, or in the hands of sober thinking men, who will exercise it for the benefit of the community? Mr. Cobden wishes to extend the forty-shilling freehold suffrage. The extension already effected has done great good—its further extension would do still greater. His movement deserves our most earnest support, and I hope there are some here who will possess themselves of a county vote; but for every freeholder added to the county registration we could add twenty to the registration in boroughs. If his movement should add 10,000 to the county constituency, we might add 200,000 to the constituency in the boroughs. Think of the influence which such a body of men would possess. I do not say that they would be Tories, Whigs, or Radicals. There would be 200,000 men clear-headed enough to form an opinion—honest enough to express their opinion. They would spurn with contempt and loathing the dirty and degrading bribe; they would set an example to all the other electors. An election would no longer be a spectacle of man in his most degraded state—below the level of the beasts that perish; but it would be a spectacle of man exercising an ennobling right—not, indeed, a legislator, but a maker of legislators. And would not the example rise? The sober elector would not choose a drunken representative. Go into the House of Commons an hour or two after a late dinner, and you will see flushed faces, and see conduct, and hear sounds, that tell you plainly enough that honourable members have been indulging too much in wine to be able to listen to an argument. Go in an hour or two later still, and you will find the whole atmosphere of the house redolent of Bellamy's brandy and cigars. In common decency, these men would not be less decorous than their constituents. Up, then, teetotalism! "Up higher yet our bonnets,"—"There's a brave time coming,"—"We'll mak' the world better yet." We mean to do some good in our day and generation; let all who have a similar ambition come and join us—and when? to-morrow? next week? next month? next year? No! Now. This very night. Men, women, children,—you all have something in your power,—do not leave this room until you have put your hands to the good work by enrolling your names in our body. Why should any one delay? It is proved that the ordinary use of intoxicating liquors is not necessary to the preservation of health. It is proved that the abuse is most destructive to health. It is proved that cholera is almost always fatal when it attacks a person debilitated by drinking. It is proved that the use of stimulating drinks is destructive to the reasoning powers. It is seen, or beginning to be seen, that the drinking usages of society lessen hospitality and lessen sociality. It is seen, that out of the savings of abstinence a comparatively poor man may educate his children, and supply himself with books. It has been proved, by the Rev. Mr. Lee, minister of the adjoining chapel, that three-fourths of the

pauperism which falls so heavily on us in Salford, is caused by drinking. It is seen that by the savings of abstinence, a man may have the great comfort of living in a better house, and a more healthy locality—that he may live in a house his own property—that he may acquire the suffrage, and thus be greatly influential in procuring good laws and cheap government. As a friend to morality, then, I say let us have teetotalism; as an advocate for sanitary improvement, I say let us have teetotalism; as a politician, as an earnest reformer, as an old labourer in the cause of government for the benefit of all, I say let us have teetotalism. Let us set the example to the world of a sober people, living at peace with each other, at peace with all the nations of the earth, and daily making progress in comfort, in useful knowledge, in morality, and in religion.—*Manchester Times.*

AN AFFECTIONATE APPEAL TO CHRISTIAN MODERATIONISTS.

Ye friends of moderation,
Who think a reformation,
Or moral renovation,
Would benefit our nation;
Who deem intoxication,
With all its dissipation,
In every rank and station,
The cause of degradation;
Of which your observation
Gives daily demonstration.
Who see the ruination,
Distress and desolation,
The open violation,
Of moral obligation;
The wretched habitation,
Without accommodation,
Or any regulation,
For common sustentation;
A scene of deprivation,
Unequal'd in creation:
The frequent desecration,
Of sabbath ordination,
The crime and deprecation,
Defying legislation,
The awful profanation,
Of common conversation,
The mental aberration,
And dire infatuation,
With every sad gradation,
To maniac desperation.
Ye who with consternation,
Behold this devastation,
And utter condemnation,
On all inebriation:
Why sanction its duration?
Or show disapprobation,
Of any combination,
For its extermination?
Without prevarication,
We deem a declaration,
That offers no temptation,
By any palliation,
Of this abomination,
The only sure foundation,

For total extirpation;
And under this persuasion,
Hold no communication,
With noxious emanation,
Of brewers' fermentation,
Or poisonous preparation,
Of spirit distillation;
Nor any vain libation,
Producing stimulation:
To this determination,
We call consideration,
And without hesitation,
Invite co-operation,
Of spirit distillation,
Not doubting imitation,
Without provocation,
Will raise your estimation,
And by continuation,
Afford you consolation;
And by its adaptation,
To cure this inflammation,
Insure your approbation.
And by your advocacy,
Excite the admiration,
Of our poison'd population,
And the acceleration,
Of entire abrogation,
Of this assassination:
Till with holy adoration,
All shout with acclamation
The praise of their salvation,
To God's administration,
For this annihilation,
Of life's abbreviation.
And in participation,
With this association,
You may by application,
Ensure the preservation,
Of a future generation,
From all contamination.
And may each indication,
Of such regeneration,
Be the theme of exultation,
Till its final consummation.

There is a certain proposed time and law of living. Who made that law? not he that received it; with the giver it rested, even with God.—*Petrarch's View of Human Life.*

National Temperance Society.

OFFICE 11, TOKENHOUSE YARD.

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TO CORRESPONDENTS.

All communications to be addressed to the Editor, 11, Tokenhouse Yard, London.

To LOCAL SOCIETIES.—We should be obliged by our friends the secretaries of local societies, furnishing us with their names and addresses, and the names of the societies with which they are connected. This request is made that an accurate registration of all societies connected with the temperance movement throughout the kingdom may be made, and as a step towards ascertaining the position and influence of the cause. Those societies which are in connexion with existing Associations—the British—the Central—the Scottish League—will be kind enough to specify it.

PRIZE ESSAYS.—Inquiries have reached us from various quarters for more specific information regarding the limits to be observed. The successful Essays would probably appear in *post hoc*, which, in the same type as the recent prize Essay on Juvenile Depravity, by the Rev. H. Worsley, M.A., would contain about 250 words to the page. Of course such exactness is not required, as, if necessary, they might be printed in smaller type.

Some difficulty has been felt as to the meaning of the expression, "working classes." As generally understood, it is limited to those engaged in manual labour.

CIRCULATION OF THE CHRONICLE.—As all our subscribers of 5s. and upwards receive it regularly, post free, our circulation ought to be much larger than it now is. Teetotalers should sustain their own periodicals. Will our friends take this matter into their consideration? Many, we fear, return to drinking habits, after the excitement under which they signed has died away. Would not country societies do well to supply some periodical every month to their members? We do not say, "Order the *National Temperance Chronicle*;" but we do say, "Take care that every pledged member is periodically supplied with some temperance literature. Many will buy them, if asked. Those who cannot afford it, (and there are a few who cannot) should be supplied by their more favoured brethren. We shall be happy to receive from our friends any hints tending to increase our circulation.

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Coulthard, Mr. J. S.		0	5	0
Dover Society		0	1	0
Iglesden, Mr. B.		0	5	0
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Broad, Mr. Isaac		0	5	0
Wantage Society		0	10	6
Whitehorn, Mr. T.		0	5	0
Afflick, Miss, Whitby		0	5	0
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Curtis, Mr. George		0	5	0
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Fordingbridge.				
Thompson, S., Esq.		0	10	0
Southampton.				
Clarke, Jos., Jun., Esq.		0	5	0
Southampton Society		0	10	0
Andover.				
Andover Society		0	1	0
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NATIONAL TEMPERANCE SOCIETY.

THE ANNUAL MEETING

OF THIS SOCIETY WILL BE HELD

IN

EXETER HALL,

ON THURSDAY EVENING, MAY 24TH,

AT SIX, P.M.

ISAAC DUXSEY, Secretary.

11, Tokenhouse Yard, February, 20, 1849.

THE MODEL PARISH.

TRUSTEES.

Rev. William Marsh, D.D., Incumbent of St. Mary's, Leamington.

Rev. Spencer Thornton, M.A., Vicar of Wendover, Bucks.

Rev. W. W. Robinson, M.A., Incumbent of Christ Church, Chelsea.

Rev. W. Carus Wilson, M.A., Casterton Hall.

Rev. W. Wight, M.A., late Curate of St. John's, Newcastle-upon-Tyne.

During the past two months, lectures have been delivered in Somersetshire and Cornwall, by the Rev. W. Wight, in furtherance of the proposed scheme of a "Model Parish." We subjoin a report of the meeting at Bridgewater, which was held on Monday, February 13th, at the Public Rooms, and attended very numerously. The reverend gentleman commenced the subject by making a few remarks on the present state of our own country; and in continuation observed,—

"Whilst many nations of the earth seem to be reeling to their very centre, our own remains quiet, but how soon our turn may come we know not. We are a nation of unparalleled wealth—a nation of benevolent institutions, churches, chapels, and schools—a nation possessing advantages over other nations. Look at the condition of this unparalleled nation. The Hon. Charles Scott, at a lecture lately delivered at Nottingham, said that within the last few years pauperism in England had increased one-tenth; in Ireland one-third; and in Scotland it was greatly increasing—all owing to intemperance. He would refer to another important matter connected with this subject. He would ask what was the condition of our people with regard to education. One district alone in London has 16,000 children of an age capable of being taught, who have never been sent to a school. And in England it was calculated there were 100,000 children who never received any education at all. But if we for a moment considered to what a pitch drunkenness was carried, we should not wonder at the state of education. There are in this country 600,000 drunkards—60,000 of whom die annually from intoxication; 60,000 human beings rush every year into another world in such a state—is it not enough to call forth all our energies for a remedy? And, again, as it was important that we should know the real conditions of our country, he would refer to one more of its leading evils—he alluded to those degraded wretches who walk the streets of our towns. There are 200,000 of these unhappy beings in Great Britain, and upon the average they do not live more than five years after entering upon this miserable state of existence. Every five years then 200,000 of our daughters and sisters go to fill up the places of those who die. He would touch upon the last point in this portion of his subject. They could not expect their missions to prosper, for if they sent out a little band of faithful men, did they not send forth a vastly larger number of men who inflicted greater evils than could be overcome by our missionaries. There was an Achan in the camp. There was a giant evil existing in our country, which, if not crushed, would crush us—it was drunkenness, from which nine-tenths of the crime and pauperism of this country result. There is the evidence of our judges to bear us out in this assertion. Lord John Russell stated that there had been £1800 given away in one parish in London, and the consequence was that the landlords of public-houses and gin-shops were obliged to in-

crease the number of attendants. A gin-shop keeper at Glasgow lately acknowledged that he received eleven pounds more on the day the poor were paid, than on any other day of the week. It had been said that twenty-five per cent. of the youths educated in our Sunday and day schools turned out drunkards. It was a most remarkable fact that the three greatest professedly religious countries in the world were those in which there was the greatest amount of drunkenness—they were Great Britain, the United States, and the North of Europe. He would ask them whether their present system of religion would remedy the evil. He contended that it could not—that they wanted a more practical religion—a religion more in accordance with divine scripture.

"We have, unquestionably, been all labouring under a strange and absurd delusion. Every one has been trained in the belief that alcoholic beverages are necessary. *The minister* takes intoxicating drinks, *his friends and teachers* do the same, and, of course, such example, recommendation, and authority influence the population at large. The rising generation are initiated into the same dangerous and corrupting habits, and thus the fatal delusion with all its concomitant evils is perpetuated.

"This is the history of our drinking system in our parishes throughout the country generally. Here lies the secret, the source of this giant evil, the master curse of Great Britain.

"Now we propose in the Model Parish to dispel the delusion and to eradicate the habit, and by this simple process to remove the occasion of three-fourths of those disorders over which we have to mourn in all our parochial districts.

"For the accomplishment of this object, it is proposed to purchase an advowson. And to the parish thus obtained, the trustees (the projector having the first appointment) will nominate as the minister a clergyman who will himself totally abstain from all alcoholic beverages. He, in his turn, will appoint under him teachers and all subordinates, on the same principle.

"In this way, minister, teachers, and others, will thoroughly indoctrinate the young in the conviction, not only that such articles are unnecessary, but that since the evils growing out of their use is so great, it is a moral and a sacred duty for them wholly to abstain.

"Further efforts would be made to induce the owners of property to insert clauses in their leases, so as to prevent places ever being opened for the sale of intoxicating drinks, also to influence the magistrates in withholding licenses.

"It may be said, there are parishes already managed very much upon this plan; but supposing this to be the case, yet where is the security, when the minister and his teachers are removed by death, or any other cause, that they will be succeeded by other parties prepared to follow up their work? In the Model Parish we have this guaranteed, and it constitutes a most important feature in the undertaking."

The Rev. gentleman concluded a most interesting address by drawing a picture of the probable condition of the Model Parish after it had been established a few years, "no ragged school would be required;—there would be much less disease, misery, and pauperism than with a drinking population. No 'lock up' would be necessary, nor, it is hoped, a large body of police. On the contrary, having removed the occasion of rags, pauperism, and disorder—having applied the axe to the root of all these evils—we may, with God's blessing, anticipate the most striking and beneficial results."

[We commend to our readers the consideration of this important project. The design is one which will commend itself to every man interested in the elevation of the people, and especially in the destruction of that gigantic and fearful evil—strong drink. There will, of course, be differences of opinion among our readers, as to the means of effecting the benevolent intentions of the projector. Many persons, both in the church and out of it, have serious and unconquerable objections to the purchase and sale of advowsons, of which fact no one can be more fully aware than our reverend friend. Moreover, another difficulty of a practical character naturally suggests itself, viz., How can an assurance be given that public-houses and beer-shops should be excluded from the model parish? One proprietor in the parish may ruin the scheme, provided he can obtain a license. And should those gentlemen now in the commission of the peace refuse to grant licenses through the influence of the existing incumbent, what security can be obtained that magistrates, who may be hereafter appointed, will be equally favourable to the object? We state these difficulties with candour, and with an honest desire to promote the cause which is dear to our hearts. We shall be happy to insert, in our next, any communication from our valued friend, by way of removing difficulties, and explaining, as he is no doubt prepared to do, the way in which these objections are answered in his own mind. To those friends who are prepared to throw in their aid, we may mention, that they can do so by ordering the Model Parish Dietetic Cocoa, for particulars of which see our advertising columns.—Ed.]

LORD ASHLEY AND JUVENILE DESTITUTION.

The acts of Government extend into every ramification of the social body, and possibly there is no part from which its influence is excluded. In any enlarged scheme of social improvement the effect of our political institutions must be fairly estimated. That system must be exploded which grinds down the people and then takes infinite credit to itself for raising them up by charity. The true corrective is giving them a fair field, and teaching them how to help themselves.

On this subject we could not expect Lord Ashley to comment; but there is another that we imagined he could not overlook in a discussion on juvenile destitution, and that is intemperance, as a cause and incentive to crime. In 1843 he quoted a letter from the chaplain of a county gaol, in which the writer said, "I am within the mark in saying, that three-fourths of the crime committed is the result of intemperance." In the last report of the Inspector of Prisons, equally strong testimony is borne to the fact that our national sin of drinking is the great fountain of crime. The most powerful testimony that was ever borne to the evils of our beer-shops was by Lord Ashley himself, in the speech referred to. He clearly made them out to be the great sinks of iniquity, and the resorts of the abandoned of both sexes. This may be an evil with

which it is difficult to contend; but when it is seen that our drinking-system is after all the most influential cause of that depravation of morals we see around us on all hands—when we see that a vast number of those wandering outcasts of the street, who sleep in filthy sties, under bridges and gateways, and who live by mendicancy, vagabondry, and petty theft, are the children of drunken and debauched parents, ought there not to be a close and earnest attention paid to this the greatest of all sources of depravity and destitution? Is this not a subject grave enough for Parliamentary inquiry? It is clear that so long as our drinking habits remain to curse the population, our best efforts can only relieve—they cannot cure. It has been proved that in a great number of cases the children who are brought to our police-offices are sent out into the streets to beg or steal, in order that the proceeds may be devoted to gin or beer. The reports of our city missionaries and temperance agents record many instances of youth, of both sexes, being seduced and debauched at singing and dancing saloons, and other entertainments, licensed by law to be held where drink is sold, and which amusements are only humble copies of many of those patronized by the aristocracy. In Scotland it is stated by the Inspector of Prisons that, in Edinburgh, "In the localities where 73 per cent. of the crime is committed, more than 50 per cent. of the spirit-licenses are held; and it may be safely assumed that not less than 60 per cent. of the drinking-houses, properly so called, are in these very localities." It is not necessary to multiply evidence. The intimate connexion betwixt crime and drink is a matter of familiar knowledge, and we urge it upon the consideration of those who have the conduct of youth as a preliminary inquiry of vast importance. We may establish schools, and endeavour to rescue from the multitude some few of the more hopeful or less abandoned; but if we intend to grapple, as men and Christians, with the evil in all its force and malignancy, we must look at it in every aspect, and endeavour to cut off the sources from whence the great fountain is supplied. Whenever that inquiry is fairly made, it is quite clear that the drinking system must have a full share of attention; and we hope that Lord Ashley will duly estimate the obstacles it places in the way of all those benevolent enterprises in which he is embarked.—*Standard of Freedom.*

CIRCULATION OF WATER.

Another thing in this element, not less to be admired, is the constant round which it travels; and by which, without suffering adulteration or waste, it is continually offering itself to the wants of the habitable globe. From the sea are exhaled those vapours which form the clouds; these clouds descend in showers, which, penetrating into the crevices of the hills, supply springs, which springs flow in little streams into the valleys, and there uniting, become rivers; which rivers in return feed the ocean. So there is an incessant circulation of the same fluid; and not one drop, probably, more or less, now than there was at creation.—*Paley.*

THE FOUL SIN.—What more foul common sin among us than drunkenness? And who can be ignorant, that if the importation of wine, and the use of strong drink were forbid, it would both clean rid the possibility of committing that odious vice, and men might afterwards live happily and healthfully without the use of those intoxicating liquors.—*Milton.*

Notices of Meetings.

DEVIZES.

On Monday, January 29th, the friends of temperance held a musical festival in the Assembly Room, (which was gratuitously lent by the mayor for the occasion) when addresses were delivered by the president of the society, G. W. Anstie, Esq., by Mr. Mack, and Mr. J. Williamson, agent of the National Temperance Society. Profound attention was paid to the speakers; and, at the close of the meeting, sixteen persons signed the pledge.

DORKING.

The cause of total abstinence, which it was feared was declining, has received a fresh impetus, and we hope it will not again be suffered to become dormant. On the 5th ultimo, a tea-meeting was held at the British School Room, at which about 200 took tea. After the repast was finished, and a suitable time had intervened, a public lecture was delivered by the popular lecturer, Jabez Inwards; the respected Independent minister, John Bright, in the chair. The lecturer clearly developed the philosophy of total abstinence in opposition to moderation; and proved, by argument and reason, the futile character of the claims put forth by its supporters, when compared with the substantial foundation of total abstinence on the rock of truth. At the close, several signed the pledge.

EPHING, ESSEX.

On the evening of Thursday, February 22nd, a meeting was held in the British School Room, in this town. R. L. Pinching, Esq., surgeon, Walthamstow, kindly occupied the chair, and, in a speech of some length, explained the useless character and injurious operation of alcoholic liquors upon the human system; and, with his statements, connected much sound advice. The master of the school next addressed the very large and respectable auditory: congratulating the meeting in having the valuable services of such a chairman; and endeavoured to point out the weakness and folly displayed by those who assert that they consume alcoholic liquors simply and only as medicines.

Mr. A. W. Heritage was then introduced; and in a lecture characterised by eloquence, truth, and power, ably exposed and refuted some of the "popular objections" urged by what are called "moderate drinkers." Although but few signatures were obtained, the Epping friends of this good and great movement feel much encouraged, and look forward with a confident hope to the establishment of a flourishing society in this place.

LYNN.

On Monday evening, Mr. Hudson of London, delivered a lecture on temperance, at the Temperance Hall, Blackfriars Road, Lynn, to a very numerous and attentive auditory. Mr. Charles Bootman was called upon to preside, who, after a few introductory remarks, touching the importance of, and interest he took in the teetotal movement, introduced Mr. Hudson to the meeting; but, however, before the lecturer made his appearance in the front of the platform, Mr. J. Keed announced that he had received an anonymous letter, containing a publican's card, from Outwell, stating that wine and spirits of the first-rate quality were to be had there. The letter announced that the teetotal system would not do—there were about to be two

or three public-houses opened shortly, and concluded with these words—"Hurra for the beer system—for good beer—and down with the teetotalers." Mr. Keed next alluded to the speech made by Mr. Flatt, at the anti-malt tax meeting, with reference to the expression—that he (Mr. F.) disliked to see the labourer stoop down to drink at nasty brooks, which Mr. Keed thought was meant to apply to the teetotalers. This was, in his opinion, perfectly ridiculous, as teetotalers drank clean water, and drunkards dirty. The lecturer then appeared, and commenced by announcing to the meeting that he had been a total abstainer for twelve years, but did not enter the ranks because he had been a drunkard, never having, in the course of his life, expended more than 60s. or 70s. in intoxicating liquors. He then referred to various statistics from different authorities, to show that there were a greater number of houses open for the sale of intoxicating drinks than there were for the sale of nutritious food, and that that state of things, he contended, was encouraged by the Government, because a source of revenue arose therefrom; and mentioned the passing of the Beer Act, to which might be attributed a vast amount of the crime and misery of this country. He next argued that the police force and the expense of keeping it were rendered necessary by drunkenness, as there had never been a teetotaler who had required the assistance of that force; in which fact he was borne out by the assertion of several police officers, who stated that they had never had one of that society in custody. He next quoted statistics to show that drunkenness was the cause of increase in the local rates, and argued that where the makers of intoxicating drinks became rich, that the people in that district as surely became poorer. He then proceeded, with considerable eloquence, and at great length, to show that drunkenness was the cause of much misery, and that the only remedy was total abstinence from all intoxicating drinks. —*Norfolk Mercury.*

MARLBOROUGH.

On Friday, the 2nd instant, the teetotal friends in this town held a soiree in the Town Hall, which was attended by a numerous and respectable company. The proceedings were enlivened by the strains of sweet music. And during the evening, addresses were delivered by the Rev. J. A. Harrison, Mr. Mack of Devizes, and Mr. Williamson, agent of the National Temperance Society.

The several addresses were received with profound attention by the audience, and many determined to aid "the good time coming," by abstaining from our country's curse, intoxicating drink. At the close, seventeen signed the pledge.

Geo. Bigwood, Sec.

ST. PANCRAS TEMPERANCE SOCIETY,
LONDON.

On Monday evening, 29th January, a special meeting of the members of this society, was held in their large hall in Milsted-street, which was crowded on the occasion. A letter from Benjamin Rotch, Esq., who had been announced as chairman, apologising for his absence, from indisposition, having been read, the chair was taken by Mr. W. Tweedie, who proceeded to address the meeting. He said there were many objections to sign the teetotal pledge, which it would be well to clear away. For instance, he had lately heard Dr. Raffles, in the course of a lecture delivered in Exeter Hall,

take some slight notice of the temperance movement, saying that the temperance movement did not triumph over the Gospel. Now, he considered that this was a preposterous absurdity, as nobody ever thought of such a thing.—(Hear, hear.) He might as well have talked of Mercury or Venus overcoming the sun, (laughter) or of the crew of a fishing-boat telling that of a large steamer to get out of the way or they would run them down. It was also objected to teetotalism that it would not make men Christians. He admitted it; but if they were to proceed to Birmingham, and had taken their seat in the carriage at Euston-square, on the same ground, a person might say, "This will not make you a Christian." No, but their end would be obtained; they would be taken to Birmingham.—(laughter and cheers.) If the teetotal pledge did not make them Christians, it would make them sober men, and him a worthy member of society, who had formerly been a disgrace to it.—(Cheers.) Another class objected to the pledge, on the ground that they did not see any use for it. Now, he considered it to be the duty of every member of a civilised community, to use all the means in his power, to alleviate the degradation and wretchedness he saw around him, and until every drunkard was reformed, and our drinking system abolished, it was the duty of every one to take up the movement, and raise his protest against these practices and customs of the country. He wondered what system could stand against the virtuous indignation of the public. The next objection he came to was a real honest one, that "I would take the pledge if I thought I could keep it."—(Hear.) He believed if they did take it, they would stand to it like men and keep it. After some further remarks, Mr. Tweedie concluded, amid much applause. Mr. Wanford then came forward and addressed the meeting. He said he was glad to see so many present, as it demonstrated that a considerable degree of interest was still felt in their cause. It had been said that teetotalism would destroy the constitution of the working-men of this country, but he rejoiced that they numbered in their ranks, in addition to many in the upper grades of society, hundreds of working-men, and their united testimony from personal experience, showed the fallacy of the question. If they could induce the many hundreds seeking at present for political reform, to begin with reform at home,—(hear, hear)—to reform themselves, he thought their object would be the more speedily attained.—(Cheers.) Let them but sign the teetotal pledge and they would demonstrate that they were men, and rational men, with minds capable of improvement; and they would raise themselves to that noble position their Creator intended them to occupy.—(Cheers.) Mr. Main said they could not pass a corner of the streets, but they heard vibrating in their ears, "There's a good time coming boys,—wait a little longer."—(Cheers and laughter.) But he had made up his mind to wait no longer, for it struck him that if they wanted it they must go and fetch it.—(Laughter.) It appeared to him that whenever teetotal abstinence was universal—that that would be the "good time." They must, therefore, exert themselves and bring that happy consummation about. He had been a teetotaler for upwards of twelve years, and he knew something of it experimentally; and during all that period he had not had an hour's ill-health. Its effects had therefore been most beneficial. The meeting was subsequently addressed by Mr. T. A. Smith, and Mr. Campbell, and after a vote of thanks to the chairman, separated about eleven o'clock.—*The Cause of the People.*

TOTTENHAM AND EDMONTON.

The committee of this union have recently been so fortunate as to secure the services of Dr. Grindrod, who has delivered three most excellent lectures on Diet, Digestion, and Temperance, at the Lecture Hall, Tottenham, to crowded audiences. The lectures were illustrated by a collection of colossal drawings, which excited much interest, and the facts and arguments adduced by Dr. G. in support of the principles of total abstinence, have raised a general spirit of inquiry, from which the happiest results may be predicted. The cause in this district is doing well.

Doings of Strong Drink.

DEGRADATION.—Mr. and Mrs. — were a few years ago people of great respectability. They had for some years a flourishing business, and by industrious habits soon obtained the means of purchasing some property in houses, and likewise an excellent ship, which they built and called after their own name. This situation in life did not make them forget those in less prosperous circumstances, but on the contrary, Mrs. — was one of the most kind and charitable ladies in the neighbourhood. She was ever, at the call of the poor, ready to do a kind action. Her husband was an intelligent man, and every thing seemed to promise him a long and prosperous life; but alas! this happiness was only for a season. Mrs. — began to use intoxicating drinks rather freely, but for a while no difference could be perceived; her house, however, which had always been a model of order and neatness, began to be neglected, and likewise the comfort of her partner, which soon drove him to seek a solace in the drink that was destroying his wretched wife. In a short time they both became miserable drunkards. Day after day was spent in drinking, and after spending all the money they had, they plunged into debt. Their property was at last sold to meet the demands of their creditors, and the business which before was brisk, now entirely decayed. This state of affairs, combined with the influence of drink, so affected the husband, that he fell sick and died. His wife, instead of taking warning by the melancholy death of her husband, still pursued her course of wretchedness, and has often been seen wandering the streets in a state of intoxication, or resting her weary frame on the cold step of some house. She has been sometimes for weeks together more or less intoxicated, and at such times, when her money has been all expended in drink, she has begged at the roadside for a penny "to buy a pennyworth of bread," and when she has got it, has immediately gone to the ale-house. This is the life that this wretched woman still leads. Her friends have remonstrated with her, but to little effect. She has signed the temperance pledge five or six times, but has always broken it, thus fulfilling the proverb, that a drunken man may be reclaimed, but a drunken woman is past all hope. Let all, and especially the fair sex, take warning from this tale of misery, and bear in mind that if they wish to be safe, they should at once resolve never to taste those accursed liquors, that have been the bane and curse of society ever since their introduction as beverages.—*Communicated.*

CHARGE OF MURDER.—A very distressing case of homicide occurred at Badminton on the night of Friday, by which one unfortunate man has lost his life, and another is placed in great peril. A party of ten or a dozen persons had been drinking together during the evening, at the Portcullis Inn,

in the village of Badminton, one of whom (a tailor from Didmorton, named William Watts,) had a bundle of clothes, which he placed in the bar of the inn, whilst he was drinking in the parlour. Later in the evening, when he was about to go home, the bundle was missing, and a search made for it, without success. This caused a disturbance, and eventually a quarrel and a scuffle between Elijah Hobbs, one of the carpenters employed by the Duke of Beaufort, and a man named James Watts, an assistant in the stable-yard. After a time the disturbance seemed at an end, but it was unfortunately renewed again in the street, outside the house, and Hobbs fell to the ground, and James Watts upon him, striking him with his fists. The standers-by interfered, and the men got up. Mr. Dowding, the landlord, desired Watts to go home, which he said he would do, and he went through the archway of the inn into the yard, as if going home. Hobbs was not seen for about ten minutes, and then he came to the front of the archway, where Mr. Dowding was standing, and spoke angrily to him as to the treatment he had received. Hobbs and Mr. Watts, the tailor, then went away to their homes. This was about a quarter past eleven o'clock. Soon afterwards a person going through the yard, saw some one lying on the ground, as he supposed tipsy. On a light being procured, it proved to be James Watts, and on raising him, he was found to be quite dead. His clothes were saturated with blood, which had flowed from two punctured wounds in his left side, near the heart, which had penetrated to a considerable depth. Hobbs was soon after taken into custody by one of the county police, and a large clasp knife, opening with a spring, found in one of the pockets of the jacket he had worn that evening, the blade of which was marked with blood. Hobbs then made a remark to the policeman as to the provocation he had received. An inquest was held on Monday last, before W. Joyner Ellis, Esq., and a highly respectable jury, on the body of James Watts, and after a very protracted and patient inquiry, a verdict of wilful murder was returned against Elijah Hobbs, who was thereupon committed by Mr. Ellis to take his trial at the next assizes.—*Bristol Gazette*, December 14th, 1848.

FATAL ACCIDENT AT ORIEL COLLEGE, OXFORD.—On Saturday morning, March 3rd, 1849, the members of Oriel College were thrown into the greatest consternation from the circumstance of the dead body of Mr. John Key, a commoner of that College, aged 19, having been found in the front quadrangle. Deceased had fallen from the top of the College, a height of about 40 feet. An inquest was held in the Hall of Oriel College, before the University Coroner, and a jury composed of matriculated citizens. It appeared deceased had been spending the evening at the rooms of a commoner of his own College, where he had become so much intoxicated as to be unable to take care of himself; and on being conveyed to his own room, became furious, and his friends were obliged to fasten him in by barricading the door with the sofa. The deceased afterwards, having probably got out through his window, attempted to get into the rooms of another fellow-student, who heard him say something about getting out upon the leads by the window. Nothing more was known of him till he was found lying dead in the Quadrangle in the morning. The verdict returned was, "That the said John Key having, as it appears to the jury, got out on the roof, did accidentally fall over the parapet, and was killed by the fall." Mr. Key was the son of a widow.

Facts and Scraps.

THE LOST HUSBAND FOUND.—F. G. began life under favourable circumstances, with sufficient property to unite with a partner in a wholesale business in London. About seventeen years since, he married, and soon afterwards gave himself up to drinking; the habit continually increasing, so as to be almost uncontrollable. His partner, finding it inconvenient to continue in business with a person of his habits, dissolved the engagement; and he was now placed in straitened circumstances, to be shared by an amiable wife and one daughter. Their sufferings need no description. Several times the unhappy man, under remorse of conscience, took the temperance pledge, and as often broke it. In the mean time his affairs grew worse and worse. At length, he came in one day, when his wife and daughter were sitting together, and throwing a card on the table, exclaimed "There, it is done! done for ever." It was a temperance pledge—and he has kept it. His mother hearing of the step he had taken, promised to build him a house, if in the course of six months he had not broken the pledge. She built the house, and he now inhabits it, with his wife and daughter. This is about twenty months ago. He has recommenced business, in which he is assisted by his amiable daughter, and they are now again a respectable and happy family.—*Communicated.*

DECEITFULNESS OF STRONG DRINK.—M. B., was educated for one of the learned professions; his parents were respectable and opulent—his father, immersed in the cares of a large practice in the law, committed the moral training of the children chiefly to their mother, who carefully instructed them in the truths of the gospel. She is a conscientious, pious person. There was, however, a fault in their education. Surrounded with all the luxuries that wealth procures, they were not taught to deny themselves; nor to defer a present gratification for the sake of a future good. M. B. had sufficient abilities, but he was idle at school. When articulated to a solicitor, he preferred pleasure to labour. Became a partner in a respectable firm, he married a lovely and accomplished young lady. Still he would not work—he spent freely, drank largely, incurred debts far beyond his means, (which were ample;) and once under the influence of brandy, he grossly ill-treated his gentle wife, and used his two little sons with harshness. He was after four years turned out of the firm for breach of the articles of partnership. Although he is now feeling deep compunction for his past conduct, he has not resolved on total abstinence from drink.—*Communicated.*

SONG OF THE SURGERY, OR TEMPERANCE SONG FOR 1888.

In dressing gown tattered and torn,
His thin hair all lanky and grey,
A poor surgeon sat by his surgery fire,
And thus he was heard to say—
Oh! would I had never been born,
'Twould much better have been for me,
Than here to sit like a being forlorn;
For nobody brings me a fee.
Wait, wait, wait,
From ten till half-past four,
And not a carriage has stopped at my gate,
Nor a patient has rapped at my door.
Oh! it was not always thus,
Not always wait, wait, wait,
Without a patient to rap at my door
Or a carriage to stop at my gate.

It was drive—drive—drive,
Through hail, and rain, and snow ;
It was drive—drive—drive—
As fast as my horse could go,
It was pill, and blister, and draught,
Draught, and blister and pill—
Till the sight of a phial made me sick,
And the smell of it made one ill.

I know what has caused the change,
Why my rounds I so seldom go,
'Tis the *Temperance Cause* with its sapient laws
That has left me nothing to do.

I had but two patients last week,
And one was too poor to pay :
The other has left off whiskey and gin,
So he got quite well in a day.

Oh ! will it be always thus,
Will the happy time never come,
That my purse will re-fill because people are ill
With drinking brandy and rum—
There's drosy, hysterics, and gout,
Delirium tremens, and fits,
This Temperance folly has put to the rout,
And Physicians are losing their wits.

Alas ! that the people should know,
What the doctors took care not to say,
That, if they'd abstain from the poisonous drink,
They'd not have a doctor to pay.

In dressing-gown tattered and torn,
His thin hair all lanky and grey ;
A poor surgeon sat by his surgery fire
(He'd gladly have ridden through mud and
And thus to himself did say— [through mire,]
Wait, wait, wait—
From ten till half-past four,
And not a carriage has stopped at my gate
(Will nobody pity the poor man's fate),
Nor a patient has rapped at my door.

MIRIAM.

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The Committee of the National Temperance Society, in order to promote the objects to which it is devoted, offer two Prizes, one of £20 and the other of £10, for the best Essays on the Principles and Practice of Total Abstinence from all intoxicating drinks.

The Prizes to be competed for by either MEN OR WOMEN AMONG THE WORKING-CLASSES.

The Essays must shew that the general spread of Temperance principles, would tend to the *Physical, Mental, Social and Religious elevation of the working-classes*, embracing the following propositions:—

1st, The practicability of Teetotalism in the performance of labour.

2nd, The extent to which the disuse of strong drinks would increase the demand for useful labour, and promote

the expenditure of the money in food, clothing, furniture, &c.

3rd, The value of Temperance in promoting the comfort and happiness of the homes of the working-classes.

4th, The adaptation of Temperance principles to render the working-man independent of charitable relief.

5th, The extent to which the example of Teetotal parents would promote the moral and religious well-being of families, and afford to parents the means of sending their children to school.

6th, The practical working of the drinking-usages and customs in manufactories, workshops and elsewhere.

The names of the adjudicators will be announced at a future time.

The Essays, which must not exceed forty-six 8vo pages, to be sent under cover, accompanied with a sealed letter enclosing the real name and address of the writer, on or before the 1st of September, 1849, to the Secretary of the National Temperance Society, 11, Tokenhouse Yard.

The Committee, also, offer a further prize of £10 for the best Essay on the most efficient means of conducting Temperance Societies, with the view of accelerating, and giving permanence to the Total Abstinence Reformation. This Essay must not exceed thirty-two 8vo pages, and is open to competition by writers of all classes. To be sent in by the 1st of July, to the office of the National Temperance Society, and the adjudication to be made under the direction of the Committee.

ISAAC DOWSEY, Secretary.

11, Tokenhouse Yard, 22nd February, 1849.

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It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

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REPEAL OF THE BEER BILL.

It is now a fact, almost universally admitted, that the Beer-houses have worked most injuriously upon the morals of the working-classes. The bill under which they were established was professedly designed in its operation to benefit the working-man; but it is difficult to conceive how the immense increase of *opportunities for drinking, and temptations to drink*, could be an advantage to any class of society, excepting the brewers and others engaged in the manufacture and sale of these destructive liquors.

A philanthropic movement is now on foot, to which we earnestly direct the attention of our readers. We shall be anticipated as referring to a general appeal to the legislature for the repeal of the act by which our country has been so fearfully and extensively demoralized—the Beer Act.

In pledging ourselves to this important movement, it is right that we should show clearly the ground which we are prepared to maintain, and the results which we are warranted to expect. As to the first point, we think that the great and paramount duty of the legislature is the protection of the property and persons of the commonwealth over which it presides. In the discharge of this duty, in a complicated state of society, where there are many conflicting claims, and many opposing interests, it sometimes becomes exceedingly difficult to decide on the course demanded by equity in specific instances. Every subject has a right to such an amount of individual liberty as may be consistent with general security and prosperity.

Now we maintain that it is a universal law in social economy, that *no man has a right to promote his own real or apparent interests by the injury of his neighbour*. This law is violated by the entire licensing system, not in reference to the little beer-shop, but also the public-house and the gin-palace. All “these styes that law has licensed,” injure society, and especially in three respects.

1st, They *expose its younger and weaker branches to temptations*, which have, in many cases, proved too powerful for existing virtue, and are constantly leading thousands to ruin.

2nd, They *increase the burdens of society* by the extension of pauperism, which must be relieved, insanity which must be watched, sickness which must be ministered to, and crime which must be restrained.

3rdly, They *strengthen the demoralizing influences in society*, by pandering to vicious appetites, and stimulating depravity into crime.

To this it may be supposed sufficient to reply, that every man has a right to the exercise of his own liberty in choosing his trade or calling, and that no man is obliged to purchase intoxicating drink because it is offered.

The first rejoinder is antagonist to the social law we have already recorded. We are not advocates for the introduction of an Egyptian law compelling every man to follow his father's trade, nor for a practical recognition of the popular absurdity, that the state sustains a paternal relation to all its subjects; and may, therefore, legitimately dictate to its rising sons by what means they shall seek to

provide a maintenance for themselves. Still, where any means of acquiring wealth is obviously injurious to the interests of the commonwealth, the duty of an enlightened and patriotic government is not to patronize it by licenses, but to suppress it by law.

"But men are not obliged to purchase the drink." This rejoinder evidently implies that a man ought to be at liberty to present a temptation, although he has no right to use restraint. But what is the character of that man who takes advantage of a neighbour's weakness to aggrandise himself? He who imposes on ignorance or credulity, to secure an exorbitant price for his merchandize, is justly regarded as an extortioner. The law seeks to suppress gambling-houses and practices, perceiving that they offer a temptation too powerful for the virtue of many, and this recognizes the duty of protecting the young, the ignorant, and the unwary, against the craft of designing men. In these facts we have a precedent. The drinking-houses exercise over many a seductive influence which is all but irresistible. They present the temptation in varied forms of delusion—they take advantage of the *weak points of social virtue*—they display the attractions of art—they secure the aid of music—they invite fascinating and agreeable company—they make a highway in the road that leadeth to destruction, and strew flowers in the path that goeth down to the chambers of death. What wonder that when they ministered to the vilest passions, and the most vitiated tastes, their labours have secured such a fatal success, or that they have been able to

"Smile on the ruin which their hands have made!"

No one, we presume, will deny the right of the legislature to use its power to suppress this growing evil. The power that made can destroy. The authority which signed the license can assuredly withdraw it. To those who are willing to aid the movement, which the British Association has had the honour of commencing, we submit the following form of

PETITION.

To the Right Honourable the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled,

The HUMBLE PETITION of the Inhabitants or the Congregation of

SH EWETH,

That the establishment of beer-shops, so far from answering the end proposed of benefiting the poor, has proved decidedly and increasingly injurious to the working-classes.

That even the strongest affection our nature is capable of, the love of wife and children, is, in too many instances, completely overpowered by the temptations these houses afford.

That vast numbers are thereby reduced to utter poverty, who, by throwing themselves on parochial relief, inflict a grievous wrong on the industrious and sober portion of the nation.

Your petitioners, therefore, earnestly entreat

your Right Honourable House to prohibit the granting of any new licenses to beer-shops, and to enact that those already granted shall not be renewable after next licensing day.

And your Petitioners, as in duty bound, will ever pray, &c.

Many of our friends may prefer making an effort to obtain an act requiring that every application for a license, whether for a public-house or beer-shop, shall be sustained by the signatures of at least HALF THE RATE-PAYERS in the parish or district-parish in which it is sought to be opened. It is surely right that those for whose convenience these houses are said to be opened, should be allowed to give their judgment on the necessity of an addition to their number: and when the above considerations are duly weighed, it will appear neither unjust nor unfair that those who have to pay rates should have some direct veto against those establishments which tend so seriously to increase them.

We subjoin a form of petition to this effect.

To the Right Honourable the Lords, &c. or Commons, &c.
THE HUMBLE PETITION of

SH EWETH,

That public-houses and beer-shops present temptations to drunkenness and dissipation, by which the young and unwary and irresolute, are led into *idleness and poverty*, and stimulated to crime.

That the habits thus superinduced greatly increase the burdens of *poor and county rates*, which already press heavily on the industrious and well-conducted.

That these houses are *professionally* established for the public convenience, and are licensed for traffic in fermented and distilled liquors on that ground.

That your petitioners pray your honourable house to enact that after next licensing day, NO LICENSE BE GRANTED to any public-house or beer-shop, unless it shall be certified in writing by at least half the rate-payers in the parish or district-parish in which it is to be opened, that such an establishment is necessary; and that in case such a certificate be produced, the licensing magistrates be allowed a discretionary power to refuse or grant the required license.

And your petitioners will ever pray.

The form of address to the HOUSE OF COMMONS is as follows:—

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled,

The humble Petition, &c. &c.

Observe—Petitions must be copied in writing, and there must be at least three signatures on the same sheet on which the petition is written. They have greater weight when the address and occupation of the Petitioners are inserted; and Congregational Petitions are especially desirable, as they are considered to be DISINTERESTED AND GENUINE.

A promise has been received from the Earl of Harrowby to bring in a Bill on this subject which should be well supported by petitions. They should be sent for presentation immediately, and it is desirable that they should be posted on Monday so as to be presented on a Tuesday. In order to pass post-free, it is requisite that they should be open at both ends, with the word *Petition* written outside, and that the address be simply the name of the member and not his address, as for example,

Right Hon. the Earl of Harrowby, House of Lords.

Petitions to the Commons should be sent to the representative of the place or county from whence they come, and in some instances a letter accompanying the Petition will be of service.

Some may object to sign any such petition on the ground that injury would, by the withdrawal of licenses, be done to the property embarked in the traffic. On this we reply, that the interests of the many must not be sacrificed for the advantage of a few—that society has already paid at an awful rate for the beer-house traffic, and has a right to demand compensation—and that, as no license is granted for a longer period than twelve-months, every man entered the trade knowing the nature on which the permission was held. We could be no parties to injure, either in person or property, a single brewer, distiller, publican or beer-house keeper. That the extension of sound and sober principles would have a partial and temporary effect upon the property of the traffickers we do not deny, but that is, so far as we are concerned, unavoidable. The only sound principle of action for the philanthropist is NEVER TO SACRIFICE PUBLIC UTILITY TO PRIVATE FRIENDSHIP OR PERSONAL FEELING. *Fiat justitia, ruat cælum.*

THE SOCIAL GLASS—WHY DO YOU TAKE IT?

An amusing author states, what we have often found to be true, that every one who is in the habit of indulging in "a social glass" further than the bounds of strict moderation would justify, has ways, in his own estimation, a good reason for so doing. Thus, says he,

Mr. A. drinks because his doctor has recommended him to take a little.

Mr. B. because his doctor has ordered him not, and he hates quackery.

Mr. C. just takes a drop because he's *wet*.

Mr. D. drinks because he's *dry*.

Mr. E. because he feels a something *rising* in his stomach.

Mr. F. because he feels a kind of *sinking* in his stomach.

Mr. G. because he's going to see a friend *off* to Australia.

Mr. H. because he's got a friend *come from* Australia.

Mr. I. because he's so *hot*.

Mr. K. because he's so *cold*.

Mr. L. because he's got a pain in his *head*.

Mr. M. because he's got a pain in his *side*.

Mr. N. because he's got a pain in his *back*.

Mr. O. because he's got a pain in his *chest*.

Mr. P. because he's got a pain *all over him*.

Mr. Q. because he feels *light* and *happy*.

Mr. R. because he feels *heavy* and *miserable*.

Mr. S. because he's *married*.

Mr. T. because he is *not*.

Mr. V. because he likes to see his friends *round* him.

Mr. W. because he's got no friends, and enjoys a glass by himself.

Mr. X. because he has *come* to his fortune.

Mr. Y. because his aunt has *cut* him off with a will.

Mr. Z. was found too drunk to answer.

Fellow-countrymen! such are the reasons assigned by different classes of people for indulging in what is termed "a social glass."

Examine them for yourselves, and see how small an amount of reason is contained in any one of them. If alcoholic liquors would remedy the diseases of the body here referred to—if they would prevent the effects of wet, or allay the thirst—if they would take away the heat, or remove the cold;—if they would cure the pains in his head, his back, his chest, or his side;—if they would increase his happiness, or diminish his misery;—if they would add to the comforts of his married life, or cheer him in his single blessedness;—if they would enlarge the pleasure he feels in the society of his friends, or soothe him in the hours of solitude;—if they would increase his wealth, or tend to improve a slender patrimony;—if any of these results would attend the use of alcoholic drinks, then might we find some reason for supporting the practice. But it is not so. They cannot produce any one of these results. Ask the physician, who has made the diseases of the body his constant study, and he will tell you, that the use of them too frequently tends to weaken the digestive organs, impairs the mental powers, renders the frame more liable to the attacks of disease, and frequently hurries its victims to an untimely end. Ask the philanthropist—he will point to the hundreds thronging the costly and splendid gin-palaces of our land to take "a social glass," whose rags and wretchedness betoken their poverty and their want—to the goals and penitentiaries crowded with victims, from the novice in crime to the most hardened reprobate; men, women, children, whose first impulse to sin arose from indulgence in "a social glass"—to the workhouses whose poverty-stricken inmates took their first downward step in the road which has ended in their finding there an asylum from absolute want, when they indulged in "a social glass." Appeal to the minister of religion—he will turn with horror to the sickening details of some soul rushing, unprepared, into the presence of its Maker, when under the influence of intoxication; whose relatives he has attempted to console, when alas! he felt that for him at least, there could be no hope!—or, he will recount the death-beds he has attended, and listened in the last hours of life to remorse for sins attendant upon indulgence in "a social glass," which hurry their victims to the grave, and aggravate the horrors of the tomb.

All these will concur in reprobating a custom that entails so great an amount of misery upon its victims, both here and hereafter. We appeal to you then, as men of sense, as men endowed with the feelings of reason and of understanding—as men whose souls must live for ever in a world of happiness or of woe, and we ask you to weigh well the advantages and disadvantages of this custom, confident that the verdict will be one of condemnation. And having done so, we ask you to disregard the conventionalities of society, and set an example to your families, your friends, to the church and to the world at large, in abandoning that which has been the bane of thousands, the curse of tens of thousands of your fellow-countrymen.

Do this—and while the worldling may scoff—the moderate drinker may insinuate—the drunkard may sneer—you will have the approving testimony of your own conscience, and the proud reflection that you have laid one stone in that mighty fabric, which is destined, we trust, at no distant time, to increase the glory, the honour, the greatness, of the British empire, and to render it the most illustrious,

because the most temperate nation beneath the surface of the sun. Then, and then only, will he fully realized the saying of the wise man, "Righteousness exalthe a nation, but sin is a reproach to any people."

J. R. D.

LICENSING DAYS.

BOLTON.

We have great pleasure in presenting our readers with the following admirable speech of the coroner at Bolton; shewing the increase of crime with the increase of public-houses:—

In various parts of the country, the friends of temperance have recently interfered with success, to prevent the increase of houses licensed for the sale of those drinks, by the use of which so many thousands injure their health, their character, and their comforts. In few places has this stand been made more successfully than at Bolton. To a report of the proceedings of the Annual Licensing Day for that Borough, contained in the *Bolton Chronicle*, we are indebted for the following account. After several applications for new licenses had been made, Mr. TAYLOR, the Coroner for the Borough, addressed the court at considerable length. He had, he said, a memorial to present—one which, he thought, would have its due weight with the magistrates when they looked at the signatures. These commenced with the name of the vicar, and included, he believed, the names of all the clergymen of the established church, and, with one or two exceptions, those of the clergymen of every other denomination in the borough; also the names of a number of professional men, tradesmen, gentlemen, and others, who, he believed, had at heart the interest and welfare of the population at large. Before presenting that petition, however, he would refer the court to statistics respecting crime and other matters, from which the magistrates might be able to judge whether more licenses ought to be granted. In the first place that there were 96 inns in Great Bolton, and in Little Bolton 20: there were also beer-houses in Great Bolton 125; in Little Bolton 66: in addition to these there were in the two townships, 11 houses where beer was sold off the premises: total of licensed houses at which ale and spirits were sold, 318. There was a drinking-place to every 25 houses, or one for every 200 souls, including men, women, and children, total abstainers, and those who would not, could not, or durst not drink; and if it was said that persons came to the market who got drunk, it might, on the other hand, be said that those that do not drink might be taken as a set-off against them. Such were the present resources for selling drink, or *poison*—some called it by one name—some by the other. Of twelve of the inns of which he had spoken; the occupiers had this year been fined or reprimanded for offences committed on the Sabbath; eight were notorious as places at which gaming was permitted; at twelve (not to speak of the vaults) prostitutes were permitted to assemble. Then, there were five beer-houses at which gaming was permitted, and eight beer-houses where prostitutes were permitted to assemble, some of them being no better than brothels. The total number of prisoners apprehended for the last year (ending August) was 2541. He had arrived at this aggregate by taking from the police accounts the number apprehended during the first eleven months, and adding the average for another month. 2541

had been apprehended for all offences, civil and criminal; but he would analyze them. 367 of the number were males, who were found by the police drunk and incapable of taking care of themselves. 62 females were found under similar circumstances, for being drunk and disorderly, 317 males and 60 females; and the disorderly characters resorting to low ale-houses and beer-houses who were taken into custody, amounted to 244. The disorderly prostitutes apprehended were 117: making a total of 1167. Now, let them see how many were apprehended for being disorderly whilst sober, for by that means, the cause of disorder, crime, and prostitution, may be ascertained. 93 men, and 23 women—in all 121, were the number thus taken into custody; or in other words, *one-tenth* of the number that were apprehended for being drunk or under the influence of drink: so that this, at all events, bore out the impression of judges, magistrates, keepers of prisons and others, that *nine-tenths* of the crime of the country was chargeable upon drinking-usages and customs. He had not taken into account the felonies that were committed; and he would leave the magistrates who attended that court and the quarter sessions to say whether the same ratio did not show itself in respect to those offences. He wished, however, to offer some evidence to shew the influence which increased facilities for drinking had upon the conduct of the people. In order to do this, he would draw a comparison of the offences of this and the last three years, and also of the number of ale-houses in those periods. In 1846, there were 317 ale and beer-houses, and 1169 persons of the character previously described, being under the influence of drink, were apprehended. In 1847, the number of ale and beer-houses 341, or an increase of 25 beer-houses upon 1846; and that increase produced an increase of prisoners apprehended under the influence of drink, of 193; which showed beyond all doubt, the relation that existed between the drinking-system and *crime*. In the present year there are 318 ale and beer-houses; and as he before stated, 1167 persons of the character spoken of had been apprehended; so that the increase of 193, in 1847, had fallen down again to within two of the number of 1846, while the ale and beer-houses had also diminished till they were merely one over what they were in that year. Now these statements could be proved to be true, on inquiry being made at the source whence they are derived. And after hearing them he would ask, could any disinterested mind fail to see the relation to which he had alluded? if so, he presumed, the magistrates would consider before they increased facilities for the procuring of drink. Next, Mr. Taylor begged to give an account of the *inquests* held in the borough during the past year. He had no other opportunity of giving an account of his stewardship, and should be very happy in availing himself of the opportunity now afforded of doing so. There had been 68 inquests in the year ending August. Of the persons on whom these were held, 21 were infants, or under 21 years of age; and it therefore could not be expected that they were influenced by drinking, though incidentally they might have died through the misconduct of their parents in that respect. That number deducted from the whole 47 remained, the end of 23 of which he could give them. He went through the 23 cases, leaving out names, but briefly stating the circumstances of death,—proving that there were 23, or half of the grown-up persons on whom inquests had been held, whose deaths were directly attributable to, or connected with, the "use," or "abuse," as people might

see fit to call it, of drink. This was his experience as coroner for one year. What, therefore, might they consider had been the experience of all the coroners in England for the last twenty years? It must be shocking to think of the disease, suffering, cruelty, madness, murder, and suicides that must have taken place from drink. We had been alarmed at the approach of cholera; and it was certainly well to look about us and try to make arrangements to meet it. But the pestilence of cholera was nothing compared to the pestilence of drinking; taking, as an instance, the last visit of the cholera to this town. On that occasion, all the fatal cholera cases that could be found were 17; but it was not at all improbable that 100 died in the same year whose deaths arose directly or indirectly from drinking. Now, what was the effect of drinking-usages upon the poor rates. Great Bolton had paid £17,000 during the last year; and was no proportion of the sum attributable to the misconduct of paupers? Was it not found that scores of children were left to be maintained by the parish in consequence of the drunken habits of their parents? And for the demoralizing effects of drinking, let them look to the last election. Let them look also at the desecration of the Sabbath that took place. And here, he would observe, he felt obliged to the gentleman who exerted himself to promote the observance of the Sabbath. One remarkable feature of the effects of drinking was the *idiocy* that it produced. In Paris, out of 1200 idiots 1100 had drunken parents. Mr. Taylor then referred to last year's Report of the Rev. J. Clay, chaplain to the Preston House of Correction, from which he read several extracts shewing the connexion between drinking and crime. Mr. Taylor next referred to evidence given before a committee of the House of Commons in 1834, to prove the nature of alcohol, the distribution of which, he observed, the applicants for new licenses sought to increase, and thereby do more mischief: Dr. Dod stated that "Writers on medical jurisprudence rank alcohol among narcotic acrid poisons;" and he added that "small quantities, if repeated, always prove more or less injurious;" and that "the morbid appearances seen after death, occasioned by ardent spirits, exactly agree with those which result from poisoning, caused by any other substance ranked in the same class." Sir Astley Cooper had declared, "No person has a greater hostility to dram-drinking than myself, inasmuch that I never suffer any ardent spirits in my house, thinking them "evil spirits;" and if the poor could witness the white livers, the dropsies, the shattered nervous systems, which I have seen, as the consequence of drinking, they would be aware that spirits and poisons are synonymous terms." Mr. Taylor next produced a plan, about five feet square, of the town of Great Bolton, shewing in black marks the public-houses already licensed; in red, the beer-houses; and by stars the houses for which licenses were sought. There were from 90 to 100 already licensed, but he could find thirty within the space of 300 yards, and within that distance of the parish church too. Church-gate was one black mass. In addition to the memorial from the clergy and tradesmen, Mr. Taylor produced a memorial from the Sunday-school teachers, signed by 484 male teachers, representing 9000 children, praying that no additional licenses might be granted. He ridiculed the idea of Mr. Richardson, (one of the advocates for the granting of more licenses) that to increase the number of public-houses would promote morality. He referred to a law definition of an inn or hostel, as being a place where such persons as travellers

and wayfarers were to refresh themselves and their horses, &c.; nothing being said about bar, tap-room, or smoking-rooms for neighbours to spend their time in; and he argued that it was not legal to license houses for the purpose to which they were put. In conclusion, he asked the bench to take the two memorials he had to present against an increase of licenses, and to consider the motives of those who had signed them, as well as the motives of those who sought new licenses. The clergy, the Sunday-school teachers, the temperance society, and the public had done their duty, and he should like the magistrates on that day to do their duty also. He simply asked them to weigh over the evidence laid before them and exercise their judgment upon it, trusting that they would see the propriety of refusing to grant any new licenses, and thus to give encouragement to a system which blighted the morals of the population, destroyed the peace of man, woman, and child, here, and endangered their hope of happiness to all eternity. He was earnest on the subject, which was a practical—a social,—a religious one; and he begged to say that, if the applications were refused, the whole town would rejoice at the circumstance.

The Chairman thought the bench were indebted to Mr. Taylor for the statements he had laid before them.

As the result, three old licenses were suspended, and NO NEW LICENSES WERE GRANTED.

LEEDS.

The magistrates of this borough recently held a special session at the Court-house for the renewal of licenses granted to keepers of inns and taverns, and also to hear applications from parties for new licenses. The Mayor, F. Carbutt, Esq., presided, and after reading the new act, relative to the opening and closing of public-houses, stated that the bench had received a memorial from the Leeds Temperance Society, praying that no new licenses might be granted. The wishes of the memorialists were complied with, and a number of those who previously held licenses were refused a renewal, on the ground that they had kept disorderly houses.

STOCKPORT.

At the last annual licensing day, a memorial was presented to the mayor and magistrates of this borough, praying them not to grant any new licenses: to the honour of the magistrates be it spoken, after deliberating upon the subject in private, they ascended the bench, and as soon as properly seated, the mayor—looking towards those who came for licenses, said that the magistrates had taken into consideration the subject of granting new licenses, and the result was, there would be no new licenses granted, for this year at least.

IMPORTANT TESTIMONIES CONCERNING BEER-SHOPS.

G. V. DRURY, Esq., magistrate, Shotover Park, Oxon, says, "The Beer Bill has done more to brutalize the English labourer, and take him from his family and fire-side, into the worst associations, than almost any measure that could have been devised. It has furnished victims for the gaol, the hulks, and the gallows, and has frightfully extended the evils of pauperism and moral debasement."

LORD FRANCIS EGERTON, "considered the system as promotive of enormous evils. No bill had ever been more productive of drunkenness and immorality than the sale of beer-act."

LORD DUNGANNON, "considered beer-shops as places where crimes of the deepest dye were concocted."

The Rev. JOHN CLAY, A.M., Chaplain of the Preston House of Correction, observes in his twenty-fourth report, "I earnestly solicit the perusal of the autobiographies given in the Appendix, that it may be seen distinctly *how crime flows*—the metaphor is not so inappropriate as it may seem—from, through, and into, the beer-shop. It is there the poncher receives his first lesson and his chief encouragement; there, the reckless *navvy* squanders his earnings and his strength, often drinking himself into desperation, and so becoming ready for any act of robbery or plunder, in order to purchase means for another debauch: there, labourers and artisans assemble by troops, and drink away wages, clothing, health, and life. There, they take their wives' and children's bread and cast it to dogs. From three entirely independent sources, and at different times, I received statements fully confirming each other, which leave no doubt of the extent to which this profligate system (of keeping prostitutes) is carried on. Sixteen houses in one town, harbouring, or rather maintaining, about fifty-four prostitutes, have been named to me. And this is not the full amount of the evil. The neighbourhood of those houses is corrupted. Women, married women, occupied to all appearance, with their own proper avocations at home, hold themselves at the call of the beer-house for the immoral purposes to which I have referred."

The *Liverpool Mail*, newspaper, remarks, "It is not in large towns only (the natural haunts of profligacy, where vice, like vermin, is hatched in the steams of filth), where the evils of the beer-house are most conspicuous. Go where you will, into any village in England, to any spot where a few houses are planted together, and there you will find the nuisances indicated by competing sign-boards.—In many places there is a beer-shop for every half-dozen families. The legalizing the sale of beer, wherever and whenever a man chooses to sell it, has proved to be a national curse. These beer-shops are resorts where low gambling is carried on to a serious extent; and as they abound every where, they are the retreats of intrigue and seduction, where domestic servants peril their reputation, and are cherished, or coerced into still more vicious and deplorable avocations. It is within our own knowledge, that in these places robberies of private houses are planned; and where the unhappy woman, who for her information or her connivance is flattered by the hope of marriage, is almost invariably duped, and flung helpless and despoiled upon the streets. The whole system demands revision and reform. The beer-shops must be swept away altogether. The evil has reached such an extent, that it can no longer be borne."

JAMES CHILD, of Leeds, Inspector of Police, states, "There was a great deal of drunkenness, especially among the young people. I have seen children very little higher than the table at the beer-shops. There are some beer-shops where there are rooms up-stairs, and the boys and girls, old people and married of both sexes go up."

JOHN STUBBS, of the Police Force, confirmed the above testimony. He said, "we have a number of girls on the town under fifteen, and boys who live by thieving. There are half a-dozen beer-shops where none but young ones go at all; they support these houses."

LORD ASHLEY, when speaking on the subject in the House of Commons, observed: "the country

was weary of mere palliatives—schemes of prison discipline and so forth—the evil was wider and deeper than could be reached by mere corrective processes, and if not grappled with, we might anticipate, in twenty years, a general convulsion and displacement of the whole system of society. There could be neither comfort nor peace, but in a virtuous and religious people."

MR. R. GREGORY, a large farmer, at West Ham, Essex, says, "The great source of evil is the beer-shop. You are sure to find the robberies concocted at the beer-shops. When I took my farm there was no beer-shop; one was set up, and the difference seen in the working-people before and after was such as no one would conceive."

TAPPING, the murderer, who was executed at Newgate, said to the Chaplain, "I deeply regret having frequented the *beer-shops* and *singing-houses*, in the neighbourhood of Bethnal Green: and I am convinced that my own ruin and that of the unhappy girl whom I deprived of life is to be attributed to that."

The *Merthyr Guardian*, newspaper, remarks, "So long as beer-houses are suffered to exist, we must expect to have the evils complained of, to the great injury of public morals, and in too many instances, as the nightly resort of thieves of every description, from the petty depredator of the hen-roost to the daring and reckless house-breaker. The country cries out loudly for the extirpation of this great pest."

HENRY POWNALL, Esq., one of the Middlesex magistrates, says, "I cannot but think that the increase of *juvenile delinquency* is owing, in a considerable degree, to the increase of beer-shops. In the course of a short time, about *three thousand* children, below the age of fourteen, have passed through the prisons of the county; of these cases, many may be traced to the neglect and dissolute habits of the parents, in consequence of their intemperance, or to the sad lessons and examples which they have met with in those resorts of wickedness."

The *Morning Herald* observes, "Surely it seems hard that the government should by means of beer or *Tom and Jerry Shops*, lay traps in the way of the ignorant multitude, and then hang them up like dogs for doing acts in their state of inebriation, which they would shudder at the thoughts of, if they had not been contributing to the destruction of their own souls and bodies, in the government-protected beer-haunts of crime and infamy."

The Rev. E. EDWARDS, Perpetual Curate of Marsden, York, asks, "Where was the vaunted patriotism of our professedly christian governors, and legislators, when they concocted and enacted that most demoralizing and infamous act, commonly called the BEER ACT?"

The Rev. E. FAULKNER, Chaplain of Worcester Gaol, states, "Instances have occurred of women being driven to procure for themselves and families, by illegal means, the bare necessities of life, whose husbands were, at the same time, earning sufficient for all their wants if it had not been squandered at the *beer-shop*. Children too, the offspring of such dissolute and drunken parents, almost without a home,—certainly without advice, example, instruction, correction, or parental care, are left, from a very early age, to seek a precarious subsistence, how and where they can."

The Rev. JOHN COLLINSON, late of Lamesley, says, "*Beer-shops* which have become so numerous, are the bane of country districts. Formerly a man in the country had some trouble to reach a public-house, but now he can hardly go home to his cottage without passing the doors of several, into

which he is tempted to enter. But *drinking* is not the only evil they produce. Night is the poachers' time for depredation, and from these haunts they steal into the neighbouring preserves, drawing after them ignorant young men, who would never otherwise have been guilty of theft."

Extracts from THE CONSTABULARY COMMISSIONERS REPORT.—An experienced thief deposes:—"There are bad of both kinds, for gambling there is nothing to choose, but for 'Travellers' there are more jerry-shops started by thieves for the accommodation of their acquaintances. Two at Nottingham in a court. Then at Leicester three, and three at Sheffield. I have been at all these myself. I know many that are brothels in Manchester, Rochdale, Halifax, Huddersfield, Nottingham, and indeed in all towns."

RURAL POLICE.

An attempt was made at the Exeter Sessions, at Oxford, to introduce the Rural Police into that county. The discussion of the subject excited great interest, and an unusually large assembly of magistrates was convened. The names *ex brevitate* we omit, but when we inform our readers that no less than six-and-forty are specified in the local papers, it will be seen to have been an important occasion. The subject was introduced by J. Lechmere, Esq., from whose introductory speech we submit the following quotation—

"He had long seen and felt the want of a better constabulary force, for at present it was quite impossible to get a commitment executed; and though the beer-shops, where all mischief was concocted, were kept open at all hours of the night and constables called in to put down disturbances, yet no charges arose, because those officers were either afraid or unwilling to do their duty.

The testimony of another magistrate, the Rev. C. E. R. Keene, was to the same effect—

"He should regret if this opportunity were neglected, because there was not only a want of security to the property of this county, but the present constabulary force was insufficient to look after the beer-houses, that fruitful source of crime; it was difficult in villages to get constables to do their duty, and run the risk of laying information against beer-houses, which had become such intolerable nuisances, that, if not arrested in their progress, crime would increase instead of decrease.

The motion was rejected, as we learn from the report, principally on the ground of expense. But the fact of its discussion shews the light in which intelligent men view the beer-shops in the rural districts. Universal testimony is borne to the unmingled and unmitigated mischief of these haunts of vice. Is it to be tolerated that a whole county must be burdened with the expense of a rural police; that a few scores of men may be licensed to seduce the rising youths of our villages to habits of indolence and dissipation? Should the proposal for a "*temperance village*" or "*model parish*" be fully carried out, will a rural police be required there?

OUR ANNUAL MEETING.

We shall meet in Exeter Hall, according to announcement, on the 24th May, and hope to have the opportunity of welcoming many of our old friends and fellow-labourers in the great work. We anticipate the annual meeting with intense interest, not unmingled with anxiety. With interest—deep interest—for we believe the cause of temperance both needs and deserves such a meeting. There is something imposing in a crowded assembly; and when thousands throng, to examine past success, and to start for a new race, with stern resolve, and yet with smiling affection and ardent hope, we participate the happiness, we forget past sacrifices, and look forward unto the things that are before.

Yet is anxiety an element of our anticipations. So many and such rare qualifications must needs be concentrated and combined to make a "*monster meeting*" as effective as the christian and the patriot desire. Many meetings produce only evanescent results, and the resolutions which pledged to a year of faithful labour and persevering earnestness, have frequently little more assent of the heart than is necessary to raise the hand in their favour. It is necessary to success that the powers of the mind be all in harmony. There must be the enlightenment of the understanding—the conviction of the judgment—the resolve of the will—the kindling of the affections—the confederacy of all the powers and passions of the man, to make an effective labourer in any cause—especially in those movements that require opposition to be met and disarmed—prejudice to be subdued by love—and timidity and indifference to be aroused from torpor, and inspired with life. To this *whole result* an annual meeting should contribute; and can we but be anxious that the multitude should be filled with decision, and the cause receive a powerful impetus from such a gathering as we are accustomed to meet on these occasions.

Our annual meeting of members will be held at noon, on the day before, at the offices of the Society, when a new committee and officers will be appointed, and we hope, such new arrangements entered upon as may secure the "present complete" efficiency of the National Society, and at no very distant period, the "future complete" success of the principle of TOTAL ABSTINENCE FROM ALL THAT INTOXICATES.

WHAT IS DRUNKENNESS?—Drunkenness is a flattering devil, a sweet poison, a pleasant sin; which whosoever hath, hath not himself; which whosoever doth commit, committeth not a single sin, but becomes the centre, and the slave, of all manner of sin.—*St. Augustine.*

WHOM TO CHEAT.—Cheat the doctor by being temperate; cheat the lawyer by keeping out of debt; and cheat the devil by resisting temptation.—*South India Temperance Journal.*

National Temperance Society.

OFFICE 11, TOKENHOUSE YARD.

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TO CORRESPONDENTS.

All communications to be addressed to the Editor, 11, Tokenhouse Yard, London.

To LOCAL SOCIETIES.—We should be obliged by our friends the secretaries of local societies, furnishing us with their names and addresses, and the names of the societies with which they are connected. This request is made that an accurate registration of all societies connected with the temperance movement throughout the kingdom may be made, and as a step towards ascertaining the position and influence of the cause. Those societies which are in connexion with existing Associations—the British—the Central—the Scottish League—will be kind enough to specify it.

NATIONAL TEMPERANCE SOCIETY.

THE ANNUAL MEETING OF THIS SOCIETY WILL BE HELD

IN EXETER HALL, ON THURSDAY EVENING, MAY 24TH, AT SIX, P.M. S. BOWLY, Esq., of Gloucester, WILL PRESIDE.

The Meeting of Members for auditing accounts and election of officers, will be held at the Office, May 23rd, at 12 noon.

ISAAC DOXSEY, Secretary. 11, Tokenhouse Yard, April 20, 1849.

SUBSCRIPTIONS.

From March 24th to April 20th, 1849.

RECEIVED AT OFFICE.	Leaves.	£ s. d.
A Country Vicar . . . d. 0 10 0	Prior, Miss M.	0 5 0
Brook, Mr., Bildeston d. 0 1 0	Rickman, R. P., Esq.	0 10 0
Glover, J., Enfield . . . 0 10 6	Rickman, Mrs. S.	0 5 0
Hatfield, Mr., Camberwell	Rutter, T. C. N., Esq.	0 5 0
Kelsey, N.I., Esq., Gloucester Gardens . . . d. 1 0 0	Unwin, Mr. J. S.	0 2 0
King, Mrs., Waddesdon 0 5 0	Wallis, Mr. A.	0 5 0
Martin, Mrs., Great Ayton	Wallis, Mr. M.	0 5 0
Senex s. f. 5 0 0	Per Mr. WILLIAMSON, from January 18th to April 11th, 1849.	
Smith, Thos., Esq., Cobourg Road	Anstie, G. W., Esq., Devizes	0 8 0
Smith, J., Greenwich . . . 0 10 0	Bailey, Mr., Chudleigh 0 8 0	
Per Rev. A. W. HERITAGE.	Bayerstoeck, Mr. J., Mere 0 1 6	
Small Sums s. f. 5 0 0	Begwood, Mr. G., Marlborough	0 8 0
Suffolk Union d. 5 0 0	Blight, Mr., North Taunton	0 7 0
Ditto d. 7 4 0	Derham, W., Esq., Yatton	0 8 0
Per Mr. JABEZ INWARDS.	Fox, Mr. E., Brixham 0 8 0	
Epsom Society d. 1 1 0	Gale, F., Esq., M.D., Wincanton	0 10 0
Chesham.	Garrett, Mr. G., Castle Cary	0 1 0
A. B.	Griffey, Mr., Holsworthy	9 8 0
Garrett, Mr. J.	Happerfield, Mr. J., Road Hart, Mr. H., Teals	0 5 0
Gomm, W.	Johnson, Mr. T., Milbourne Port	0 8 0
Plato, P.	Malden, Mr., Mere	0 2 6
White, Mr.	Miles, Mr. H. B., Gillingham	0 5 0
Bridport.	Neave, E., Esq., Gillingham	0 8 0
Colfor, Wm.	Randell, Mr. J., Devizes 0 8 0	
Leicester.	Rice, Mr., Torquay	0 8 0
Palmer, Mr.	Roberts, Mr., Varteg (Ironworks)	0 8 0
Stafford, Mr. R.	Rosseier, Mr. J., Norton St. Phillip	0 8 0
Sheffield Society . . . d. 1 1 0	Rosseter, Mr. J., Faulkland	0 5 0
Newcastle-on-Tyne Society	Ryott, Mr. R. A., Newbury	0 8 0
Per Mr. THOMAS WHITTAKER.	Sandford, Mr., Torrington	0 6 0
Uxbridge.	Tupe, C., Esq., Mere	0 10 0
Bassett, Mr. D.	Tutt, Mr. Wm., Banwell 0 8 0	
Fell, John, Esq.	Vesey, Mr. D., Cutcombe	0 8 0
Hull, Samuel, Esq.	Westbrook, Mr., Abersecham	0 16 0
Hull, William, Esq.	Williams, Mr. R., Minehead	0 8 0
Smith, Mrs. Thomas		
Smith, Miss R.		
Sipson.		
Wild, Mrs.		
Hillingdon.		
Norton, Mr.		
Brighton.		
Bass, Isaac, Esq.		
Bass, Miss S.		
Blaker, Edgwr, Esq.		
Davey, Mr. Thomas		
Godlee, Burwood, Esq. 1 0 0		
Hack, D. P., Esq.		
Lucas, Edward, Esq.		
Martin, Mr. Thomas		
Morris, Mr. A., jun.		

BOROUGH OF GREENWICH TEMPERANCE ASSOCIATION.

A Special Public Meeting, for the advocacy of true temperance, and in furtherance of the objects of this Association, will be held in the spacious Hall of the Greenwich Literary Institution, on Thursday evening, 10th May, when the chair will be taken at half-past six o'clock precisely, by George Cruikshank, Esq., and the meeting likewise addressed by other eminent advocates. Admission free.

ENON CHAPEL, PADDINGTON.

A Temperance Experience Meeting will be held on Sunday afternoon, May 13th, 1849.

NOVEL MOTIVE FOR MARRYING.—An old toper was overheard, the other day, advising a youngster to get married, "because then, my boy," said he, "you'll have somebody to pull off your boots for you when you go home drunk."—*South India Temperance Journal.*

ORIGINAL RESEARCHES IN NATURAL HISTORY.

THE DISTILLER.

The lion is a majestic, philosophical-looking creature. The alligator, notwithstanding its weak—or rather its strong—points, has its uses in the economy of the tropics. Even the serpent has good qualities; it operates beneficially as a check on organic redundancy, preventing the brute population from increasing more rapidly than the means of subsistence. The jackal and hyena, odious creatures though they be, are useful members of Egyptian society, consuming carrion which might otherwise feed the plague. The hawk keeps down the chattering impertinence of sparrows; and the shark, in the opinion of the tars—the men who should know best—officiates as a kind of sea-attorney. But the distiller is an animal, in whose favour nothing can be said. Of all the creatures in the heavens above, on the earth beneath, or in the waters under the earth, the distiller, and its varieties, is the only species that possesses no redeeming quality whatever. It is the most destructive and untameable of creatures.

The fabled dragon-monster poisoned the air with its breath for miles around, and many human beings sickened and died in consequence. This was bad enough certainly, but the breath of the distiller-monster is a great deal worse. It not only diffuses itself over whole countries, but packed up in casks, finds its way to the remotest corners of the earth, so that the breath of the same monster that kills in Britain, suffocates at the antipodes. The distilling-monster is such a huge, hideous, overgrown brute, and has been breathing so lustily and so long, that its pestiferous halitus may be said to form a component part of the earth's atmosphere. From facts furnished by trustworthy persons, it appears that the air of Asia, India, America, Africa, and Australia, as well as that of Europe, is tainted with it to an alarming extent. Whole Indian tribes have been suffocated by it; cut down like desert travellers by the deadly simoon. Civilised nations, such as Britain and America, have suffered severely. The Americans, however, are striving manfully to purify their atmosphere from the noxious fumes; but, shame to the British people—the distilling-monster is still allowed to blow in Britannia's face, and she is consequently breathing convulsively, sadly pained, and rapidly losing her health.

It is an important and interesting fact, concerning predacious animals, that not one of them has been designed to prey on man. That a lion or tiger sometimes surprises the traveller among the brushwood of Africa or the jungle of Bengal, is certainly true. But such catastrophes are accidental, and occur but rarely. The function of the carnivora appears to be "to maintain the balance of power" between the contending swarms of earth's irrational offspring, and their food accordingly consists of the lower genera. Not so the distiller. It passes over the inferior creatures, and preys on man alone. This most monstrous of all monsters thrives and fattens on human wretchedness.

The distiller is more decidedly poisonous than any other animal. Its poison is stored up in large barrels, whereas that of the boa-constrictor requires merely small bags to hold it. Moreover, the poison of a serpent may be swallowed without doing any harm, there being no danger from it except when injected into a puncture; but that of the distiller operates from the stomach with such force as to cause stupor, delirium, and death.

It is a melancholy fact, that the distiller extracts its poison solely from human food, of which it consumes an enormous quantity. In the year 1846, the potato blight destroyed the food of about three millions. During the same year the distiller consumed (we dare not say destroyed) as much food as would have fed five millions for twelve months. There was a terrible outcry about the potato blight, which comes only once in a generation, but not a word about the distiller-monster, which is never away and never at rest. The blight had very stupidly forgotten to take out the license.

Fortunately for mankind the distiller cannot spring upon its prey like a tiger. Indeed, it possesses no locomotive powers whatever, and would be absolutely harmless, but for the co-operation of human beings. Its retreat is generally in some secluded valley, by the side of a stream, or in the neighbourhood of large cities. Like all wild animals, the stench of its lair is intolerable, and there are instances of persons perishing by incautiously venturing into the deeper parts of its den, where they were choked by noxious effluvia. Prone among its vats and worms, belching fire and smoke, the monster, both day and night, elaborates its poison, which is collected with greater care than if it were milk, and sent to all parts of the country.

An incomprehensible blockhead, "a long time ago," after expressing the wish that his neighbour might enjoy good health, immediately drank some distiller poison. The idea was too absurd to sink into oblivion: it spread like wildfire. Henceforth every man of common sense, in sympathising with other people's health, gave a decided proof that he had no regard for his own. Another original nuns-kull, during the dark ages, in selling lucifer matches or something else, treated his customers to drams of the poison; and so began the disastrous reign of the distiller over commercial men. Some stupid monks, better qualified to put devils in than to cast them out, invented presbytery and induction dinners, and so laid the foundation of an enormous demand for the poison. In this way the wonderful qualities of the distiller were gradually discovered and made subservient to the destruction of the best interests of society. The present generation clings with amazing pertinacity to the absurdities of their ancestors, illustrating the progressiveness of the species when the road happens to be downhill.

Some twenty years ago, the dreadful ravages of the distiller excited general attention, and led to an attempt to tame the monster. The expedient was ludicrous enough. It was the drinking of the weaker and muddier poison of another monster called the brewer. The whole affair, as might have been expected, proved a failure. It was ridiculous to expect that one rascal would starve because another was fed.

Subsequently an important discovery was made by some men of common sense in the ancient town of Dunfermline. Like all other great discoveries it was remarkable chiefly for its simplicity. It was an infallible method of being safe from the distiller, and consisted simply in letting the poison alone. The scheme was laughed at by many; for the earth has always been fertile in fools. But it spread notwithstanding, and is spreading still. No man arrived at years of discretion, need be victimised by the distiller. He has only to let it alone. Parents who teach their inexperienced and unsuspecting children to imbibe the distiller's poison, deserve to be whipped.

Another part of the discovery is the interesting fact, that the monster itself will perish if nobody

drinks its poison. Thus the same beautiful and powerful principle, "let it alone," at once preserves mankind, and kills the distiller.

As soon as the monster is dead, its large mash-tub skeleton should be sent to the British Museum, and set up partly in the gallery of heroes, and partly in that dedicated to idols. It would occupy a higher niche than either Alexander or Napoleon, and stand upon a loftier pedestal than Budh or Vishnu, for it has slain and deceived a greater number of mankind than all these worthies put together.—*Scottish Temperance Review.*

Reviews.

Juvenile Depravity, Prize Essay, by the Rev. H. WORSLEY, M.A., Rector of Easton, Suffolk. pp. 275. London: CHARLES GILPIN.

This work is the successful Essay to which the prize of £100. has just been awarded. Fifty-two competitors entered the field, and from their various productions, "some of which," the adjudicators inform us, "were elaborate and valuable treatises," the one before us commanded an unhesitating preference.

The importance of the subject itself can scarcely be over-estimated, for as we are reminded in the opening paragraph,—

"The mind of the statesman and the philanthropist in considering the future destinies of a nation, its prospects in regard to domestic industry, comfort and happiness, naturally turns to the moral condition of the rising generation, and accordingly as this is good or bad, anticipates an increase of general prosperity and happiness, or the reverse."

Hence the necessity, if we would see our country prosperous, to train up the rising youth in those principles of duty and those habits of self-government which alone will render them virtuous and good citizens.

The Essay is divided into six chapters, in which the following subjects are successively treated:—The first furnishes "statistics of crime, particularly juvenile," and demonstrates that notwithstanding the great advance of popular education, juvenile delinquency has most fearfully increased, and that whether we regard its relation to the population or to the whole number of criminal offenders.

The second chapter is devoted to the consideration of the "condition of the labouring class before the era of manufactures," and traces the effects of the "altered circumstances," upon the "rural districts—on country gentlemen—on the farming class"—and on the labouring population.

The third chapter unfolds the "strong tendencies in the system of manufactures to moral evil, particularly drunkenness"—and reveals some melancholy instances of juvenile delinquency, showing how the existing tendencies to evil have not merely remained unchecked, but have frequently been

aggravated by the "entire independence of children of parental control," and by the pestilential example of those with whom they were in most frequent contact.

The fourth chapter exhibits the "prominent features of the present condition of society—the causes of the increase of drunkenness—the connexion between drunkenness and crime"—and concludes by the consideration of the two questions, "Is education frequently or generally perverted?" and "What agency is there abroad calculated to impede the progress of national instruction?" Our readers will anticipate that in reply to the latter of these, drunkenness is stated as the most powerful counteracting agency—and be ready to respond to the conclusion that, "The degraded moral habits, the drunkenness of parents, seduce their children into early guilt, and preclude the admission of useful knowledge of every kind, religious or secular."

The fifth chapter, states the need of more education, and enforces the "duties" respectively of "the legislature—of proprietors—and of the mass of the people."

The sixth, and last chapter, examines "past remedies," and the "reason of their failure," and lays down the following conditions as "essentially requisite" to the success of any remedy for the growing delinquency among the juvenile population of our country:—

"1. It must reach the case of the parents: it must change the education of home.

"2. In order to effect this, it must assail those drinking-habits to which it has been shown parental neglect is so largely attributable.

"3. It must destroy under this head the dominion of habit."

The author proceeds to apply these conditions to those agencies which have sought to grapple with the vice of drunkenness, and the first considered is the British and Foreign Temperance Society, which he declares has "signally failed," and that because it did not fulfil the third of the foregoing conditions.

Having glanced at the formation of total abstinence societies, the author thus delivers his judgment:—

"The total abstinence principle has completely realized the three conditions, which must be essential to the success of any scheme of moral amendment, under the particular circumstances of our age and country. NO OTHER SYSTEM HAS FULFILLED THEM; and hence it is apparent, that not only is the total abstinence principle an effective remedial and preventive means; but it is equally evident, both from the nature of the case and from the evidence of experience, that, whatever may be affirmed of individual cases,—*nationally, THERE CAN BE NO OTHER REMEDY.*"

In this conclusion we entirely concur, and we have a deep and deepening conviction that this conclusion must become general before any thing can effectually contend with the mass of corruption

now underlying society, blighting its fairest prospects—withering its fondest hopes—and threatening to engulf it, with all its interests, in irretrievable ruin.

We commend this work to the serious consideration of our readers, and commend to them the practical lesson which it suggests. *Let our strength be devoted to THE YOUNG.* We must endeavour to reclaim the fallen and the vicious, as a safeguard to the young. We must plead with those who will not relinquish it on their own account, to do so for the sake of the young. We must have the aid of Sunday-school teachers, for our cause is a blessing to the young. We seek the co-operation of the friends of education, for we look with compassion on the young. We turn with mingled gratitude and pity to our ragged schools, and we ask the noble Lord who presides over their operations, whether we are not auxiliary in our efforts, when we endeavour to reclaim the abandoned parents, who, like the ostrich, have deserted their young. Without the temperance cause, all other philanthropic efforts to remove juvenile delinquency must fail, for, *nationally, THERE CAN BE NO OTHER REMEDY.*

Ragged Schools and Juvenile Destitution. A letter to the Right Hon. Lord Ashley, M.P., by T. HUDSON. pp. 8.

Intemperance and Cholera, by T. HUDSON. pp. 8.

Occasional Papers on the Evils of a Drinking Education, by THOMAS HUDSON. pp. 16.

We have pleasure in noticing these valuable tracts. The first is a laudable—would we might be able to add successful—attempt to call the attention of that distinguished philanthropist, Lord Ashley, to the influence of the drinking-customs on the depravity and destitution of the masses.

The second is an exhibition of the close connexion between intemperance and cholera, and supplies sound information from indisputable sources of evidence, with practical advice, which will commend itself to all teetotalers, and supply with arguments on this subject those who, from limited means, may not have access to more elaborate treatises.

The last and largest is, we think, the most important of the three. The first is limited in its object—the second occasional in its subject—the third belongs to all classes of society, and will, we fear, be too long true, and too long required. Parents especially mothers, should read this, and circulate it. Temperance mothers should read it for impression—moderation mothers for conversion. We cordially commend them all, assured that, unpretending as they are in their aspect, and moderate as they are in their price, they contain some truth that will prove “more precious than rubies” to those who practice it.

The Editor's Table.

The valley of time, or visions of the coming. Alcohol! what it does, and what it cannot do. Temperance and Teetotalism,—from the *British and Foreign Medical Review.*

An Inquiry into the Extent and Causes of Juvenile Depravity, by *Thomas Beggs.*

DESCRIPTION OF A RUM-SELLER.

BY REV. ROBERT HALL.

“Invested with the implements of office, he damns men's souls, and then sinks himself to hell.”

Implements are the tools of a trade adapted to the kind of work designed. The Rum-seller's office is to make drunkards, produce misery, and occasion death. He knows that the use of his implements will bring drunkenness, misery, and death. All that they do in his hands, is his work. He controls them. He gets paid here in money for the use of them. Sometimes he turns them upon himself, and then he is paid in the punishment which he has inflicted. These implements are cordials, wines, rum, gin, whisky, brandy, &c.

He damns men's souls. What a work! Hinders every good, cherishes every evil—incites men to almost every crime, occasions nearly every murder, but chiefly kills the victim of his avarice, by destroying his body, and sealing his soul up in sin and pollution, which ensures his portion among the lost.

Then sinks himself to hell. The man who works to ruin others must not think to escape himself. The man that will knowingly aid in murdering his neighbour's child, cannot but expect to hear the cries of that blood for vengeance. If there be a fearful vengeance hanging over any man, it is that over the man who, for the sake of gain, has aided in murdering his neighbours and their children.

Oh! what a traffic! Oh! what a business! How hard must be the heart, how unfeeling the man, and how debased the woman, who can continue therein.

How many parents have, with aching hearts, wept and mourned without consolation, over the work of him who has been their neighbour, and professedly their friend! But judgment cometh. Murder will out. The man who has aided in doing the work of death for others, will do it for himself. Oh! that it were written over the door of every seller of intoxicating drink,—*The office for damning the souls of men;* or, as Judge Dagget says, it should be written in great capitals over every grog-shop, “THE WAY TO HELL, GOING DOWN TO THE CHAMBERS OF DEATH.”—*Maryland Herald.*

DROWSINESS.—“Drowsiness,” says Solomon, “shall clothe a man with rags.” And of all the drowsiness and laziness that are witnessed in the world, nine-tenths arise from an inordinate indulgence in strong drink. When once this vice has taken fast hold of a man, farewell industry, farewell emulation—farewell attention to things worthy of attention—farewell the love of virtuous society—farewell decency of manners—and farewell, too, even an attention to person; everything is sunk by this predominating and fatal appetite.—*Cobbett.*

Notices of Meetings.

CHRISTIAN TEMPERANCE UNION.

A meeting of this society was held at the British School Rooms, Perry Street, St. Pancras, on Monday, the 16th April, which was presided over by the Rev. Jabez Burns, D.D. The engagements of the evening commenced with praise; and prayer was offered by the Rev. I. Doxsey. The chairman, after briefly referring to the objects of the society, commented upon the state of drunkenness and its offspring, crime, in Great Britain, as compared with our American brethren; who, when accused by us of maintaining upon their country's escutcheon the foul blot of slavery, upbraided us as guilty of worshipping the idol Bacchus. He concluded by showing the dangers to which members of Christian churches were exposed, and the responsibilities they incurred, by countenancing and supporting the use of intoxicating drinks—affectionately appealing to all professing Christianity to enlist in so noble a cause, and use every exertion, in their several spheres of Christian labour, to promote the dissemination of truths so elevating in their tendency. The meeting was then addressed by Mr. Roberts, upon the natural philosophy of teetotalism; the Rev. I. Doxsey, (Secretary to the National Temperance Society) on the duty of Sabbath-school teachers in relation to the temperance reformation; Mr. Campbell, on the drinking customs of Britain as calculated to retard missionary operations in heathen lands; and Messrs. Griffiths and Judd on the objects of the Christian Temperance Union. The meeting, although not numerically large, was effective, and we trust that much good may speedily follow among the Christian churches, which the Union seeks to enlist in this holy cause.

E. GRIFFITHS, *Hon. Sec.*

R. B. GRINDROD, LL.D., AT DOVER.

Dr. Grindrod has just concluded a course of popular physiological and scientific lectures in the Apollonicon Hall, Dover, to crowded audiences, illustrated by his colossal drawings, with a splendid model of the heart, lungs, &c. To do justice to the interesting, instructive, and scientific character of his addresses, is impossible in a brief notice, comprising, as they did, many points of medical, physiological, and anatomical information, highly useful to every class of the community.

On the 20th instant, the learned Doctor concluded his labours here with an address to upwards of 1000 children, adapted to their juvenile capacities. The spacious hall was literally crammed in every part, and hundreds were compelled to leave for want of room. His lecture to these infant minds was listened to with all the attention to be expected from so numerous an audience, more particularly from the crowded state of the room; and the interrogations proposed were readily replied to by the children.

On the 19th, the public Lecture Room was also crowded, and increasing interest was excited from the circumstance that all the members of a Mechanics' Institution, lately formed, consisting of 180 members, attended, by free tickets, at the special invitation of a benevolent lady, favourable to the cause of total abstinence. Many persons who entered the room prejudiced against the system of total abstinence, left with new ideas; and the re-

sult has been a considerable addition of signatures to the temperance declaration.

DUNMOW.

On the 7th and 8th of March, Mrs. Stamp paid a visit to our town, and delivered two excellent lectures on the temperance question. The meetings were very numerous attended, and the subject was ably handled. Her clear and earnest appeals were listened to for more than three hours with evident satisfaction, and her visit to this place will not, we believe, be soon forgotten. She appears thoroughly to understand the subject, and we doubt not a visit from her would be duly appreciated in other localities.

BOROUGH OF GREENWICH TEMPERANCE ASSOCIATION.

The first quarterly meeting of the members of this society was held in the Greenwich Literary Institution, on Wednesday evening, 18th April, when about fifty ladies and gentlemen sat down to tea, provided gratis by the committee. The meeting was convened (according to the terms of the circular) "for the purpose of friendly conversation and discussion on the objects they were united to promote;" and in accordance therewith, some suggestions and observations, together with addresses and recitations, were made by various members. The evening was spent most harmoniously, pleasantly, and profitably; and several handsome donations were announced towards the formation of a Temperance Tract-distributing Committee. It is believed the establishment of these periodical réunions will contribute to the increased zeal and usefulness of the Association. Isaac English, Esq., ably fulfilled the duties of chairman.

HENRY COLE, *Hon. Sec.*

Greenwich, April 23rd, 1849.

NOTE.—Public meetings are held in the above place, the first Thursday evening in every month.

NEWCASTLE-ON-TYNE.

The friends of temperance here have availed themselves of the services of Mr. J. Inwards, who gave four of his popular and instructive lectures to the Young Men's Association, a zealous and enterprising body of temperance reformers. On Thursday evening, the 12th, Mr. James McKenna, agent of the Temperance Life Assurance Association, delivered an interesting address on behalf of that Institution. He commented upon the longevity of the Society of Friends, showing that while one-half of the children of Friends live to be twenty-seven years of age (which he attributed to their temperate habits,) the average of children generally, who die in infancy, was one-half of the births. Adverting to the security of the Temperance Provident Institution, and its success up to the present time, he shewed that while the average number of deaths among one thousand members in other offices was 9, in the Temperance Office it had been only 4½ per thousand. This appeared to make a deep and pleasing impression, as it is well calculated to do, when the fact is understood, that *abstinence from intoxicating drinks will greatly prolong life, and augment human happiness.*

SHANKLIN, ISLE OF WIGHT.

We have been favoured with a visit from that old and tried friend of the temperance cause, C.

Lovell, Esq., of London. The cause of temperance has been much revived through his labours, whilst staying amongst us. During his visit, a public meeting was held, when he had the pleasure of addressing a crowded assembly.

On a subsequent evening, a tea-meeting was held for total abstainers exclusively. The evening was pleasantly spent, and the interest of the meeting sustained by the Doctor's inexhaustible fund of information.

Through these efforts, upwards of fifty signatures were obtained. A society was formed and organized through the kind advice and under the superintendence of the Doctor, and a committee of twelve appointed to give practical effect to the objects of the association. In addition to this, a juvenile society has been formed, which already numbers forty members. They meet once a fortnight, and are addressed by some of the committee, who are anxious to train them up in the path that lead to sobriety, virtue, and happiness.

W. SUTHERLAND.

April 20th, 1849.

THE SURREY AND SUSSEX FREE TEMPERANCE FRIENDLY SOCIETY.

PATRONS.

The Duke of Norfolk,
The Bishop of Chichester.
Colonel Charles Wyndham.

The Sixth Anniversary of the above society was celebrated in Brighton on Easter Monday. The members dined together at Saunders' Temperance Hotel, and took tea with their friends in the town-hall. The society, though young, is in a flourishing state. The number of members is increasing, and they have a balance of £200. in the Treasurer's hands. After tea, a Public Temperance Meeting was held; Thomas Compton, Esq., kindly occupied the chair. The meeting was first addressed by Thomas Davey of Lewes, who shewed the working-classes, that by temperance and energy they might greatly elevate themselves. He adverted to his own experience when he was a drunkard, and stated, that though earning good wages he was in a state of great destitution, living at one time with his family in an almost unfurnished room, in a poor state of health, and in a very dissatisfied state of mind. After signing the pledge about thirteen years ago his health and circumstances improved, and he is now a very respectable tradesman, living in a well-furnished eight roomed house. He stated that they had in Lewes twenty reformed drunkards, eighteen of whom had joined christian churches. The accounts of some of those, before and after signing the pledge, were interesting and extraordinary. He was followed by an Irishman who gave an account of the temperance movement in Ireland. The meeting was also addressed by members from Worthing, Arundel, Littlehampton and Brighton, and concluded by singing the doxology.

JOHN HILTON, Jun.

GREAT TORRINGTON, DEVON.

Mr. Williamson gave us a second lecture, on Tuesday, 3rd instant, in the Bible Christian Chapel, when the number of the audience more than doubled what we expected; and the attention given, proved that the lecturer was listened to with intense interest. Never, says the president, did I ever see in this town a more attentive meeting. Teetotalism has done great good in this town. Many drunkards have been reclaimed, and mode-

rate men drink less than heretofore. Scores have signed the pledge; and eleven public-houses have been closed. If we had held meetings more frequently, to agitate the question, more good would have been done. But our meetings are "like angels' visits, few and far between."

HENRY SANFORD, Sec.

[Our friend, Mr. Sanford, is right. Wherever the local societies are working well—intelligently, prudently, kindly, and in earnest, the cause is prospering. Why, then, not alter the state of things lamented? "One firm resolve of mighty men is worth a tide of tears." Gird yourself, Mr. Secretary, for the work. Every thing depends on you. Have regular meetings of committee—circulate information—strengthen the weak—work the willing—win the reluctant—and depend upon it, the angels will multiply their visits.—ED.]

NEVER DESPAIR.

Never despair! Let the feeble in spirit
Bow like the willow, that stoops to the blast;
Droop not in peril! 'Tis manhood's true merit,
Nobly to struggle and hope for the best.
When by the sunshine of fortune forsaken,
Faint sinks the heart of the feeble with fear—
Stand, like the oak of the forest, unshaken—
Never despair, boys! Oh, never despair!
Never despair! Though adversity rages
Fiercely and fell as the surge on the shore,
Firm as the rock of the ocean for ages,
Stem the rude torrent till danger is o'er.
Fate with its whirlwind, our joys may all sever;
True to ourselves we have nothing to fear.
Be this our hope, and our anchor for ever,
Never despair, boys! Oh, never despair!

Vegetarian Advocate.

LINES ON DRUNKENNESS.

(By Thomas Randolph, an English poet, 1640.)

Fly, drunkenness, whose vile incontinence
Takes both away the reason and the sense,
Till with deep-flowing cups thy mind's possess'd,
Leaves to be man, and wholly turns a beast.
Think whilst thou swallowest the capacious bowl,
Thou let'st in seas to wreck and drown the soul.
Consider how it soon destroys the grace
Of human shape, spoiling the beauteous face:
Puffing the cheeks, blearing the curious eye,
Studding the face with vicious heraldry.
What pearls and rubies doth the wine disclose,
Making the purse poor to enrich the nose!
How does it nurse disease, infect the heart,
Drawing some sickness into every part!
The veins do fill, glutted with vicious food,
And quickly fevers the distempered blood.
The belly swells, the foot can hardly stand,
Lam'd with the gout; the palsy shakes the hand;
And through the flesh sick waters sinking in,
Do, bladder like, puff up the dropsied skin.
It weaks the brain, it spoils the memory,
Hasting on age and wilful poverty.
It drowns thy better parts, making thy name
To foes a laughter, to thy friends a shame.
Quite leave this vice, and turn not to't again,
Upon presumption of a stronger brain.
For he that holds more wine than others can,
I rather count a hogshead than a man.

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NATIONAL TEMPERANCE SOCIETY.

PRIZE ESSAYS ON TEETOTALISM.

The Committee of the National Temperance Society, in order to promote the objects to which it is devoted, offer two Prizes, one of £20 and the other of £10, for the best Essays on the Principles and Practice of Total Abstinence from all intoxicating drinks.

The Prizes to be competed for by either MEN OR WOMEN AMONG THE WORKING-CLASSES.

The Essays must shew that the general spread of Temperance principles, would tend to the *Physical, Mental, Social and Religious elevation of the working-classes*, embracing the following propositions:—

1st, The practicability of Teetotalism in the performance of labour.

2nd, The extent to which the disuse of strong drinks would increase the demand for useful labour, and promote

the expenditure of the money in food, clothing, furniture, &c.

3rd, The value of Temperance in promoting the comfort and happiness of the homes of the working-classes.

4th, The adaptation of Temperance principles to render the working-man independent of charitable relief.

5th, The extent to which the example of Teetotal parents would promote the moral and religious well-being of families, and afford to parents the means of sending their children to school.

6th, The practical working of the drinking-usages and customs in manufactories, workshops and elsewhere.

The names of the adjudicators will be announced at a future time.

The Essays, which must not exceed forty-six 8vo pages, to be sent under cover, accompanied with a sealed letter enclosing the real name and address of the writer, on or before the 1st of November, 1849, to the Secretary of the National Temperance Society, 11, Tokenhouse Yard.

The Committee, also, offer a further prize of £10 for the best Essay on the most efficient means of conducting Temperance Societies, with the view of accelerating, and giving permanence to the Total Abstinence Reformation. This Essay must not exceed thirty-two 8vo pages, and is open to competition by writers of all classes. To be sent in by the 1st of September, to the office of the National Temperance Society, and the adjudication to be made under the direction of the Committee.

ISAAC DOWSEY, Secretary.

11, Tokenhouse Yard, 22nd April, 1849.

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THE

NATIONAL TEMPERANCE CHRONICLE

AND

TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

No. 42, JOINT SERIES.]

JUNE, 1849.

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OUR ANNUAL MEETING.

The Annual Meeting of the Society was held on Thursday, the 24th May, at Exeter Hall. A very numerous gathering assembled on the occasion; indeed the spacious hall was crowded in nearly every part, and the deepest interest was manifested in the proceedings from the commencement to the close. The chair was occupied by Samuel Bowly, Esq., of Gloucester. Amongst other gentlemen on the platform were Rev. W. W. Robinson, M.A.; Thomas Krag, Esq., of Norway; C. H. Lovell, Esq., M.D.; Henry Clapp, Esq., of Massachusetts; John Wilson, Esq., of Boston, U.S.A.; W. Gutteridge, Esq., of Dunstable; J. D. Bassett, Esq., Leighton Buzzard; W. Janson, Esq.; Rev. Jonathan George; Rev. John Stevenson, M.A.; Lawrence Heyworth, Esq., M.P.; Elihu Burritt, Esq.; Joseph Sturge, Esq., Birmingham; Joseph Eaton, Esq., of Bristol; — Colman, Esq., of Boston, U.S.A.; B. Rotch, Esq., U.S.A.; J. S. Buckingham, Esq.; Rev. Ozra French, American Missionary from Bombay; Rev. B. Parsons, of Ebley; Dr. Oxley; Rev. H. Robinson, of Hackney; John Cassell, Esq.; Rev. W. R. Baker; Rev. W. Bishop, of Liverpool; W. Cash, Esq.; Rev. John Kennedy, M.A.; Rev. W. Forster, of Kentish Town; Mr. J. W. Green; &c., &c., &c.

The CHAIRMAN, in opening the proceedings, said:—As I have placed myself in the hands of the Committee, I think I should ill fulfil the duties of chairman, if I occupied any part of the valuable time of this meeting in making any excuses or apologies as to why I occupy the chair. I venture to say this, that I will do the best I can to act my part, and I have no doubt that I shall have the assistance and co-operation of this large meeting. I happen to hold in my hand a list of the various meetings held in this metropolis for benevolent purposes during the present month. I think about sixteen of these meetings have been held within this spacious Hall, and I venture to offer it as my deliberate opinion, that not one of them has had an object in view of greater importance to mankind, than that for which we are now assembled.—(Applause.) Some of these meetings have been for missionary purposes. Far be it from me

to make any comparison which might be injurious to those societies; I may say, indeed, that if the individuals interested in them would get rid of intoxicating drinks, we should have more money brought into them than we now have. Speaking of missions, I may say that a soul in our own country is as precious in the sight of God as a soul in the Antipodes; and further, that there are many more individuals, the loss of whose souls may be attributed to the use of intoxicating drinks, than there are persons saved by all the missionary efforts put forth by this country.—(Hear, hear.) In heathen lands too, the effect of intoxicating drinks has been perhaps of more injury—destroyed more lives than all the labours of missionaries have saved. These drinks may have done a vast injury also to the character of the missionary himself; for if, in this enlightened land, with the amount of public opinion we have around us, intoxicating drinks can pull down a dissenter and a churchman from the pulpit, however high the position he before occupied, how may the case be in those countries where the inducement to intemperance is still greater, and where the public opinion as a check to it is still less!—(Hear.) But some of these meetings have been held on the important subject of education—a subject in which I feel a lively interest. I know not the statistics of the City of London; but as far as Gloucester is concerned, I believe there are teachers and school-room enough for all the children in the city, if they were disposed to attend. Yet scarcely any of the schools are full. And why? Because many children are too ragged to attend—because the parents are, in many instances, too poor to pay even a penny or twopence a week—and because many of them are so demoralized and debased by drinking habits, that they do not estimate the value of education. To the use of intoxicating drinks alone I attribute the want of education in Gloucester. I will venture to say that of all the total abstainers in the city, there is not one whose children shall be found about the streets without shoes and stockings, or who have not something like a decent education.—(Applause.) One branch of the education-movement has been the establishment of Ragged-schools

—an excellent institution;—and one cannot but admire the zeal and benevolence of those who have taken these poor and destitute objects, and endeavoured to give them education. But in my opinion it would have been far better to have prevented the rags and the destitution of these children, by doing away with intoxicating drinks, than endeavour to snatch a few of them from their wretched condition, after they have been reduced to it by the drinking habits of their parents. I greatly admire the benevolence and zeal of Lord Ashley in this cause, but I believe Lord Ashley would further his own objects immensely, if he would become a total abstainer.—(Applause.) I do not like speaking behind men's backs, and, if any other person on the platform will volunteer his services to accompany me, I will go to Lord Ashley, and tell him my opinion upon the subject.—(Applause.) [Mr. J. S. Buckingham said—that rather than such a challenge should go unaccepted, he would himself be happy to accompany the chairman to his lordship.] Lord Ashley is a perfect stranger to me, but I know enough of his character to believe that, if he does not see with us, he will admire our effort, as we admire his; and that, at any rate, we may assist one another in the great cause of humanity and education. One of the meetings to which I have alluded, was presided over by Prince Albert, and was attended by a large number of fashionable people, met together in order to benefit the domestic servants, to make them provident and careful. This is an excellent institution, but, in my opinion, it would be far better if these honourable individuals would teach these servants not to drink intoxicating beverages, inasmuch as the drinking habits are almost always the cause of the improvidence. Mark, many of these servants who have laboured for years, and laid by some little sum in the Savings' Bank: let them get connected with a drunken husband, and what becomes of all their savings? We have in Gloucester, and no doubt you have here, hundreds of persons who have not only drunk away the savings of years, but hundreds and hundreds of pounds besides. Drinking is the greatest source of improvidence among the poor, and it is one of their greatest temptations. We have had also in this city a large meeting on financial reform, and the necessity of reducing the expenditure of the country. We all think it a good thing to get rid of taxes; but why not get rid at once of the fifty millions spent annually in intoxicating drinks?—(hear)—why, Richard Cobden only proposes to strike off ten millions; we would strike off fifty millions.—(Applause.) There is no financial reform like that; and we need no petition to Parliament about it, for we can untax ourselves to-morrow if we will.—(Applause.) A part of the financial scheme is to remit the malt-tax, so that beer might be reduced to a lower price to benefit (as we are told) the agriculturists, and get them to join in the movement. Now I know something of the habits of the working-men in agricultural districts, and I venture to say, that not one in a hundred of them would have home-brewed beer if the malt-tax was taken off to-morrow.—(Hear.) Where is their convenience for brewing? They might brew the quantity which I have heard that an old woman brewed—a peck, of which she made four casks, and

"The first was twinkle cum-twink,
The second was pretty good drink,
The third was that that came after,
And the fourth was worse than water!"

—(much laughter.) If the agricultural labourers

then are to consume more beer, it must be at those pestilential houses which we are trying to put down—the beer-shops,—so degrading to our country, and so demoralizing in their effects. But some of our friends have attended meetings on political reform, and those who know my sentiments will give me credit for having a fair share of political reform feeling about me; but, nevertheless, I believe that if the most wild political reformer of the day could have all the Acts of Parliament passed that he would wish to-morrow, they would not put the country in anything like such a position as would the destruction of the intoxicating drinks of this country. I know that much of the safety and tranquillity of the country of late has been attributed to the form of our constitution; now, whilst I am not going to find fault with the form of our constitution, I do not wish that it should have all the credit. I believe that a large amount of the quietness of the country is to be attributed to temperance lecturers who, during the last few years, have gone about preaching up order and sobriety, telling the people not to depend upon political reform but upon their own personal reform, showing them that the way to clean a city was for every man to sweep before his own door—thus teaching the great lesson which we want to be taught, that no change of government can benefit the working-classes until they know how to govern themselves.—(Applause.) In considering these various societies, therefore, which are now in operation—and I have taken part in many of them—I am inclined to believe that the Temperance Society is the foundation-stone of them all; and every man who wishes to advance their interests, cannot do better than sign the temperance pledge. Now we have been opposed in various ways in this great movement, and we have lived out a large amount of that opposition. Scarcely any man now ventures to come upon our platform and argue the question with us. We disregard the violent opposition we now and then meet with; we disregard the opposition of the sensualist who admits that he has a gratification in his wine, and that as long as he can have that gratification he will retain it without regard to others. It is not the opposition of the landlords that we fear; but what we have most to fear, or rather that which I have found most to obstruct the progress of temperance in the part of the country in which I live, is the example set by the moderate-drinking people who lead the young people to follow the same practice. It is the religious man, the benevolent man, the worthy and patriotic man, who is looked up to by his fellow-countrymen—it is the moderate and careful drinking of such individuals which mainly keeps up the practice, and prevents numbers from joining in the movement.—(Hear.) Let me illustrate, for a moment, the way in which these persons, in my humble opinion, operate upon society. Many years ago, I was in Bath for the benefit of my health, and occasionally bathed in the warm baths there. I very well recollect, that on the outside of the bath the water was moderately warm, but towards the centre it became warmer and warmer, owing to the rising of the hot spring there. I felt a constant inclination to go nearer and nearer the warm parts, because every time I turned back it felt cold and chilly; and so I went on and on to the warmest place, and there I stayed, sometimes, I believe, much too long. Now I am disposed to take this as an illustration of the drinking-system. When a man begins to drink, he feels that he wants a little more, and a little more, till he gets, as it were, to the warmest parts of the bath, and there



he is very apt to remain. Now let us suppose, that men paid for this bathing by the hour, and that they remained in the bath hour after hour, notwithstanding what they had to pay; and that individuals, by yielding to this temptation, were continually weakening their constitution, and ultimately destroyed their lives; and still the people went. Suppose at length, some sensible man said, "Why do you go to a bath that is heated thus, and holds out such a temptation;" and afterwards erected a bath of an equal temperature all over. Suppose this bath was found to answer the purpose admirably, and that people were not induced to remain in it longer than was necessary, and always came out refreshed; would not one think that society would have been rejoiced at the discovery? But not so. Notwithstanding all that has been proved, men still choose the injurious bath, and slide away from the edge to the centre, drawn, as it were, by the increased luxury of getting warmer and warmer. Thus is it with drinking. It appears to me, that every individual who goes into that bath, leads somebody or other with him. Now I will suppose, that some steady Quaker—an elder, it may be, in the church of which he is a member—walks into this bath which has destroyed so many people, do you not think that there are many people who would say, "It is perfectly safe to follow that Quaker; he is a steady man: he never comes out the worse for bathing in the hot bath?" Don't you think it would be very likely that such an individual would lead somebody or other into the bath? He himself would dip in at the edge of the bath, and take good care to come away before it did him any injury; but the man whom he led there gets into the centre of the bath, and gets injured just in the way that individuals do, who begin the use of intoxicating drinks and end with an immoderate use of them. So with the Dissenting minister, the Wesleyan, or Baptist, or Independent, if he goes into the bath he leads some of his congregation after him, and exposes them to all the temptations incident to the place. Under these circumstances, therefore, it appears to me to be the duty of every individual, just in proportion to his influence in society, to take care into which bath he goes; seeing that one is a place of temptation, and that he cannot control those who bathe in it, and that the other is free from temptation, and attended with the greatest advantages. I think that is a fair illustration of the drinking system. I have never so much advocated the temperance principle for the benefit that we may individually receive from it, as for the advantage of others on whom our example may have some degree of influence. We all know the evils of intemperance, and that there is no cure for it but total abstinence. Every one who admits these evils is, in my opinion, bound to adopt the cure which we recommend, or show us some other. I have always said that if I could be shown any other mode of curing intemperance, I would gladly give up mine, but until I do see another way, I shall feel it my duty to continue to adopt a practice which has hitherto been so remarkably successful. I am especially astonished at the indifference to this cause manifested by persons who make a religious profession, although they see that numbers have been reclaimed through the instrumentality of the temperance movement; and not only reclaimed, but have become converted characters. They must admit that the blessing of God has rested upon us; and it seems to me taking upon ourselves a serious responsibility to lift up our standard of practice against God. I freely admit that when we commenced this great move-

ment, I did not expect so much to reclaim individuals, as to protect society hereafter from falling into the snare. But what is the result? Thousands and tens of thousands have been reclaimed; we can give you their names and addresses. Go and ask them for yourselves; ask their wives, once sunk in misery and despair—nay, you need not stop to ask, for the answer is now upon the smiling and cheerful countenances;—ask their once neglected children, and they will tell you what have been the blessings of temperance. Well this is admitted. I have known persons who have said: "Well, I wish you success in your onward movement;" but I ask what license have these individuals to acknowledge all this amount of benefit, and yet stand still, and do nothing? Has that license to do nothing, while so much is to be done, been signed by Him who came upon earth for our sakes, and lived a life of persecution, and died a death of bitter suffering to save us? Has he signed our license to stand still and see immortal souls perishing? Are means offered by which thousands have been saved, and those means not embraced? I should be sorry to take such a responsibility upon myself. Nay, if the Temperance Society had only saved one soul, I should think that was a sufficient reason why I should become a member of that Society.—(Hear.) The saving of one immortal soul is surely enough to repay you for the giving up of so paltry a gratification as a glass of wine or a pint of beer. We have been sneered at and laughed at, but I consider that there is no greater disgrace to a Christian country, than the sneering and laughing at the man who is willing to make some sacrifices of his own enjoyment for the sake of benefiting his fellow-creatures.—(Applause.) But, my friends, I wish to set a good example to the speakers not to make a long speech; and, as I may have other opportunities of addressing you in the course of the evening, I shall better consult the convenience of the meeting, and pay a better compliment to the speakers who are to follow me, if I now call upon the Secretary to read the report.—(Applause.)

The Secretary, Mr. DOXSEY, then read an animated and cheering report of the Society's operations during the past year; which was warmly received and applauded by the meeting. Mr. MEREDITH read the annual statement of accounts.

The Rev. W. ROBINSON moved the first resolution. He said, my christian friends, as an unworthy minister of the Lord Jesus Christ, I feel it a peculiar privilege to take any part in the proceedings of this meeting; and during the short time I shall have to address you, may the Holy Spirit be poured out largely upon speaker and hearers, that there may be an abundant blessing resting upon us for Immanuel's sake! I have been requested to move,

"That this meeting, convinced that intemperance is one of the most costly, degrading, and ruinous evils with which Society is afflicted; and persuaded, that no sufficient remedy has yet been devised, except 'total abstinence from all that intoxicates,' rejoices in the continued and persevering labours of the National Temperance Society, and all other local and general organizations for the advocacy and advancement of temperance principles; and pledges itself to do its utmost to sustain their efforts."

Now, before I speak to this resolution, I would, with your permission, read a very short portion of God's word applicable to our noble cause, though without giving any comment, for want of time. [The reverend gentleman here read the lxxvii. Psalm.] Allow me to say, before I proceed to the subject of the resolution, as there has been a proposal made by our respected chairman to visit that

noble and excellent philanthropist, Lord Ashley, which has been seconded by our old and tried friend, J. Silk Buckingham, Esq., that as an unworthy representative of the Church of England, it will afford me much pleasure and honour to accompany those gentlemen to Lord Ashley.—(Applause.) Mr. Chairman, his lordship is not altogether ignorant of this great movement. I have the honour of knowing his lordship personally; I have sent him tracts upon this subject, and I know that in one point of view, he looks upon it with favour. But with regard to the nobility, and, I grieve to say, the clergy of our land, how many drawbacks are there to the coming forward in this cause. But I rejoice, sir, to bear testimony to the fact to which you have alluded: that we now no longer hear the ridicule which formerly beset our path; there are individuals in the highest circles, as well as the lowest, who wish us God speed, and admit that a great work is being accomplished under the Divine blessing, by the instrumentality of total abstinence. I had intended to have enlarged somewhat upon the point to which you have called our attention—the various religious meetings which have been held during the past month. I confess I was grieved to hear those societies so nobly advocated without a single speaker daring to lift his voice and say, “make the people teetotalers, and then our object will be gained.”—(Applause.) As an illustration, I may mention the case of a gentleman intimately connected with Her Majesty the Queen Dowager’s household, who himself said at a public meeting in Somersetshire, and told me the same in private, “I have been examining my wine-merchant’s and brewer’s bills for the last three years, and I find that on the average I have spent £35 a year in intoxicating liquors, which I think have done more harm than good. Having now given up the use of them, I give £5 a year more to the Church Missionary cause, £5 to the Jewish cause, £5 to the Tract Society, and the remainder to the poor of my parish.”—(Hear, hear.) If every one would “go and do likewise,” we should not hear about a paltry three millions a year to religious societies, when we know that nearly a hundred millions annually are spent in doing injury to the bodies, and indirectly, to the souls of Britons.—(Applause.) I am sure teetotalism is now prevailing to some extent in the higher classes of society; and I am quite certain if we visit Lord Ashley in a right spirit, that he will receive us as a Christian gentleman, and listen to our arguments; and who knows the result? And I now ask for your prayers on this mission, for if we can convince that excellent philanthropist, his Lordship’s influence is so great that it will be a noble day for teetotalism in our happy land. I had intended to argue this question in a medical, moral, and religious point of view, but as there are so many speakers on the platform—a circumstance of which I was not aware when I was requested to take part in the proceedings—there will be no necessity whatever for this; I will therefore, by your permission, occupy the remainder of the time allotted me, in answering some few objections to this noble cause, and for this I have a peculiar reason, which I did not know when I entered this Hall. One objection brought against us is, that teetotalers put this system in the place of the gospel. Now, sir, there never was a fouler libel uttered than that.—(Applause.) Some years ago I met a rural Dean in Somersetshire, who said to me, “Mr. Robinson, I admit that you have answered every objection to your society but one, but you cannot answer that”—alluding to the object to which I have referred.

“My dear friend,” I said, “it either is true, or it is not; if it be not true, you must admit that it is a libel: and if it be true, I ask you whether you and I, who, through rich grace, know something of a Saviour’s love, should not come forward and teach them better?” And what was his reply? “I am very glad you are the president of the ‘Yeovil Total Abstinence Society.’” This admitted all that I wished him to admit—that he could not answer the fact. If we wanted further proof of the injustice of this objection, we might have it from the records of the National Temperance Society. Our own report entirely repudiates the idea that we ever thought for one moment of putting this noble cause, great as it is, in the place of the gospel of Christ. Teetotalism is a physical remedy for a physical disease. Now if I had to preach at St. Luke’s, where poor creatures are confined who are bereft of reason, my desire would be “First make them sane, and then give them the Gospel.” Thus teetotalism is for the temporal, and, as a pioneer, for the spiritual welfare of our fallen race. By nature every man is dead in trespasses and sins, but the drunkard is worse than dead, because he cannot listen to the sound of that blessed gospel, which is able to make him wise unto salvation. Teetotalism unstops the avenue; and while a drunkard, as such, cannot listen to the truths of religion, total abstinence will make him sober, and then, like others he can listen to the gospel of Christ.—(Hear.) Thus, if I may use a scripture term, teetotalism is a kind of John the Baptist to Emanuel, a pioneer to the glorious gospel of the ever blessed God. Our friend observed, that if only one individual had been converted, it would be worth all the labours of the Society. Now, I rejoice to be able to mention the case of a blaspheming, infidel sailor, who attended a Yeovil Temperance Meeting. From that time he became first a sober man, and then a powerful advocate of our cause; and in the course of a few months he requested me to purchase him a large copy of God’s word for his family that he might have reading and family prayer, morning and evening; and I rejoice now to believe him to be a faithful brother in Christ. That man’s name is John Perry; he is known to some on the platform, and especially to our old and valued friend, whom we shall hear presently, Thomas Whittaker.—(Hear.) Another objection which has been brought against us, is taken from God’s word. “How,” it is asked, “do you answer Paul’s advice to Timothy—‘No longer take water, but a little wine for thy stomach’s sake, and thine infirmities!’” Why, it answers itself. Even admitting that the wine recommended was the same as the wine of the present day (which I do not) Timothy was only to take a little, and when he was ill. We do not object to a little being taken medicinally, but we see no sanction to men meeting around the social board, and taking wine as a beverage. Another objection is urged by those who are called “high-churchmen.” They say, “we cannot join your Society on account of the various denominations of dissenters connected with it.” Now as a minister of the Church of England, I confess to you that my feeling is one of peculiar joy to meet my dissenting brethren in such a cause.—(Loud applause.) Ever since I knew a Saviour’s love, my feeling has been, “Grace be with all who love the Lord Jesus Christ in sincerity.”—(Applause.) Now, suppose I see a fire in Piccadilly, and a number of dissenters are running to put out the flames; should I stop them and say, “You are not members of the Church of England.” But oh! there is an infinitely worse fire burning in hell, which can only

be quenched by the blood of Jesus. Shall we then say to our Nonconformist brethren, "Stand off!" No, we will embrace them with the arms of love, and say, "Although you have one peculiar captain for your regiment, and we another; although you wear one uniform, and we another, we are all fighting under the Great Captain of our salvation, and by his grace we shall be more than conquerors."—(Loud applause.) Again, it is asked us, "How do you reply to Christ's miracle in Cana in Galilee, that of turning water into wine?" Now, I would have it understood that I firmly believe every word in the Holy Bible to be of essential use; and I wish that men would notice every word in this incomparably holy volume, and then they would not bring such an objection against us. Now, you will remember that it is written, "Fill the water-pots with water, and they filled them up to the brim." Now, there was a reason for that command. Will you imagine with your mind's eye that you see six water-pots with water in them on this platform. Could you see the water in them unless they were filled to the brim? The fact of their being filled then was that the congregation around might see what was in them. Now I wish to show you that instead of our Saviour turning all this water into wine, he only converted one goblet full of that water. Infidelity might at first triumph, and say that the miracle might have been accomplished, but that it was only by putting a little colouring matter in the water, which might very well deceive a set of drunken men in the room; and thus that the miracle was all a hoax. But this could not be said on my explanation. While they drew out a goblet full for the Governor of the feast, the people saw that at the top of the water-pots was water, but that wine came out underneath. This was the miracle; we have nothing to show that all the water was turned into wine; but only that which was drawn out underneath. The Rev. Speaker concluded his address by reading the following children's pledge, which he hoped would be extensively read and signed by the juvenile portion of the community:—

" This little band
Do with our hand,
The Pledge now sign
To drink no wine;
Nor brandy red,
To turn our head;
Nor crazy gin,
To tempt to sin;
Nor whiskey hot,
That makes the sot;
Nor filthy beer,
To make us queer;
Nor fiery rum,
To turn our home
Into a hell
Where none can dwell,
Where peace would fly,
Where hope would die,
And love expire,
'Mid such a fire.

So here we PLEDGE perpetual hate
To all that can intoxicate."—(Loud applause.)

JOSIAH HUNT, Esq., seconded the resolution. He said:—It being understood that on such occasions as these, it is well to have various classes of the community represented, I was induced to leave my home, and present myself here to express my full concurrence in the resolution you have heard read. I consider that intemperance is indeed a most fearful and costly thing to this country. I

am bound to arrive at the conclusion that, taking man as we find him, so long as intoxicating drinks are used in this country, so long shall we have a large amount of intemperance; and, consequently, that if we wish to get rid of it, we must get rid first of all intoxicating beverages. I, as a farmer, have ceased to drink them for about fourteen years—(applause,) and for nearly ten years I have conducted my business without having any upon my premises, or supplying them to my workmen in any shape. And here let me say a word to some of my temperance friends. I find many who wish us God-speed, and occasionally subscribe to our Society, whose practice does not go to the extent that mine does. My belief is, that we cannot ask our servants, our neighbours, and friends to leave off drinking intoxicating liquors, unless we entirely give up the practice ourselves. And I confess I do see a manifest incongruity in our subscribing to the temperance cause, and advocating it before others, and yet putting the temptations of wine or beer before our servants and friends. Our ground is this: We believe that the drinking road of our country, call it the moderate drinking road if you will, is a dangerous road; and that the teetotal road is a safe one. We point to the dangerous road on every hand; we see it by the slipping of many who were once steady, by the fall of those whose loss we deplore; we see ruined families, beggared children, widowed mothers, with troubles, and anxieties, and wretchedness of all kinds: in the other road we see the reverse; we see wretchedness giving way to joy and peace, we see an alteration in pecuniary circumstances, and an improvement in every way. Seeing these results then, I ask our temperance friends, if we can with any degree of consistency, support in any way the travelling by the road of drunkenness? I feel strongly on this point, because I think with my excellent friend, Samuel Bowly, that the great opposition we have to contend against is the example set by our respectable and moderate drinking friends. Turning to country matters, my opinion is that it is perfectly useless for Lord Ashley or any one else to attempt an improvement in the agricultural population, until they have altered their practices as regards the use of intoxicating drinks. We may exclaim as we will about union-houses and poor-laws, you may rely upon it, as the observation of one who has given more than twenty years' close attention to the subject, that so long as the drinking habits of the people prevail, so long your workhouses will be filled—so long you will have a pauper and a wretched population. I speak this from my own observation and experience; I have seen children taken from union workhouses by teetotal relatives, and supported out of the savings derived from total abstinence. The farmers say, however, that the land cannot be cultivated, and business be properly carried on, without giving the labourers these drinks. To all such assertions my own experience is a complete answer. My labourers perform every kind of work, during every season of the year; in summer's heat and in winter's cold, I see them more equal to their work, as well as improved in morals by the discontinuance of their drinking practices. As regards the cultivation of the land, I have always considered the question about what is to become of the apples and the barley a much simpler one than people imagine. The question lies in a nut-shell. Those who contend for the use of these drinks advise the people of this country to *drink* apples and to *drink* barley, and we advise them to *eat* them.—(Applause.) And surely the latter is as rational as the former. Whilst I do not wish to

interfere with the practice of any man, as regards the cultivation of the land, I maintain—and am prepared to meet any brother farmer on the point—that it is not essential to the good cultivation of the soil of this kingdom, that barley should be grown at all.—(Hear.) It has been grown and sold because the people have demanded it; and lately we have taken to grow chicory very extensively for you, and have found it very profitable.—(laughter.)—but as soon as you grow wise enough not to drink chicory with your coffee, the demand will slacken, and we shall take care to grow something else. The farmer, if an intelligent man, is as much a tradesman as the commercial man; he is obliged to study the wants, and habits, and feelings of the age, and adapt his articles accordingly. Up to the present time, the growing of spring-wheat, as it is called, is largely taking place of the cultivation of barley. I could have enlarged upon the subject, but I will now sit down, merely mentioning the way in which the subject often presents itself to my notice. I confess I often look at it in a consolatory point of view. In the human family there is a large amount of wretchedness, and comparatively but a small portion of happiness; and the former is much increased by the use of intoxicating drinks. Now if by anything I can say or do, I can be the means of taking the smallest portion from the heap of human wretchedness, and adding it to that of human happiness, I shall indeed have gained a point, and secured the object I have in view.—(Loud applause.)

Dr. LOVELL, in supporting the resolution, said:—There is one portion of this resolution which speaks of the costly, degrading, and ruinous evils with which society is afflicted. I can say advisedly, in the presence of several medical men, and after a large amount of experience, that three-fourths of the disease incident to humanity, is occasioned by the use of intoxicating drinks. I have no hesitation in saying, taking a retrospective view of an extensive practice of nearly thirty years, that in the case of every family afflicted with insanity, I could fairly trace the effects of this malady to the use of intoxicating liquors. The same might be said in many cases of disease of the heart, which have been very frequently taken for apoplexy. Until the teetotalers called the attention of the medical profession to the fact, a great number of cases were called apoplexy, which were no other than diseases of the heart, caused by the use of stimulating drinks. You must bear in mind that the heart is a muscle, and like every other muscle, is affected by any extra exertion to action. It has, you will remember, a very fine valve, called the mitral valve, as fine as a spider's web, which is of essential service in preventing too great a flow of blood through the heart; and this membrane, by the increased action, occasioned by the use of stimulating drinks, becomes, in time, ossified. This, I hope, will convince you that intoxicating drinks, instead of being of service to you, are injurious. It is impossible for you to take any portion of these drinks, without suffering some injury in proportion to the quantity you take. Last summer, I visited the gaol at Gloucester, with a county magistrate with whom I was residing; I had permission to speak to nearly the whole of the inmates, and every one who answered my queries told me that intemperance was the commencement of his crime. I visited also, some time since, the gaol at Bury St. Edmunds, in company with a medical gentleman, and all the inmates there told us that their crime also originated in drinking. We cannot be surprised at the immense sums of money expended in the punishment of crime, when we think of the number of

inmates of the gaols of our country. Fifty millions of money, we are told, are spent in the punishment of criminals, and fifty millions also are worse than wasted, by being spent in intoxicating liquors. I could say much more on this subject, but that I may not prevent others from addressing you, I will sit down with expressing simply my cordial concurrence in the resolution.—(Applause.) The resolution was then put to the meeting and unanimously adopted.

The Rev. JOHN KENNEDY of Stepney proposed—

“That this meeting, convinced of the paramount importance of securing for the Temperance Reformation a larger amount of direct religious influence—a more constant appeal to religious convictions, and a more powerful presentation of Christian motives, affectionately and earnestly commends its claims to the prayerful consideration of ministers of the Gospel, members of Christian Churches, and all who labour for the advancement of religion, and the alleviation of the sufferings and sorrows of mankind; and would advise the formation of Congregational Temperance Societies, wherever practicable.”

He said—When I came here, it was with the intention certainly of saying something, but I found that first the chairman, and then another and another of the speakers ran away piece-meal with every thing I had thought of; and, to crown the difficulty of my position, I had put into my hands a resolution which had scarcely any connexion whatever with a single thought I had in my mind before entering the hall: you will see at once that it brings me on delicate ground, for it has been my lot, for some ten years, to stand between two fires—the fire of teetotalers who went, in some points, rather further than myself, and that of people who thought I was perfectly extreme and rabid on the question. While in company with my brethren of the cloth, I have not spared argument, nor perhaps strength of feeling in appealing to them on the subject of temperance; and while, on the other hand, in the company of red-hot teetotalers, I have felt it my duty sometimes to use that favourite beverage of ours—cold water—and endeavour to keep them within bounds. I think much good may be the result of taking a medium course—not that I think that any thing short of the most complete total abstinence will effect the great cure that we design and desire to effect.—(Applause.) I have preached this from the pulpit and the press everywhere, yet I have had to differ with some who, in appealing to Christian men on the subject, have maintained that the tasting of intoxicating drinks is *per se*, in all circumstances, and irrespective of consequences, a sin. I have never myself arrived at that conviction.—(Disapprobation.) This resolution brings me to the question as to how we can remove the difficulties of religious men in reference to this matter. Having stated what I conceive is not the best way, let me state what I believe is the best method. You should place before religious men such facts as are now patent to the public—such as have been laid before us in Mr. Beggs's little volume, and in its twin volume by Mr. Worsley—and you will reach their understandings and their hearts more readily, than in any other way. Add to this the great argument of the apostle Paul, who would not drink wine or eat flesh, so long as he thereby made his brother offend or commit sin. The great doctrine of christian expediency should be adopted; and by christian expediency I do not mean that trimming thing often so called; it is a great law, a great gospel ordinance, which I take to be this, that I am bound under certain circumstances, and in consideration of certain

consequences, to abstain from things which, in themselves, and under other circumstances, I might consider perfectly lawful; and I do not refer to eating and drinking only, but to the general course of a Christian's conduct. In other words, if I would obey the law of the Apostle Paul, "Be not conformed to this world," every thing which I regard as doubtful I must put on the side of the world, and if from that thing I, as a Christian man must abstain.—(Hear, hear.) This, I take it, is the best ground on which to appeal, when addressing Christian men on this subject. The question before the meeting in this resolution is, how to bring a larger amount of direct religious influence to bear on the total-abstinence movement. Nothing has delighted me more than to observe the spirit in which this cause has been advocated to-night by every speaker. My conviction is deep and strong that it must be the religious principle, that, in the end, will work out the great good we desire to effect. Our office has been designated as that of pioneers—John the Baptist going before the way of the Lord; and I believe that in ten thousand cases, the truth of God will not find access to men, except the way is pioneered by the total abstinence movement. You, sir, have assumed a noble mission to-night. You say, you do not like to speak behind men's backs. Now, sir, it happens that I spoke before Lord Ashley's face almost the very thing that you spoke to-night in his absence. I am an earnest supporter of Ragged-schools, and I am sure there is not one in this room whose heart does not beat with the warmest sympathy in support of these institutions.—(Applause.) But I have never been on a Ragged-school platform without being constrained to ask myself, "Whence come these rags?" and at the last Ragged-school meeting I attended, I ventured to state my long cherished conviction that something was needed to prevent people from falling into the wretched condition, from which Ragged-schools were designed to raise them. So strong is my feeling on this matter that, I think, that instead of the Temperance Society's Meeting being the last in the season, it should have been the first,—(applause),—so that at the subsequent meetings, the speakers might have something to think and speak of. We should have our flag up first, to tell our friends engaged in other causes—and we are engaged in them as earnestly as ourselves—that after all there is a great obstacle in the way of their success, that their voice of triumph is checked and drowned by the consideration that the car of intemperance is murdering its thousands upon thousands throughout the country, while they are endeavouring to benefit their tens and their hundreds. Let us then, in a Christian spirit, and in a conciliatory tone, at the same time with the most dogged and earnest perseverance, press on the understandings and consciences of Christian men, the real claims of this great question; and, like other questions of a like nature, it will surely triumph; its triumph, too, will be of a joyous character, and will make us all feel that we are not blaspheming, but honouring God, when we offer to him all the praise.—(Loud applause.)

LAWRENCE HEYWORTH, Esq., in seconding the resolution, said:—It has been my great pleasure and honour to advocate the cause for which we are now met for fourteen or fifteen years,—(hear),—during which time I have not had occasion to take a single drop of alcoholic drink. I do not say that total abstinence will always rescue a man from sickness, but I do firmly believe that there is no occasion why any man should take intoxicating beverages. Our object is to rescue our common

humanity from a great mass of the suffering which it is now enduring. Do we see poverty stalking abroad in misery and wretchedness? We believe we have a remedy for this terrible evil. Do we see sickness prevailing, and our hospitals filled? We think we see in temperance principles a remedy for this. Do we see men lost to all principle, and sunk in degradation? We think we have, to a considerable extent, a remedy for this in our hands. And we are borne out in these assertions by good authorities. Our judges tell us that nine-tenths of the crime perpetrated in the country is occasioned by the use of intoxicating beverages; and a medical gentleman has told us this evening, that most of our bodily diseases come from the same cause. If you ask those who have the charge of our paupers, they will tell you that pauperism is occasioned by drunkenness. How strange is it that in a country like ours, enjoying an excellent constitution, with every advantage that literature and science can afford, and with so high a degree of civilization, there should be so radical an evil constantly pressing the people downwards! If we could only get the people teetotalers, we should have vanquished the great mass of evil.—(Applause.) But it is not one or two, or a dozen people on this platform that can convince the world of the magnitude of this evil; the work rests upon your own shoulders; and especially upon you, the females of the country, does a great portion of the work rest—you who can appeal to the human heart, and tell of the misery and woe which have been brought upon mankind by intoxicating drinks—you who can, in the confidence of love and affection, describe the happy enjoyment that results from the disuse of these beverages—you who can speak to your neighbours on the right and on the left, and tell them of the excellency of the principle we have adopted—it is you who must carry out this great work. Some people think we go to too great an extreme in totally abstaining; but, if people drank nothing but water, could we see a man intoxicated? And let me ask, is there any one who has tried the total abstinence plan, who will say that alcoholic beverages have done him any good? Millions protest against them, and say they never have benefited them. After mentioning the case of a clergyman, who was induced to give up total abstinence during a period of sickness, but who, on afterwards resuming it, declared that he found no benefit from his stimulating drinks, the speaker alluded to the statement of Mr. Hunt, as to his plan of giving no beer or wine to his labourers. I have also had (he said) domestic servants and labourers employed under similar circumstances, and not only have they done their work as well, but better than when they partook of stimulating drinks.—(Applause.) If this be a fact, how deep is the folly of continuing to use as common beverages those things which are so injurious to mankind! Something has been said as to Scripture authority in these matters. Now the Scriptures are given us to teach certain great and good principles, which we are to apply to our conduct, and which will at last carry us to Jordan. One of these principles is, "If thine eye offend thee, pluck it out; if thine hand offend thee, cut it off." What does this mean? That if you are fond of alcoholic beverages, and find that they destroy your happiness, as well as that of your family, and increase the poverty of your country, you must abstain from them—"cut it off." Tell every clergyman that if these beverages offend against the moral goodness of God, against his holiness and righteousness, and against the phy-

(Continued on p. 481.)

National Temperance Society.

OFFICE 11, TOKENHOUSE YARD.

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TO CORRESPONDENTS.

All communications to be addressed to the Editor, 11, Tokenhouse Yard, London.

To LOCAL SOCIETIES.—We should be obliged by our friends the secretaries of local societies, furnishing us with their names and addresses, and the names of the societies with which they are connected. This request is made that an accurate registration of all societies connected with the temperance movement throughout the kingdom may be made, and as a step towards ascertaining the position and influence of the cause. Those societies which are in connexion with existing Associations—the British—the Central—the Scottish League—will be kind enough to specify it.

The report of the Annual Meeting occupies so much of our space, that we are compelled to ask the indulgence of our correspondents. Many communications, already in type, are necessarily delayed.

SUBSCRIPTIONS.

From April 18th to May 18th, 1849.

RECEIVED AT OFFICE. £ s. d.	Stevens, Miss C. 0 5 0
Bassett, J. D., Esq. s.f. 30 0 0	Sturge, Joseph, Esq. s.f. 33 6 8
Bowly, C., Cirencester 5 5 0	Birmingham s.f. 33 6 8
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Jull, William, Esq., 1 0 0	hithe 1 10 0
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Per Mr. J. INWARDS. £ s. d.	Temperance Society £ s. d.
Darlington Society d. 1 0 0	Treasure, G., Esq. 0 10 0
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Guilsborough do. d. 1 0 0	Corah, Thomas, Esq. 1 0 0
Hartlepool do. d. 2 0 0	Ellis, E. S., Esq. 0 10 0
Taylor, Mr. H. Hartlepl. 0 5 0	Roper, Mr. J. 0 5 0
Middlesboro' Society d. 0 10 0	Stroud.
Stockton-on-Tees do. d. 1 0 0	Bevington, the Misses 0 10 0
Stokesley do. d. 1 0 0	Hawkins, Mr. 0 5 0
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Russell, Mr. J. 0 5 0	Franks, Mr. 0 10 6
Simkins, Mr. 0 5 0	Hovells, Mr. 1 1 0
Veare, Mr. G. 0 5 0	Ditto for Mission 1 1 0
Willitt, Mr. G. 0 5 0	Meredith, John, Esq. 1 1 0
Cirencester.	Meredith, Mr. J. B. 0 10 0
Alexander, Mr. H. 0 5 0	Meredith, Mr. J. T. 0 10 0
Brewin, W. H., Esq. 1 0 0	Meredith, Mr. S. T. 0 10 0
Lediard, J., Esq. 0 5 0	Spurling, Miss 1 0 0
Durbridge.	Per Mr. WM. CLARIDGE.
Nurse, Mr. F. 0 5 0	Engall, Thomas, Esq. 0 5 0
Ebley.	Gilson, Mrs. Ann, Saffron
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Finchley.	Stock, Mrs. 1 0 0
Bateman, Mr. W. 0 5 0	

“MICKANARY NO DRINK RUM.”

Upon the return of an American squadron from the Pacific Ocean, a few years ago, two boys, of the Sandwich Islands, were brought to this country, at the solicitation of their parents and friends, to be educated and instructed in Christianity. The faithful missionaries who had visited these islanders, had, in addition to the first principles of our holy religion, impregnated the unsophisticated minds of these children of nature, with such an abhorrence of the consequences of rum-drinking, as to fix the idea firmly in their minds, of the utter incompatibility of rum-drinking with the character of a Christian ministry. Upon their arrival at Norfolk, Virginia, they were taken by a citizen of that place, of well-known hospitality, under his own roof, where they were treated with the utmost kindness, which they repaid by a simple hearted cheerfulness, which fascinated their host. During their stay with him, he was visited by a minister of the gospel, whom he introduced to the boys, using their own vitiated pronunciation of the English language — as a “mickanary.” The boys, accustomed to associate with the idea of a “mickanary” all that was lovely, pure, and of good report, were manifestly awestruck at finding themselves in the presence of so high a dignitary, and, withdrawing to a respectful distance, seated themselves in a remote part of the room, eyeing, with interest, the august character before them. This unwonted reserve soon attracted the attention of their kind friend and entertainer, and various means were used to draw them out—but in vain—until the jolly host prevailed upon the no less jolly parson, to take a drink of the excellent “Jamaica,” which was always kept ready on the sideboard. The drink was no sooner taken, than the spell which had hitherto bound the boys in breathless silence, and fearful reserve, was dissolved, and springing up from their seats, they walked through the apartment with the utmost freedom and ease, audibly and scornfully exclaiming “He no mickanary; mickanary no drink rum.” — *New York Observer.*

MRS. HARDWICK.

We understand that this valuable Temperance Advocate (wife of the Rev. William Hardwick) whose labours in Yorkshire have recently been crowned with such pleasing success, is about to pass through the metropolis. Societies desirous of securing her services can communicate by letter with Mr. T. B. Smithies, 7, Baches Terrace, Brunswick-place, City-road.

OUR ANNUAL MEETING-

(Continued from p. 479.)

sical good of mankind, they must "cut it off," and tell their congregations to do the same.—(Applause.) There are institutions connected with our religious bodies, which have the seed in them of future greatness and benefit to mankind—I mean Sunday-schools.—(Hear.) Now if Sunday-school teachers become total abstainers, and teach their pupils to become so, you will have a generation of teetotalers, who will soon spread over the whole world. In Manchester, I am happy to say, a delightful change is taking place, owing to the Sunday-schools taking this matter up; and I earnestly hope their example will be followed in our great metropolis, and in every town in the kingdom.—(Applause.)

The Rev. Dr. Burns said, in supporting the resolution:—It has been my great privilege and pleasure for many years to attend the anniversary meeting of the Temperance Society in this place, but I have never attended a more interesting or a more crowded one than the present; I have never seen so great an array of talent—ministerial and otherwise—upon the platform, as I see around me now; and I very much rejoice that we have such a thorough-going practical teetotaler presiding over us.—(Applause.) I think too that the report read this evening, will compare with any previous report read from this platform. We have had a most admirable Christian speech from our reverend brother (the Rev. Mr. Robinson), full of Christian Catholicity, and worthy of the day in which an attempt is made to lessen Sectarianism and promote Christian unity; and then, if our worthy friend, Mr. Hunt, had come to the meeting for no other purpose than to show himself as a good specimen of teetotalism, his journey could not possibly have been in vain.—(Laughter and applause.) But he also gave us a good speech. Then we had the testimony of a medical man as to the serious evils of drinking. The resolution was then put and carried. I don't know whether the meeting is aware of it or not, but that resolution contained a "pledge." We pledge ourselves, in carrying it, to sustain the operations of the Temperance Society.—(Loud applause.) Afterwards we had an honest, independent, and excellent speech from my worthy ministerial brother. It is possible that some present may not sympathize with the whole of it, but at any rate you will agree that all teetotalers ought to have a free expression of their conscientious opinion.—(Hear.) I hope, however, the speech will not be misunderstood. Some might suppose that our brother meant to say that persons might at all times, and under all circumstances, use intoxicating drinks moderately; he merely meant, I think, that, in his opinion, the taking of intoxicating drinks might not, under some circumstances, *in itself* be sinful. But there are, I think, occasions when it becomes the obvious duty of every one to stand out boldly for our principles. If I see a person falling into the water, is it not my duty to save him? If I see a creature perishing, and do not use the means I have to save him, do I not commit sin? Now let me ask solemnly, can we suppose that there is any Christian minister in London, who does not know that he is surrounded by drunkards who are perishing!—(Loud applause.) Can he read the daily papers without seeing that men are perishing, bodily, mentally, eternally, through strong drink? I have yet to learn then by what argument indifference, much less opposition, can be maintained. But I see the most startling anomalies around me. I find a learned minister, for whom I

have a most profound respect, writing the best volume, perhaps, ever published on prostitution, and yet an anti-teetotaler. I am utterly confounded.—(Applause.) Who does not know that nearly all the misery and profligacy of that kind is the result of drinking. The resolution, I find, assumes that something has been done by the Christian Church. We want, it says, a larger amount of religious influence: then we have some! Yes, some in the Wesleyan body, some in the Church of England, and I am not aware that there is any Christian body where we have not some influence. I think the Church is in a false position, if it is indifferent, or opposed to us. We should not only labour to have temperance societies in different congregations, but every church should be a temperance society.—(Loud applause.) We are recommended to bring the subject affectionately before Christian ministers. Let us do this fairly and honourably. I think we have made a great mistake in not sending to all the clergy in London cards of invitation to attend the meeting.—(Applause.) One reason why they are not convinced, is because they are not here to be convinced. There are thousands of hearts beating in sympathy with human suffering, who, if they were only here, would be made to feel deeply on the question. I am glad a suggestion has been made to wait on Lord Ashley. As has been properly said, we should need no Ragged-schools, if all persons were teetotalers. I should like Lord Ashley to ascertain how many teetotal children are in the London Ragged-schools.—(Applause.) I think I ought to state here a pleasing fact, that Lord Ashley has subscribed already to the funds of this Society. I think that augurs well for the cordial reception of the chairman and those who accompany him. We must now press the matter upon the church, and show it that it must come to our help, or stand publicly before God and man rebuked.—(Applause.) But we must do something ourselves. I believe we have as much reason to complain of our own apathy as of indifference from without. To-night we are to set an example to the nation of how much the temperance cause demands from us. Remarks have been made as to the fewness of our great metropolitan meetings. It has been said, that we ought to have a meeting in this place every month: and I think so too—but we cannot have meetings without money. A few months ago one of our best public meetings was held here; the people were positively electrified; I saw some with their mouths open for a quarter of an hour together, but when the collection came, what was the result? The people were so completely charmed and carried away from earthly things by the sublimity of the eloquence that they forgot to give.—(Laughter.) Now don't let us fall into that mistake this evening. If my speech has no other tendency, I hope it will have the effect of bringing you from the transcendental to the palpable—to *terra firma*. I want to have a splendid collection. The collections made this year in this hall have been greater than on former occasions; and I want teetotalers to show that they are as alive to their cause as other people are to theirs. And I trust that the surplus of the collection will be applied to the getting up of efficient meetings in the metropolis. Let the collection this evening be worthy of the gathering. There are upon the platform nearly a thousand persons—some one says more.—Now, we ought to have £150 from them. In the body of the hall we have at least 2500 persons; and two persons and a half in the hall are any day worth as much as one man on the platform; so

that we ought to have £150 more from them, £300 has often been raised for very inferior purposes. Now, one word more. We want a sober world; we must have a sober world before we can have an enlightened one; we must have an enlightened world before we can have a converted one; and we must have a converted world before we can have a millenium. Therefore, I consider the temperance cause intimately connected with the physical and moral interests of men. The resolution I am supporting is emphatically a religious one. Now, I have a great respect for, and a firm belief in, the great doctrines of our religion; I ought to have a profound respect for everything that is devotional, for everything connected with experimental religion; but I want to have the evidence of both in practical religion. If the practical be wanted, I believe the doctrinal and experimental are worth nothing; they are the mere shadow; I want the substance. I believe, however, that under God, the total abstinence movement is calculated to bring into operation a great amount of humanity, benevolence, and self-denial, which form the three great elements of practical religion.—(Applause.) The resolution having been unanimously adopted.

BENJAMIN ROTCH, Esq., a magistrate, moved the third resolution:—

“That this meeting, affected with the extent and increase of juvenile depravity (as recently developed in the prize essays on that subject,) and deeply convinced that all efforts to arrest its progress will be inefficient while the drinking customs prevail, affectionately urges a consideration of temperance principles upon the superintendents, teachers, and committees of Sunday and Day-schools, Ragged-schools, and all other Institutions that seek to instruct youthful minds, and to surround virtue and simplicity with such safeguards as benevolence must desire, and prudence can suggest.”

It was, he said, to the depraved juvenile portion of the community, that by far the greater portion of the crime committed in the country was to be attributed. And to what could we attribute the depravity of our juvenile population, but to the drinking-customs of the country? He was often asked the question at meetings where, if he were to give the only answer that ought to be given, he would be scouted from the platform, and where it would be thought that he was taking particular views that were not justified by the facts of the case. As to the prize essays alluded to in the resolution, he thought they had reason to be deeply thankful to their respected friend Mr. Eaton, of Bristol, for having so ingeniously devised them. He doubted not that if Mr. Worsley's Essay had been an essay on teetotalism, it would have been used by those who drank and smoked for lighting their pipes, but its present attractive title had secured the attention of philanthropists generally. To his own knowledge it had converted many to teetotalism, who scorned it before. Mr. Beggs's book was somewhat different; the teetotaler peeped out in every page, and this showed how intimately connected with crime were the drinking customs of society. Still he could forgive all classes of society but one or two, for not joining in the temperance movement. There was one class with whom he was inclined to be more severe than the rest—the class to which he himself belonged. He knew not how county justices and city magistrates could sit day after day, and commit so many drunken fellows for that crime which they had never put out their hand to prevent.—(Loud applause.) He found it difficult, too, to excuse clergymen in this matter—whose duty it was to

set an example to those over whom they were placed. The speaker here narrated the case of a lad whom he had seen in prison, whither he was brought, owing, chiefly, to the drunken habits of his parents. Seeing that the lad was disposed to amend he gave him the temperance pledge, and a situation was procured for him after he left prison; owing, however, to the interference of a policeman, the lad lost his place, but by the interposition of the speaker, to whom he appealed a few days ago with the pledge in his hand, he regained it. This lad, he said, was a London thief, of whom it had been said by an individual, whose feelings he envied not, that it was impossible to amend him.

J. SILK BUCKINGHAM, Esq., seconded the resolution. He said: he subscribed entirely to the doctrine laid down by the previous speaker respecting juvenile depravity. The subject had occupied his attention for more than twenty years, and the longer he lived the more he was convinced of the ravages committed by the drinking system every year, and the more he lamented that he was able to do so little for the temperance cause compared with what he should be glad to do, if the means were within his reach. Having said thus much, he might be permitted to make an announcement which he hoped would be received with favour, as intimately connected with this subject. He was not deterred from stating it from the fear of being thought visionary, for he had found that in some dozen instances, at least, where he had put forward projects, they had been at first denounced as utopian, but had been ultimately deemed worthy of adoption. Of late years he had been impressed with the various efforts made to better the condition of society, as shown in the establishment of model lodging-houses for the poor, Ragged-schools, societies for the improvement of prison discipline, &c.; now he desired to see a union of all these scattered elements in the erection of a model town; the architecture to be such as would admit of the adoption of every improvement in ventilation, drainage, sewerage, and the like; and, in order to ensure the morality and prosperity of the town, he should wish it to be inhabited by teetotalers.—(Hear.) The calculation he had made embraced a plan of a town a mile square, to be accompanied by the rental or purchase of 5000 or 10,000 acres of land. Now the new forest belonging to the crown contained 60,000 acres, and £16,000 a year were expended on it. They could afford to pay £10,000 a year for what they wanted; and that would be something in the pocket of the nation. If such a town, containing 10,000 inhabitants, could be erected, into which alcohol in any shape, gunpowder in any form, and tobacco in any quantity could not find admission, connected, of course, with proper municipal establishments, such a town might be pointed to as a triumphant proof of the truth of temperance principles. He had calculated that it would cost about £3,000,000, to build the town, and £1,000,000 to stock it: and that 25 per cent profit might be made on the capital invested in it. He had a volume preparing on this subject, containing a plan of the town, in which he had been assisted by the talented and promising architect, Mr. James Bell, which would appear in July.—(Hear.)

Dr. BURNS mentioned that there was a town answering the description given by Mr. Buckingham, in the United States, containing a population of 3000 or 4000, in which there was a university with about 600 students, and where no alcoholic fluid was admitted; the whole community, too, being thoroughly imbued with peace and anti-slavery principles.

JOSEPH STURGE, Esq., of Birmingham, in supporting the resolution, urged the utility of teetotal pleasure trips, especially for the young people, as being something to which they could look forward, and as forming an inducement to many to sign the pledge. Though some, he had no doubt, might break it afterwards, many would keep it, who never would have become abstainers but from that circumstance. Everything was certainly liable to abuse, but nothing seemed to delight the young people so much as a railway trip; and this could be readily secured now that railway companies were becoming so liberal. Next month an opportunity would be afforded them of going eighty miles and back again for 9d.—(Hear.) The resolution was then put and unanimously agreed to.

On the motion of **W. JANSON**, Esq., seconded by **J. MEREDITH**, Esq., a deputation was appointed to wait upon Lord Ashley, to request that the careful consideration of that nobleman be given to the temperance question, and its bearing upon the alleviation and civilization of the human race.

The **REV. MR. FRENCH** (from Bombay) then proposed—

“That this meeting rejoices in the general efforts now making to bring under the attention of both Houses of Parliament the growing evils of the Beer-shop Act; and indulges the hope, that an entire repeal of that law may be secured as early as possible.”

He said—I have come from a dark land—and one which is growing darker not only from idolatry, but from the sins of christians. The vices of this nation are growing there. You have carried ardent spirits to the dark land of India, and I would now call upon you to counteract, as far as may be, that sad influence, and to send thither temperance principles. How can this be done? You must be teetotalers yourselves, and then your example, and the example of those who go to that land, will be felt, as it is now in an opposite way. I am sorry to say, that intemperance prevails sadly in Bombay and the vicinity; shops where ardent spirits are sold, and other things of a like ruinous nature, are to be seen in the streets. The venerable Archdeacon there, and a few friends associated with him, have done much good; but what can they effect, unaided by others? I have seen it stated, that the Portuguese, in establishing a new town, first erect a church, the French a fort, and the English a grog-shop.—(Laughter.) I do not say whether this is true or false, but, as far as my own observation goes, it seems to be a fact with respect to Bombay. But it is a sad fact.—(Applause.) I am from America where the cause of teetotalism has prevailed more perhaps than in any other country. I have seen it stated in some of the papers that in the state of Massachusetts very few alcoholic liquors can be obtained, and that the people there have legislated upon the subject.—(Hear.) For myself I have been twenty-two years a total abstainer.—(Hear.) Not by any compulsion, not by having the pledge presented to me, but from my strong personal conviction of the evil effects resulting from the use of ardent spirits.—(Applause.)

MR. THOMAS WHITTAKER seconded the resolution in a humorous and eloquent speech, of which our space only leaves us room for an abstract. Did you ever, he asked, know a beer-shop that did you any good? Did you ever know a poor working man's wife on a Saturday night go down upon her knees, and thank God for the beer-shop? Did you ever know a poor family get up on Sunday morning, and rejoice that their father had been at a beer-shop? I have known many women, who have

gone down on their knees, and thanked God for teetotalism. I have known many children rise on the Sunday morning, and go to school with glad hearts, because their fathers were teetotalers. Sometime ago, a law was passed to shut up public-houses till one o'clock on Sundays. Are you aware that any accident has happened to anybody in consequence?—(Laughter.) Any life sacrificed? Any shop set fire to? Any ship lost? Has it been necessary to increase the police force, or to enlarge our jails? “Half a loaf is better than no bread?” We are very thankful for the half-loaf; but suppose we have the whole!—(Loud applause.) Did you ever know a beer-shop do any good to those who kept it? A few months ago, while sitting by my father's fire-side in Kendal, he counted up forty public-houses and beer-shops there, and he mentioned from memory forty-three men who had died in them within the last seven years! We don't say that people will not die under teetotalism, but they will not die in such multitudes, and in such sin and disgrace. The speaker, after adverting to the injustice of allowing beer-shops to exist, so long as they were a manifest public nuisance, mentioned that a missionary meeting was held a short time since in Exeter Hall, at which an extensive brewer presided; and the first speaker at the meeting was a man who got to the House of Commons on a very large beer-barrel. He had no hesitation in saying, that that chairman presided over a brewery that had demoralized and destroyed as many souls as all the missionaries connected with his Society had ever saved.—(Applause.) Seeing the iniquity and inconsistency which prevailed, was it not their duty as teetotalers to endeavour by every lawful means to put it down? He trusted the resolution would meet with unanimous support. If the objects they had in view were to be accomplished, it could only be by general sympathy and co-operation. They must sign a petition to the legislature on the subject, and multiply their meetings, so as to enlighten the public mind. It was a disgrace to London that they had not more meetings, and of a better description. On the way they went to work in this matter, depended half the battle. He earnestly hoped that their endeavours would end in the shutting up of the beer-shops; then might they hope the nation would be sober, and the people have enough and to spare.—(Applause.) The resolution was then put, and declared to be unanimously carried. A man, however, in the centre of the hall urged that such was not the fact; and on the resolution being put a second time, one hand only was held up against it. The chairman declared the resolution carried, adding: “Let that be told in the House of Commons; one hand was held up for the beer-shop.”—(Laughter and Applause.)

The **REV. B. PARSONS** of Ebley, in proposing a vote of thanks to the chairman, said that some remarks had been made during the evening just the opposite of what he had stated in “Anti-Bacchus.” He confessed that he felt a little pugnacious at the time. A gentleman had stated that there was no harm in intoxicating drinks by themselves, without any attendant circumstances. Now it seemed to him that we could commit no sin, if we separated it from circumstances.—(Applause.) We might say it was a sin for a man to commit suicide; but it would be no sin for a man to cut his throat, but for the circumstance that it killed him. Take away the circumstances, take away the God in heaven, take away our relations to our fellow-creatures, and we could find sin nowhere. Talk of circumstances! Why we had ten thousand thousand circumstances

compelling every one of us to denounce, and abstain from, the use of intoxicating beverages. He had been requested by one of the coal-whippers to state that before the Act of Parliament was passed compelling them to go to the regular office on the arrival of vessels, they were obliged to go to public-houses, where they were made drunkards; but that since the passing of the Act, some hundreds of them had become teetotallers. The publicans, finding themselves losers, were endeavouring to revive the former custom, and prevent a renewal of the Act, which would soon expire. He hoped that all teetotallers would keep their eye upon the Act, and be resolved that this valuable body of men should never again be exposed to the temptations of former years.—(Applause.)

HENRY CLAPP, Esq., in seconding the resolution, contended that the temperance question was not a theological one. The time had gone by when it was considered a matter of speculation: he remembered when the movement was only an idea; now it had become life. Everybody once said that it was impracticable, yet now two thousand of the leading medical men of England, including the physicians to her Majesty, had openly declared it to be their opinion, that these cursed drinks were not necessary to the human race, but that men would be better off without them. But, for himself, he would not give a chip for the certificate which they had signed, valuable as it was, for he had the certificate in the manly countenances of millions of teetotallers. Immediately after the American Revolution, some of the Connecticut farmers who had to till that hard and granite soil of New England, signed a pledge of total abstinence from spirituous liquors; and when they proved in their lives that they could do so well without them, what need had they to go knocking at the doctor's door to ascertain his opinion? or to get a prescription written in unintelligible Latin to certify to that which they testified in their own experience, and were willing to write out in letters of light in the blue heavens above!—(Applause.) After a few further observations from Mr. Clapp, the resolution was put by Mr. DOXSEY, and carried by acclamation.

The CHAIRMAN briefly replied, and the proceedings terminated.

Notices of Meetings.

WINCHESTER.

Seldom has it been the privilege of the inhabitants of our city to listen to topics of such thrilling interest and such high importance, treated in a manner so truly masterly, as in the recent lectures of Dr. Grindrod on Diet, Digestion, and Regimen. These lectures were based on the important discoveries of Liebig on animal chemistry; and this new branch of scientific investigation gives them the force of experimental results, or mathematical demonstration. The wonderful contrivances by which animal life is sustained, by means of food and nutriment (brought forward as they were clearly and eloquently,) could not fail to impress on the audience exalted ideas of the wisdom and power of the great Creator; and to shew how, indeed, we are "fearfully and wonderfully made;" thus producing, in every well-ordered mind, feelings of mingled awe and admiration. Dr. G. shewed how necessary it was that all our food and articles of diet should be such as, on principles of chemical affinity, would assimilate and unite with the blood, "the life" of the system. The analysis of this living fluid was given, and thence was deduced what food

was suited to its nature, and to digestion and nutrition. The action of the stomach and gastric juice was clearly pointed out; the transformation of the various articles of wholesome food into chyme and chyle, and the different secretions and excretions, was admirably shewn. From these principles, the source of health and enjoyment on the one hand, and, on the other, those of disease, fearful disorganization, misery, ruin, and death, were lucidly traced, and unanswerably demonstrated. Excess of all kinds, particularly drunkenness, the scourge and pest, and disgrace of our country, and especially the use of ardent spirits, well and truly called, by the eloquent Robert Hall, "distilled ruin and liquid damnation," (or some equivalent expressions) on which enormous sums are continually being squandered with frightful and impious perversion in this christian country, to the ruin and misery of their consumers; sums which, in no long time, would go far in paying off the national debt of England; and, as means, christianize the world. All fermented liquors—wine, beer, &c.—were shown to be, in their own nature, devoid of nutriment and support; administering only a temporary stimulus, which soon subsides into the reaction of languor and exhaustion. Proofs, from experience and experiment, were adduced of the superior health and strength of the strictly temperate water drinkers. Drawings, from nature and anatomical preparations, shewed the truth of the lecturer's assertions; stomachs inflamed by the use of spirits, which in several cases had eaten holes through the coats, producing miserable death, formed striking and most instructive objects of exhibition. In a word, ardent spirits, and even wine and fermented malt liquors, were proved to act as slow poisons. The third lecture closed with a most earnest, solemn, eloquent, and truly Christian appeal to the feelings and the judgment of the hearers. Whatever they may have thought, or however they may be disposed, as to "taking the pledge," (Dr. G. objected to this phrase) no one among them could fail of being highly interested by the matter of lecture, or of deriving information of the most important nature, as respects personal and social comfort, welfare, and happiness; while every one must have admired the consummate talent and ability of the gifted and zealous lecturer. The result of his labours must, at least, be the conviction of the vast and eternal importance of temperate habits and self-denying principles; and, on the contrary, the enormous evils, the appalling mischiefs, the deadly results, both in this life and that which is to come, of sensuality and intemperance. Before Dr. G.'s audience life and death were, indeed, most feelingly, powerfully, and eloquently set forth. The meetings were presided over each night by Dr. Lyford, who thus gave the sanction of his respected name to the general principles advocated. At this every friend of temperance, and all other Christian graces, must rejoice.—*Hampshire Chronicle.*

BRIDGEWATER.

On the 12th ult. James Allan, the County Temperance Agent, delivered a lecture on the "Power of the People, and how they may effect a peaceful revolution." The novelty of the announcement drew a good audience, and J. Allan treated the subject ably and judiciously. He commenced by dilating on the general acknowledgment of "bad times," "stagnation of trade," "heavy taxation," and "oppressive local rates." He then alluded to the fact elicited by a late parliamentary return, that in England and Wales, with a population of 15,906,741, the total number of paupers relieved in

1848, inclusive of casual poor, was 1,876,541, at an average cost per head of £3.5s.10½d. He read from the Prize Essay just published, on *Juvenile Depravity* many passages, to show the enormous amount of crime which existed in this kingdom; and he quoted judicial authority to prove that the evils deplored were fostered by the drinking habits of the population. James Allan now turned to the bright side of his subject, and strongly impressed on his audience the power which the people possessed, irrespective of any legislative enactments, to work out a reform, and effect a peaceful revolution which would diffuse happiness and prosperity through the land. Abstain, he said, from intoxicating liquors—let there be fewer public-houses and more bakers' and butchers' shops—let there be less money spent at the ale-bench, and more in the purchase of furniture and clothing, &c.; the working-classes would derive the benefit, for when there was less drinking there would be a greater demand for labour; pauperism and crime would be diminished, trade would revive, and the text of the lecturer be verified.

WATLINGTON, OXON.

On Friday, May 11th, the friends of temperance held a tea-meeting in the Town Hall, when upwards of sixty persons were admitted by tickets. At seven o'clock, friends re-assembled upon the same plan, and the chair was taken by Mr. W. G. Spyer. After two or three brief addresses, Mr. Thomas Hudson of London, delighted a numerous audience with a very convincing, intelligent speech. He was listened to with marked attention, and it was truly encouraging to observe the order and goodwill that prevailed, on a spot where, previously, some of the opponents of the noble cause had sadly disgraced themselves. It was signal success; we hail it as a token for good. Our motto is "Onward."

WHITBY.

On Monday and Tuesday evenings, April 23rd and 24th, Mr. Jabez Inwards delivered two lectures on the temperance question in the Temperance Hall, Whitby, to large and deeply interested audiences; and although a slight charge was made for admission, the spacious Hall was crowded each evening. The lectures were marked by the most beautiful displays of popular eloquence—the speaker evidently feeling deeply himself the truthfulness and importance of the sentiments which he uttered. At the close of the lectures a vote of thanks was presented to him by acclamation; the meeting rising to testify their approbation of his mode of presenting the truth. Each meeting was presided over by the Rev. E. Heywood, Wesleyan Association minister, who is ever willing to give his valuable aid to the good cause. A considerable number signed the pledge at the close of the lectures.
WILLIAM SWALES, *Secretary*.

HUDDERSFIELD.

ANTI-BEER-SHOP PETITIONS.

The feeling of the town and neighbourhood of Huddersfield against the beer-houses will be shown by the following list of petitions presented against them. The signatures abundantly prove that the clergy, dissenting ministers, merchants, tradesmen, and the people generally, are so fully convinced of the many evils arising from these dens of iniquity,

as earnestly to desire the repeal of that iniquitous measure which legalizes their existence:—

DISTRICT.		SIGNATURES.
Huddersfield,	Town	1620
Almondbury,	do.	57
Berry Brow,	do.	89
Kirkheaton,	do.	126
Lindley,	do., in course of signature	
Lockwood	do.	140
Paddock,	do.	79
Queen Street Chapel—Wesleyan Methodists		227
Buxton Road,	ditto	175
Almondbury	ditto	57
Ramsden Street Chapel—Independents		85
Highfield	ditto ditto	57
Salondine Nook	ditto—Baptists	183
Lockwood	ditto ditto	60
New Connexion Methodists		87
Primitive ditto		96
Roman Catholics		60
Society of Friends		46

3244

The friends of temperance in Huddersfield, although quite aware that a greater number of signatures would have added weight to their own petition, and whilst feeling that they have not done all that is desirable in their locality, are anxious to impress upon societies generally throughout the kingdom (who have not already prepared petitions) the importance of energetic action in this movement; and they would respectfully suggest to the temperance public, that by a little exertion, they may secure the co-operation of many christians and other benevolent individuals, who are not yet convinced of the necessity of entire abstinence from alcoholic beverages. They trust, however, that the discussion of this measure in parliament, with the immense array of striking facts which may be expected to be then exhibited, showing the close connexion between the drinking customs and pauperism, crime (especially juvenile depravity, as strikingly manifested in the admirable essay of the Rev. H. Worsley, M.A.) and irreligion, will induce many to examine the question for themselves; and they are fully satisfied that in many instances inquiry will terminate in their thorough conversion to teetotalism.

THOMAS DAWSON, }
JOSEPH WILD, } *Secretaries.*

HOMAGE TO CONSCIENCE.

The Rev. R. L. CARPENTER of Bridgewater, Minister of the Unitarian Congregation there, has ceased to hold that office, because he could not conscientiously, as an advocate of Temperance, receive as a part of his salary the rents of certain Beer-shops.—*Illustrated London News.*

THE MAN OF TOIL.

Man of Toil, wouldst thou be free?
Lend thine ear to Reason's call;
There's folly in the Drunkard's glee—
There's madness in the midnight brawl;
The ribald jest, the vulgar song,
May give a keener sting to care;
The riot of a reckless throng
May lead to ruin and despair:
Let Truth unloose thy fettered soul,—
There is no freedom in the bowl.

Man of Toil, wouldst thou be wise?
 The paths of moral right explore;
 Pierce the human heart's disguise,
 And track its motives to the core;
 Creation's boundless beauties scan,
 Observe its wonders—search its laws.
 Look on the vast harmonious plan,
 And learn to love the Eternal cause:
 Let Truth illumine thy darkened soul,—
 There is no wisdom in the bowl.

Man of Toil, wouldst thou be blest?
 Give thy purest feelings play;
 Bring all that's noble to thy breast,
 Let all that's worthless pass away.
 Let generous deeds bid sorrow cease,
 Let gentlest words thy lips employ;
 Scatter the seeds of love and peace,
 And reap a harvest full of joy:
 Let Truth make glad thy harassed soul—
 There are no blessings in the bowl.

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The Committee of the Leicester Temperance Society are desirous of engaging a well-qualified person to act as Missionary in that Town.

The Committee are anxious that the gratifying progress which the Temperance Cause is making in Leicester, may be continued; and they are desirous that the Missionary whose services they propose to engage to assist them, should be thoroughly competent and experienced.

In addition to domiciliary visitation, &c., the Agent will be expected to take part in conducting the Public Meetings of the Society.

The Committee are prepared to offer a liberal salary.—Applications, with testimonials enclosed, to be addressed to—THE COMMITTEE OF THE TEMPERANCE SOCIETY, 26, Granby-street, Leicester.

NATIONAL TEMPERANCE SOCIETY.

PRIZE ESSAYS ON TEETOTALISM.

The Committee of the National Temperance Society, in order to promote the objects to which it is devoted, offer two Prizes, one of £20 and the other of £10, for the best Essays on the Principles and Practice of Total Abstinence from all intoxicating drinks.

* The Prizes to be competed for by either MEN OR WOMEN AMONG THE WORKING-CLASSES.

The Essays must shew that the general spread of Temperance principles, would tend to the Physical, Mental, Social and Religious elevation of the working-classes, embracing the following propositions:—

1st, The practicability of Teetotalism in the performance of labour.

2nd, The extent to which the disuse of strong drinks would increase the demand for useful labour, and promote the expenditure of the money in food, clothing, furniture, &c.

3rd, The value of Temperance in promoting the comfort and happiness of the homes of the working-classes.

4th, The adaptation of Temperance principles to render the working-man independent of charitable relief.

5th, The extent to which the example of Teetotal parents would promote the moral and religious well-being of families, and afford to parents the means of sending their children to school.

6th, The practical working of the drinking-usages and customs in manufactories, workshops and elsewhere.

The names of the adjudicators will be announced at a future time.

The Essays, which must not exceed forty-six 8vo pages, to be sent under cover, accompanied with a sealed letter enclosing the real name and address of the writer, on or before the 1st of November, 1849, to the Secretary of the National Temperance Society, 11, Tokenhouse Yard.

The Committee, also, offer a further prize of £10 for the best Essay on the most efficient means of conducting Temperance Societies, with the view of accelerating, and giving permanence to the Total Abstinence Reformation. This Essay must not exceed thirty-two 8vo pages, and is open to competition by writers of all classes. To be sent in by the 1st of September, to the office of the National Temperance Society, and the adjudication to be made under the direction of the Committee.

ISAAC DOXSEY, Secretary.

11, Tokenhouse Yard, 22nd April, 1849.

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THE
NATIONAL TEMPERANCE CHRONICLE
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It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

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JULY, 1849.

[PRICE 1d., STAMPED 2d.]

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RELIGIOUS PHILANTHROPY.

To EDWARD MIALL, Esq., *Editor of the*
Nonconformist.

DEAR SIR,—If any apology be needed for addressing you, let it be found in the importance and urgency of the cause we plead. We regard you as representing a numerous and influential class of our fellow-subjects, and desire through you to bespeak their attention, and, if possible, to enlist their sympathies and secure their aid.

Philanthropy may exhibit itself in different phases—may be arrayed in a variety of costume—may devote its energies to alleviate many forms of suffering, and banish many causes of distress—but it is inspired by *one spirit*, and possesses an identity of character, which leads us, notwithstanding the proverbial inconsistencies of human nature, when we have discovered it swaying the decisions of a mind on any one important subject, to anticipate, almost instinctively, the whereabouts of the individual in relation to kindred topics. We may be thrown for some hours into juxtaposition with a fellow-traveller to whom we are personally unknown, and having maintained the silence of etiquette until its restraints are found to be burdensome, conversation may be introduced. Some philanthropic movement has been adverted to, and we find to our surprise and delight, that our companion on the journey is an enthusiastic admirer and zealous friend of some holy cause enshrined in the best affections of our heart. Do we not immediately feel encouraged to broach some subject,

to us equally dear, and to society equally valuable? Look through the country, yea, extend your observation to other lands—the intrepid friend of the negro slave is generally the eloquent advocate of peace; and he who pleads the sacredness of human life, against the certain dangers and awful chances of the battle-field, will usually be found as sternly opposed to the violent and irrevocable decisions of the guillotine or the gallows. We do not wonder at this. The identity of the philanthropic spirit leads us to expect it. Our astonishment is in immediate and active exercise, when the contrary is presented; and when those, whose benevolence speaks in tones of indignant remonstrance to the oppressor, or whispers its gentle consolations to the helpless, or gushes forth in tears at the sight of sufferings which it cannot relieve; can look upon other forms of wretchedness, as soul-harrowing, as wide-spread, as pitiable, and as patent to observation,—with cold indifference or with positive contempt.

A beautiful instance of the identity we have adverted to, was presented at the late meeting of the Peace Society, at Finsbury Chapel. All, or nearly all, the advocates of peace who addressed that assembly were *practical pledged abstainers from intoxicating beverages*; and it is to this point we wish to direct your serious thoughts. To many, the relation of these two important movements has long been familiar. Both are advocated, in many instances, by the same persons—both appeal to the same motives—both contemplate the same objects: the alleviation of human misery, and the elevation of

human character—and both may, to a considerable extent, be supported by the same arguments.

In proof of this position, we refer with pleasure to your speech in Exeter Hall, on the substitution of arbitration for war.

You pleaded that it was “impossible to paint in too gloomy colours, or to describe in terms of exaggeration, the atrocities of war—the demon passions which it kindles, the horrid cruelties which it perpetrates, or the wild waste of desolation it leaves behind it.” Now, we entirely accord with the truth thus forcibly stated, but we ask you, dear Sir, to glance over it again, just reading *DRUNKENNESS* for *WAR*, and we appeal to you, whether it would require the slightest modification!! Does *War* most recklessly sacrifice human life, so does strong drink. On the most moderate calculation we have seen, 10,000 persons are annually sacrificed in Great Britain and Ireland, to this demon-spirit, and this will give a total of 340,000 victims during the last 34 years of peace, which is equal to the massacre of the entire population of a considerable town every year. Nor is this all. Think of the wretchedness that is endured by the families of these victims of alcohol, during the progress of their lingering destruction,—the blighted hopes—the forgotten vows—the trampled obligations—the neglected duties—the crushing debts,—and the ultimate and irretrievable ruin into which thousands of families are annually plunged, and you must surely admit this application of your own eloquent reference to the evils of war.

Moreover, you remarked that “in concentrating our blame upon war, we have too much lost sight of the proximate cause of war,” viz:—standing armies. We rejoice also to subscribe to this sentiment; but let us ask whether the sentence is not equally true thus modified:—“in concentrating our blame upon *drunkenness*, we have too much lost sight of the proximate cause of *drunkenness*, viz:—the moderate drinking of unnatural stimulants. Does not all the patronage which this practice receives from benevolent and religious men—the drinking of toasts and sentiments at public religious festivals—the caresses bestowed upon *alcohol* as one of “the good creatures of God”—the association of its use with all that is generous and kindly in visits of pleasure and in the intercourse of social life—the falsely cherished virtues with which it is supposed to be endowed, and the despotic and almost omnipotent customs in which it is enshrined—does not all this tend to perpetuate and increase the great social vice? Is not this the *proximate cause of drunkenness*? While we have seen members fall from our churches, teachers from our schools, ministers from our pulpits—while we have raised our hand for the vote of excommunication, wiped away the starting tear which christian benevolence has shed forth over the ruin of one we have loved in the truth—while thus “concentrating

our blame upon drunkenness,” have we not also “too much lost sight of its proximate cause?”

Further, you pleaded in reference to the soldier, that his condition could only be accurately described by the term “slave,” and very properly sought to enlist the sympathies of the audience by an appropriate reference to negro emancipation. Here, we ask, have we not a parallel case? It is said that there are 600,000 drunkards in the United Kingdom. On this point we pretend not to accuracy, but admitting it to be a gross exaggeration, the number must be awfully great. In the city of Dublin, in the year 1847, (as we gather from a paper read before the Dublin Statistical Society, by James Haughton, Esq.) 10,758 persons were apprehended as “disorderly,” and 12,238 for “drunkenness and tipping in unlicensed houses,” being a total of 22,996 persons taken into custody, in consequence of drink. In Glasgow, Mr. Sheriff Alison states that there are 3010 houses licensed to sell intoxicating liquors, and declares his belief, that every Saturday night 30,000 persons go to bed drunk in that city. We need not trouble you by details, for it is universally admitted, that *DRUNKENNESS* is, more than any other, *THE NATIONAL VICE*. And let it never be forgotten that every drunkard is a *slave*—the meanest and most degraded of slaves. But “he loves the bondage”—so do many, perhaps most, of our soldiery. “The drunkard goes voluntarily into the slavery”—so does the soldier. “The soldier, however, has been beguiled by false notions and deceitful promises”—so has the drunkard by the almost universal testimony of his fellow-men, and the almost universal practice of society. “The soldier,” you say, “may not think his own thoughts with a view to action”—but the drunkard, more pitiable, becomes so besotted, that he cannot think at all.

Again, you argue that “men thus brought up,” under the usual military regulations, “are disposed to overleap all the land-marks of virtue and lose all sensibility of conscience.”

Strictly, awfully true, as thousands of families know to their cost, but vividly descriptive also, not indeed of what the drunkard is “disposed” to do, but of *what he has already done*. “These men seem to carry along with them a moral pestilence—the worst plague with which society can be afflicted. You may track their course through our villages and towns, especially, in those parts where they make a protracted stay, by the debauchery, immorality, and general low tone of religious feeling and susceptibility, that pervades the population with whom they have come in contact.” Surely, you cannot but observe the correctness of this language in application to the drunkard and the tippler. Must our marching soldiery be regarded as a deadly simoon, how would the evil be increased if their pestilential influence could be so localized as to affect every town, every district



every village, every hamlet!! But the deadly vice of drunkenness has *set its traps, spread its nets, gilded its baits, engaged its decoys, IN EVERY INHABITED PLACE.* There is not in our country any sanctuary into which the simple cottage youth can enter and be secure, except the society whose claims now seek your consideration. In many places, even the watchman of Zion has ceased "to blow the warning trumpet," except with "an uncertain sound." Hence the unwary swallow the delusive draught, as a boon from Heaven—as "a good creature of God," and find too late that the beer-shop is the road to hell, going down to the chambers of death.

We ask you, dear Sir, and through you all the friends of man—all who labour for the elevation of the working classes—all who seek to emancipate them from the thralldom of ignorance, and to deliver them from the pressure of every social wrong—we ask you, we *entreat* you, we *implore* you to weigh well this subject. Look round upon the seductions of the public-house—the dazzling splendours of the gin-palace—the diversified attractions of tea-gardens, casinos, saloons, and the thousand and one inventions by which innocence and virtue are sacrificed—consider whether the dangers of these places are not either entirely overcome, or rendered comparatively innocuous by the resolution of entire abstinence from intoxicating beverages—enquire whether it is possible that the unmitigated evils of drunkenness, and the poverty, disease, crime, and degradation which mark its pestiferous career, or follow in its sickly train, can ever be removed, while the virtuous, intelligent, and religious portion of the community indulge in the use of these drinks—examine the evidence of those who have been reclaimed by the abstinence system, and study it by its fruits, making a careful discrimination between the necessary and the incidental, in ought that may appear objectionable, in its advocacy or in its results—and then give it the benefit of your *eloquent advocacy, your moral influence, and your personal example.*

REV. DR. CUMMING AND TEETOTALISM.

DR. CUMMING is a well-known and highly esteemed minister of the Presbyterian Community, and whatever he says in the pulpit, on the platform, or through the press, deserves to be treated with respect. We submit therefore to our readers a paragraph from a recent discourse of the Rev. Dr., which has been kindly furnished by a correspondent, from notes taken at the time. It will no doubt be read with painful interest by those who recognise the dangerous tendency of the argument, and its direct influence in strengthening practices which every christian should use his utmost influence to destroy.

We give the extract *entire* as it has been sent to

us, that it may speak for itself, inserting our comments (for the sake of brevity,) at the points to which they refer.

"But it has been objected by one of the German infidels, that our Lord did not show a deep sense of the danger of wine when he created by a word so excessive a quantity—some hundred gallons—by an act of omnipotent power. But then would not this apply to the case of every vintage? If God gives a plenteous vintage, you would not say: This is a temptation to men to drink to excess. There was no more temptation to drink to excess from the fact that he filled many large water-jugs than that he was pleased to give the sun beams and rain drops that make a plenteous vintage."

This paragraph obviously assumes that the wine and the vintage are of the same physical character—a fact we should be quite prepared to *admit*, but one which, as will be presently seen, Dr. Cumming denies. Surely every man is aware that the seductive influence of strong drink is its stimulating quality—the alcohol; which every tyro in vegetable chemistry is now aware cannot be traced in the natural product of the vine. Dr. C. may be safely left to choose between the horns of the dilemma. If the wine was *intoxicating*, then it cannot be true that "there was no more temptation to drink to excess," from the brimming jugs of alcoholic stimulant, than from the pure juice of the grape, which, while its sugar remained undecomposed, would cloy if taken to excess. If, on the other hand, the wine was the pure unfermented product of the vine, the whole argument in defence of modern wine-bibbing, is completely destroyed, Dr. C. himself being judge.

"The secret of temperance is not in the cellar, but in the heart of the landlord of the wine cellar. A christian man will not become intoxicated if he drinks from a cask; a drunkard will become intoxicated if he drinks from a bottle."

We should like just to ask the Dr. one question, and to have a plain, straight-forward, yes or no reply. Did you ever know a christian man become intoxicated? We will not trouble you to define exactly how far a man must be influenced by drink before you would say he is intoxicated—though that might not be a very easy task—but do you know *one* indisputable case of a christian man—a man whom you regarded as converted—falling into the vice of drunkenness, by the delusive influence of strong drink? If you do *not*, your experience is, we hesitate not to say, diverse from that of every christian minister of any standing in this kingdom. If you *do* know such a case, we ask confidently, What becomes of the argument? Yes, dear Sir, we declare, with deep sorrow, our conviction, that there is not a christian church in the kingdom of twenty years existence, that cannot from its bitter experience furnish a refutation of this statement.

"It is not in the quantity before you that the element of temperance is, but in the grace of God planted in your hearts. It seems to me, without the least disrespect towards those who differ from me, that if God designed that men should be teetotalers, that is, should not taste wine, or any-

thing that had the least alcoholic element in it, he would have prevented the growth of the vine, and rendered fermentation impossible, because if there were no fermentation there could be no alcoholic element."

True, quite true; but surely Dr. C. is aware that nature, left to the complete operation of the physical law of fermentation, *produces no intoxicating beverage*. The *vinous* stage is speedily succeeded by the *acetous*, as is familiarly known in the exposure of alcoholic fluids to the sun for conversion into vinegar. From the existence of the divine law of fermentation, there is no more proof to be deduced that God intended men to stimulate themselves in any degree with alcohol, than that in causing the poppy to grow, he designed us to poison ourselves, in any degree, with opium.

"But he has not done so; he gives the vintage, and he gives the fruit of the vine; he allows fermentation just as much as vegetation; therefore it seems to me that temperance is to arise, not from the absence of wine, but from the presence of christian principles, and that we are to be sober because it is a christian duty, and not because we have not around us all the elements for being the reverse. It appears to me that character is perfected, not by being placed beyond the reach of temptation, but within the reach of it, and thus triumphing over all its suggestions."

Here it is admitted that *strong drink is a temptation*, and it will surely be remembered that He, whose practice is now pleaded in defence of our moderate drinking habits, has taught us to pray—"Lead us not into temptation." We are persuaded that Dr. C. uses this prayer, and inculcates its use upon his flock, yet he here advises a lingering within the sphere of temptation, with a view to the perfection of christian character. While reading it we found ourselves involuntarily offering the prayer of the litany, "from all false doctrine," &c. But we are pained to see such an argument—true in the abstract, but awfully erroneous in the application—used by so talented and influential a man.

"Our Lord ministered not to supply a necessity, but to add an enjoyment. I admit teetotalism has done much good, and I admit the perfect liberty of every one to adopt it who is satisfied that it will do good. I would not say a word against the teetotal society, because they are doing good, and I pray that they may do more; but while they claim the liberty of holding their sentiments, I must not shrink from the duty of expounding what is plainly God's Word."

Then we have the prayers of our reverend friend, and we are not disposed to undervalue the fervent prayer of any spirit of man. But for what does the Dr. pray? "That the teetotal societies may do more good." We are amazed!! Does not the argument go to prove (if it be sound) that the very existence of such societies is a standing libel upon the character of the immaculate Jesus. Has not the Dr. stood aloof from those whom he admits "have done much good," and "are doing good;"

on the ground that their sentiments are unscriptural, and does he not feel compelled, in opposition to their opinions, to expound what he considers to be "plainly God's Word," on the matter? We are at a loss to conjecture the burthen of our friend's prayers for us, unless it be that we may be converted from our teetotalism to the moderate drinking of alcoholic beverages, and that our eyes may be opened to see that such a practice is enjoined in the scriptures, and enforced by the example of Him in whose steps we feel it our earnest desire to follow. Should these prayers for us be answered—and we submit that they are in accordance with the argument—what would become of all "the good we have done and are doing," even on the Dr.'s own avowal?

"Most of the letters I receive are upon three great topics—first, capital punishment; secondly, teetotalism; and thirdly, war."

We affectionately congratulate the Dr. upon ministering to a flock who are evidently aiding him in bearing the burden of his office, by occasionally stirring up his "pure mind by way of remembrance," and drawing his attention to important movements, which in his multiplied engagements he might otherwise overlook.

"I candidly say that if I could, by a wish, substitute the arbitration of peace for the unsheathing of the sword, I would do it; but it is not what we would like, but what we are driven to tolerate. So in reference to drunkenness. If I could, I would make every man sober; but my prescription, if you will allow it, is not a mechanical change, but a moral revolution in the unregenerate and unsanctified heart. "There is danger," you say, "in wine." So there is; there is danger also in other things: there is danger in tampering with the Word of God; there is danger in reading the Bible in the light of teetotalism, instead of reading teetotalism in the light of the Bible; for you may depend upon it whenever a man begins to adopt another mode of life than that which the Saviour gave, he soon begins to adopt another rule of faith than that which the Bible affords."

If this be true, the teetotalers are in imminent danger. According to the Dr. we have adopted "another mode of life than that which the Saviour gave;" and if we have not already begun,—we soon shall begin,—"to adopt another rule of faith than that which the Bible affords." Yet we are following a course which apostolic authority has pronounced to be good, for "it is good not to drink wine, nor anything whereby thy brother stumbleth." We submit our conduct to the Apostle, and our reverend friend;—the former pronounces a favourable verdict, and declares it to be a principle he would *himself*, in such circumstances adopt; the other warns us that our principles are unscriptural, and dangerous, and our conduct inconsistent with the example of our blessed Lord. The Dr. will pardon us if we demur to his *ex cathedra* decision, and prefer the Apostle before him.

"Let us, therefore, be jealous of the glory of God;

and let us not shrink from expounding what seems to be the mind and spirit of God. Some have left the congregation because I will not be a teetotaler. I have no liking to wine; I could do without it as well as any of you could; but what my Lord consecrated by tasting, I will not pronounce unholy.'

Did our "Lord consecrate by tasting" an alcoholic stimulant? We are perfectly aware of the differences among teetotalers upon the *quæstio vexatissima* of their principles, but we shall briefly state our opinion on this point. We do not think it capable of indisputable proof, that our Saviour never tasted alcohol—But who can prove that he ever did? Can Dr. Cumming? We beg to remind the Dr. that the burden of proof logically rests with him. He asserts that the Saviour consecrated by tasting an alcoholic stimulant, and this he is bound to prove. We consider this impossible to be sustained. We do not say he did not do so—we do not admit that he did; but we refuse to yield the argument until this premise has been established. It is entirely a question of probabilities. As such it should be considered, and the decision, we think, will be triumphantly in favour of our principles. THE PURE JUICE OF THE GRAPE WAS DRUNK IN THE TIME OF OUR LORD—AND IT WAS CALLED WINE. Will any scholar deny either of these propositions? We do not assert that there was no intoxicating wine—but simply that all wine was not intoxicating. Admit this, and then let any man logically prove that what the Saviour miraculously produced was alcoholic. We challenge Dr. C. to establish this point—he shall speak for himself in our columns, if he please. Let him do this, or let him candidly and publicly acknowledge the unsoundness of the argument.

"Remember what I have often said—I am not placed in this pulpit to preach to your prejudices, or to echo your opinions, but to proclaim, as responsible at the judgment bar of God, what is true, and that, by God's grace, I am determined to persevere in doing."

To this no one can object. No minister is worthy of his office, who did not maintain the position, that he is not "to flatter the prejudices or echo the opinions of his flock." But was this warning required? Has the Dr. so many teetotal hearers that he was compelled to vindicate his ministerial prerogative, and assert his official responsibility? We fear not. We tremble to think that the doctrine thus eloquently expounded in the pulpit, would find but too ready a response in the pew. We can almost imagine that wealthy professors, on that sabbath afternoon, found that the Dr.'s sermon had given more zest to their claret, and caused their champagne to sparkle with increasing brightness, and while they devoutly thanked God for "his good creatures," rejoiced that they had an indulgent shepherd, who watched over and delighted in the enjoyments of his flock, and so ably vindicated them from the aggressions of those who inculcated the

ascetic doctrine of self-denial for the benefit of others. But we must conclude the quotation.

"To return to what I have been saying: I gather from this passage that wine is lawful, that it is not unholy, that the temperate use of it is legitimate, that its employment as a medicine is perfect. Nothing can be more degrading to a human being than drunkenness; nothing can be more disgraceful to a christian being than excess. The great law, the beautiful law is—The time is short; it remains for them that marry to be as though they married not, for them that sell as though they sold not, and them that buy as though they bought not, thus using the world, and not abusing it, for the fashion of this world speedily passeth away."

We lay down our pen with a sigh. Looking around us upon the desolations which alcohol has caused—regarding it as incomparably the most potent among the "wiles of the devil"—met on every hand as we pass through the street, with its blazing and attractive seductions—scanning in our daily papers, the evidence of vice, profligacy, and crime, sustained and perpetuated by the drinking habits of our nation—our heart sickens at the thought that the example of the pure and holy Saviour should,—on the sabbath day—from the pulpit—by an eloquent, able, and popular minister of the gospel—be pleaded in support of the practice of moderate drinking, out of which all the evil arises. The drinking customs could not long survive the conversion of the christian church to total abstinence principles. The moral influence of every christian society and of every christian minister is immediately felt in the locality where it is exerted. Of this none can be more conscious than Dr. C. Were he to abstain, his flock would enquire. Were he to advocate total abstinence, they would listen consent, resolve and follow; wondering that they could not see before, the sublime simplicity, and intrinsic holiness of the cause. A thousand families would be more or less directly influenced by his example. His brethren in the ministry would entertain the question. But knowing all this—conscious that his influence must tell either in strengthening or weakening these dangerous customs—feeling that the sacrifice is but very small, that "he can do without" intoxicating liquor "as well as any" of his teetotal hearers—he deliberately resolves to drink for personal gratification and enjoyment, that by which myriads have fallen and thousands have perished; and then publicly defends his resolution, by the *groundless* assumption that the "Saviour consecrated alcoholic stimulants by tasting," and by the conclusion that, therefore, his followers should "not pronounce them unholy." We cordially reciprocate the doctor's christian remembrance of us, and while thanking him for intercessions on our behalf, we cordially acknowledge that "he has done much good," and pray for him, that by adopting our practice, and advocating our principles, "he may do more."

THE MODEL PARISH.

(To the Editor of the *National Temperance Chronicle*.)

SIR,—It is with pleasure I avail myself of your kind suggestion and permission to clear up the supposed difficulties connected with the *Model Parish Scheme*, and referred to in your April number.

There is an apparent difficulty, but I trust not an invincible one, as respects the "advowson." It ought to be distinctly understood that the Model Parish experiment is not to establish any ecclesiastical system, nor to legalise a new parish—nor to create an "advowson." We wish to soberise one of our existing parishes, and therein present practical demonstration of the superiority of abstinence from strong drink over the ordinary drinking-usages of society—to shew what would be the condition of all our parishes, and the country generally, if the ministers of religion, and teachers of youth, were examples of abstinence—training the rising generation never to touch alcoholic beverages. That we may make this interesting experiment, it is necessary to secure for ever the appointment of the minister, and through him of the teachers to the Model Parish. At present the appointment of the parochial minister is in the hands of those who uphold our drinking-customs; we must, therefore, get it into the hands of such as are opposed to these great evils. This is all we ask when we speak of the "advowson." Into the abstract question of the desirableness of advowsons, in a christian community, we do not enter. Advowsons exist according to the law of this land, and our Model Parish scheme can neither abolish, extend, nor perpetuate them, but it is unquestionably a step towards purifying them. And supposing the law of advowsons to be an evil, which nevertheless must be in the hands of some patron; may we not make an effort to have the presentation secured to a party determinately opposed to a greater evil than all the advowsons which were ever created can possibly prove against the greatest scourge that ever assailed the human family? In such conduct we see no compromise of principle even on the part of the most scrupulous nonconformist.

Let us imagine a case—say of a Chinese parish controlled by opium sellers and eaters. Some philanthropists are anxious to deliver the parishioners from the scourge of opium eating, and to free the parish from this pernicious habit, and thus set a strikingly benevolent example to the rest of the nation. To effect this object, it is necessary to appoint a priest and teachers who are anti-opium-eaters. They make an effort, therefore, to get the parish appointment out of the hands of opium eaters into the hands of anti-opium eaters, and to secure it in perpetuity to anti-opium eaters. Here then is sought an opportunity of delivering the opium victims from a dreadful plague, and perhaps, through them, finally, the whole country.

But the Chinese are idolaters, and we are christians. How can we be associated in such a work? Shall we not be sanctioning and upholding idolatry?—certainly not. We do not create the Chinese parish or priest, much less his temple with its gods. All these have a lawful existence in China. We deplore the victimised opium eaters, and gladly would we rescue them from both evils; but we cannot repeal the law, at least we cannot immediately deliver them from idolatry. We may, however, rescue them from the other evil, viz., from opium eating. Now can we consistently, with pure christian benevolence, refuse to do the latter, because we cannot accomplish the former? Dare we

deliberately say, that we would rather allow ten, twenty, or even thirty opium-shops to continue open in this Chinese parish, covering the children with rags, ulcerating the bodies of the people, corrupting their minds, and ruining their souls? Can we contentedly rather witness all this misery and ruin, than aid the effort to get the appointment of the priest and teachers out of the hands of opium eaters into the hands of those opposed to this mischievous and wicked habit? If we withheld our influence because some ugly word such as an "advowson" were mixed up with the appointment, would it not be like straining at a gnat, and swallowing a camel? Surely our inability to alter their religious system is no reason why we should not help to improve their temporal condition, especially as the latter may possibly lead to the former. Our Lord's conduct harmonizes we think with our view of the subject. When there was little prospect of reaching men's hearts so as to benefit their souls, our blessed Master still displayed solicitude for their physical condition. Thus when the ten lepers presented themselves saying, "Lord have mercy on us." He who knew what was in man knew that only one of all the ten would be rightly influenced, yet he cured the ungrateful nine as well as him whose soul was touched by hallowed principles and feelings. So in the case of the multitudes who followed him, not for the gospel, but because they did eat and were filled. So strongly are we satisfied that the spirit and genius of the gospel accords with our Model Parish scheme, that we should feel it a duty and a privilege to encourage any similar work undertaken either by Nonconformist or Churchman. And happily very many Nonconformists do thus look at the Model Parish, and are giving it their cordial support.

With respect to the exclusion of public-houses in the Model Parish, it must be borne in mind that we are not physical-force men. It is not compulsion but moral suasion, moral coercion is to do the work. We reasonably conclude that the ministers and tutors, the professors and under masters in the public school with their families, dependents and work-people, would possess a moral influence and christian consistency which would frown the drinking usages of society for ever from this district. The system of instruction in the various day and Sunday-schools, by example as well as precept, would perpetuate the great moral reform. In such a district no stranger would think of embarking in the abhorred traffic of intoxicating liquors. The trading in such body and soul destroying poison, at least in this Model Parish, would be so disreputable, that any one thinking of selling it; would immediately anticipate being "sent to Coventry," and numbered among "the baser sort." Our practices and training in the Model Parish, would prevent the demand, and the supply as a matter of course must cease. When the present race of alcoholic drinkers were gone to their account, there would be none to occupy their seats at the ale-bench. Instead of ten, fifteen, or twenty public-houses, we hope to have a Model Temperance Hotel of ample dimensions with all the necessaries and comforts of life, minus maddening draughts and polluting fumes. We thus anticipate the difficulty of the licenses.

Of course it is not presumed that this Model Parish scheme is perfection, but we do feel it must prove a great boon to our country, and if crowned with success will suggest similar efforts in other parts, in factories, in shops, families, schools, &c.

Nor is the agitation of the scheme unproductive

of good, indeed many non-conformists have said that the *indirect* good of this work is such that they are prepared on this ground to support it. The Model Parish meeting, generally, draws many who have never been seen at temperance gatherings, and not unfrequently the clergy and others moving in the higher grades of society, have in consequence adopted our abstinence principles, and often become strenuous advocates for us.

Trusting you will excuse the length of this explanation.

I remain, Sir, yours faithfully and obliged,
W. WIGHT.

DESPOTISM AND CRUELTY.

Some time ago, an engine-tender was dismissed from his situation, after repeated admonition, for intemperance. Amongst the applicants for the place, one was engaged (in other respects well qualified) because he was especially recommended for sobriety. As soon as he came to his duty, the men gathered around him and demanded the sum of *eighteen shillings* for drink. He felt this to be particularly grievous from his own respectable habits, and because that, from having been out of place for some time, he was very poor. He remonstrated with them. He told them that "he had been three weeks without work, and was very badly off;" that "he could not find the money;" and that, "as he was averse to liquor himself, he could not comply." But the tyranny practised on these occasions was soon brought to bear upon him. Systematic and relentless persecution from that moment was his portion. His tools were taken away and hidden; it was contrived to interrupt him continually, and means were effectually taken to obstruct the regular working of the engine. He was soon convinced that he must appear to his employers unequal to his duty, and be discharged. Indignant as he was at this treatment, he must either comply or leave the place to seek another, probably beset with the same objection. The struggle was a hard one; too lately had he been on the verge of want. His resolution could hold out no longer. With a heavy heart he went to the overlooker, and borrowed of him ten shillings to provide for the drunken revel!—*Tetotal Times*.

* * The Committee of the National Temperance Society, with the desire of ascertaining what can be done for the protection of those who seek to resist the drinking usages by which so many of the working men are enslaved, hereby invite communications from any person who may be in circumstances similar to the above. Letters addressed to the Secretary, 11, Tokenhouse Yard, or personal applications, may assist in the arrangement and adoption of vigorous protective measures. Parties may give their names *in confidence* if they please, but the real name and address must in every instance be furnished, or no attention can be given.

PRIZE ESSAY ON BEER-SHOPS.

The Anti-Beer-shop Association have adjudged their first prize of £20, for the best essay "On the evil effects of beer-shops," to Mr. J. Russom, of Bristol.

LORD ASHLEY.

As our friends will be anxious to know the result of the proposition at the Exeter Hall Meeting, for a deputation to wait upon Lord Ashley, on the subject of true temperance, it is considered desirable to state that a letter was addressed by the Rev. W. W. Robinson, to his Lordship, and a kind answer immediately returned, appointing the next Monday for an interview. The deputation, however, on arriving at Lord Ashley's residence, were informed that his Lordship was detained at Harrow by the dangerous illness of a beloved son. It has pleased God to remove that promising young gentleman by death; consequently, *for the present*, the proposed interview is postponed.

AN EXTRA ALLOWANCE OF GROG AND ITS LEGITIMATE FRUITS.

MALTA, JAN. 12.—As customary on board all men-of-war, Christmas Eve is generally an eve of jollity. In the *Rodney* was served out an extra allowance of grog. The day and evening passed off in mirth and harmony; but at half-past nine the order was given to out lights and turn in. Half a dozen youngsters, not long in the service, and half drunk, then began to make a noise and skylark, throwing the mess-kids, &c., about the decks. The captain and officers went round, and all was quiet; but as the noise was renewed, four of the ring-leaders were seized, put in irons, and a few days afterwards punished with four dozen lashes each. This was merely a movement of the "spirit," in the shape of too much rum-and-water, for the *Rodney* is in fine order, and was highly complimented by Vice-admiral Parker for her state of discipline and practical efficiency as a man-of-war.—[So long as it is "customary on board all men-of-war" to give grog to the seamen, so long will they be liable to be put in irons and flogged, and so long will our ships be in anything but "in fine order," the statement above to the contrary, notwithstanding. It is a question, with some experienced persons, whether if it were put to the vote, a majority of our seamen would not prefer the grog to an extra allowance of good tea, coffee, &c., but from our own experience and knowledge of seafaring men, we venture to assert that they would be willing to dispense with the grog, (its accompaniment, the cat-o-nine-tails they were never partial to) providing a good substitute for this grog was served out to them. The great fault they find with what are called "Temperance Ships," is, that they are not only deprived of the grog, but of every other luxury which could be conveniently and beneficially substituted for it. In those ships where the comforts of the crew are attended to, and when intoxicating drinks are disallowed, there the men are orderly and happy, but in ships where an extra allowance of grog is given, there also we find four dozen lashes are administered into the bargain. In the case above, who was most to blame, the commander or his mates? verily our principles are not yet sufficiently known and appreciated! Ed.]
—From *The Cause of the People*.

NO TROUBLE.—The drinkers of water needed not to care when the wine was laid waste; they could live as well without it, as they had done,—it was no trouble to the Nazarites. The more delights we make use of to our satisfaction, the more we expose ourselves to sorrow and disappointment.—*Matthew Henry*.

National Temperance Society.

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TO CORRESPONDENTS.

All communications to be addressed to the Editor, 11, Tokenhouse Yard, London.

To LOCAL SOCIETIES.—We should be obliged by our friends the secretaries of local societies, furnishing us with their names and addresses, and the names of the societies with which they are connected. This request is made that an accurate registration of all societies connected with the temperance movement throughout the kingdom may be made, and as a step towards ascertaining the position and influence of the cause. Those societies which are in connexion with existing Associations—the British—the Central—the Scottish League—will be kind enough to specify it.

To Subscribers for the Chronicle.

With a view to save time, and avoid much correspondence, we have adopted the plan of placing coloured wrappers around the CHRONICLE, when the time has elapsed for which our friends have paid. Should we not be favoured with the wishes of subscribers after that notice, the Chronicle will, as a matter of course, be discontinued.

Should any person, in the habit of receiving the Chronicle, find it at any time either late or missing, we shall be happy to have a line from them, as we find many of our friends have been disappointed by its non-arrival, which may have been caused by some mistake in the address, or oversight at the post-office.

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Glass, Jos., Esq. 1 1 0	

JUDGE O'NEALL ON LICENSES.

From the earliest history of our country, even so far back as two hundred years ago, there was legislation on the matter; and though licenses were granted to sell spirituous liquors, yet very stringent laws existed to punish the drunkard; and from that day to the present there has been constant legislation on the subject, especially in South Carolina, where the evils of selling liquors were terribly apparent. As the law now exists, town authorities have the power to reject or grant licenses, as may appear to them right and proper—the persons receiving them coming under bonds to “keep a good and orderly house”—a bond which in the nature of things *must be, and is, constantly broken*. Who ever heard of a “good and orderly house” in a *grog shop*?—No one—it can't be. Where occur the homicide, the murders, which so often shock humanity? In grog shops and taverns. What causes the angry passions of man to rise above all restraint, and lead to deeds of blood? The ardent spirits sold by *legalized and lawful* retailers. What horrid cry comes from yonder place of fashionable amusement, and from that other scene of startling orgies? The death shriek of men stabbed to the heart by those who had lost reason and sense, in the *legalized cup*. Oh *dreadful, terrible* traffic, which, under *law*, sells that which makes a man a demon, and a murderer! And who benefits by this accursed trade? Certainly not community as a mass; for facts have shown that for every dollar received for licenses, five are paid away to sustain the drunken pauper and to punish the drunken criminal. Individuals are not benefited. Experience exhibits the startling fact, that the curse of the Prophet of old rests upon drunkard makers to this day.—They do not prosper in their “basket and store,” nor do their families usually benefit by the morals of the trade; while the husband and father often becomes—alas, how very often—his own destroyer.

The judge states that in an experience of thirty-three years as a Lawyer and Judge he had found that retailing liquors was the cause of more crime in South Carolina than anything else—and this is confirmed by the experience of every Judge in the land.—*Charlestown Mercury*.

A TRUE PHILANTHROPIST.

It is melancholy to think how systematically calous society is to the struggles which are before the discharged criminal. Yet this is the great source of crime. Here the dam must be found. If the current be arrested at all, it will be here. It will be no purpose that we build model prisons, and change our ancient penal terms for phrases more polite—that our “dungeons” become “workshops” and “oratories,” that our “prisons” become “hospitals,” and our “transports” “exiles,” unless we find out more effectually what to do with our offenders after punishment.

It is in this good work that Thomas Wright, of Manchester, has made himself a name. He has no theory; in fact, no plan. Like Howard, he is a simple-minded man, whose attention has been accidentally directed to the vices of the prison-world, of which he knew nothing previously. And with theories of penal science he has not meddled, but gone on doing all the good in his power in a straightforward matter of fact way, just as if the theorists had not beset themselves with every sort of difficulty.

Thomas Wright is now a venerable old man of about seventy, but is still remarkably vigorous for his age. He is the father of a very large family—nineteen children if we mistake not. He fills an humble but confidential situation in a large foundry. Of the way in which his attention was attracted in the first instance to the prison world, he gives the following account:—There was a man of a sailor-like appearance who had got work at the foundry as a labourer; he was a steady and industrious workman, and had obtained the favourable notice of Mr. Wright. One day the employer came, and asked if he (Wright) was aware that they had a returned transport in the place? He had learned that the sailor was such. Mr. Wright desired to be allowed to speak with the man, and ascertain the fact. Permission was given; and, during the day, he took a casual opportunity—not to excite the suspicions of the other workmen—of saying to the man, “My friend, where did you work last?” “I’ve been abroad,” was the reply. The man was not a liar. After some conversation he confessed, with tears in his eyes, that he had been a convict. He said he was desirous of not falling again into ill courses, and kept his secret to avoid being refused work if he told the truth. Wright was convinced that in the future he would act honestly, and repairing to their common employer, begged as a personal favour that the man might not be discharged. He even offered to become bound for his good conduct. This was ten years ago; and the prejudice against persons who had ever broken the law was more intense than it is now. There were objections; and other partners had to be consulted in so delicate a matter. Great numbers of men were employed in the foundry; and should the matter come to their knowledge, it would have the appearance to them of encouraging crime. This was on the day of paying wages for the week. Before night, however, Wright had the satisfaction to obtain a promise that, upon his responsibility, the convict should be kept. So far all was well.

The following day Wright went to look after his protégé,—he was gone. On inquiring, he found he had been paid off and discharged the previous night. It was a mistake. The first orders for his dismissal had not been countermanded, and gone he was. Mr. Wright at once sent off a messenger to the man’s lodging to bring him back to the foundry. He returned only to say the man had

left his lodgings at five o’clock in the morning, with a bundle containing all his property under his arm. He had said he should go towards Bolton, and try to get work there. This was the only trace of him. But Mr. Wright, still anxious to save the poor creature from destruction, sent another man off to the Bolton road, with orders to walk on rapidly and approach any sailor-like man he should overtake, and if he found him to be the same man, to desire him to return, as it was all a mistake. This messenger came back without him also; further search was now useless, and from that day to this, the poor fellow has never been seen nor heard of by his generous friend. Let us hope he found another.

The unfortunate termination of this affair was well calculated to affect a humane mind. And, pondering much on the subject, Mr. Wright began to see that this case—so extraordinary and pitiable to him, because it came home to his feelings—was only one of a mighty number, every one of which had an equally strong claim upon his sympathy and assistance. He went to the New Bailey and saw the prisoners—he spoke with them, read with them. For a time his visits, which now became regular on the Sabbath, his only day of rest, were not approved of by the chaplain and governor. They were somewhat jealous; but by-and-by they found out how useful he might be made. The chaplain was an upright and intelligent man—a little jealous of laics, perhaps, but well-intentioned and very desirous of doing good in his office. A prisoner was about to be discharged, of whose future good conduct Mr. Wright felt assured, and he was asked if he could find the man a situation. He did so. This was the commencement of his ministry of love. In ten years from that time he has succeeded in rescuing upwards of three hundred persons from the career of crime. Many of these cases are very peculiar; very few indeed have relapsed into crime. He has constantly five or six on his list, for whom he is looking out for work. Very frequently he persuades the former employer to give the erring another trial. Sometimes he becomes guarantee for their honesty and good conduct—for a poor man, in considerable sums—£20. to £60. In only one instance has a bond so given been forfeited, and that was a very peculiar case. The large majority keep their places with credit to themselves and to their noble benefactor. Most of them—for Mr. Wright never loses sight of a man he has once befriended, through his own neglect—attend church or Sunday-school, adhere to their temperance pledges, and live honest and reputable lives. And all this is the work of one unaided, poor, uninfluential old man! What, indeed, might he not do, were he gifted with the fortune and the social position of a Howard?

Nor is this all. The ministry of this good man is a heavy drain upon his limited means. He gives away a large portion of his earnings. He cannot always procure situations for men immediately on their discharge. Weeks may elapse, and in the interval he keeps them, sometimes three or four at a time, out of his own pocket.

What do these facts indicate? If an obscure individual can do so much, what might not an organized society do? Is not this man’s time too valuable to be wasted in the common duties of a foundry? A small pension from government—a tithe of the amount his exertions have saved to the state—would set him free to devote his entire life to the good work. And why do not the philanthropists of Manchester organize a society with which he might co-operate? A few hundreds judi-

ciously laid out would save many thousands. A little assistance, as Mr. Wright is continually finding, applied at the right moment, saves from a life of crime. Every such redemption is a great gain. Cure is cheaper than punishment.

DR. RAFFLES' CAUTIONS.

With much pleasure we have read the volume of Lectures, delivered during last winter at Exeter Hall, by various eminent ministers, before the Young Men's Christian Association, and recently published by the Tract Society.

Amongst them that by the Rev. Dr. Raffles, on "The Internal Evidences of the Old and New Testament," occupies a prominent place. After adducing different internal proofs of the divine origin of Christianity, the Dr. makes a powerful appeal to its effects on the conduct and character of those who feel the strong influence of its motives, and act under the guidance of its principles. He then goes on to say—

"I am well aware that the force of this argument may be somewhat diminished by the acknowledged triumph of the total abstinence principle in the present day. The zealous advocates of that principle (and all honour be to them, for incalculable is the good which they have been instrumental in effecting) may point to similar results in proof of its efficacy. But let it be remembered that christianity had been accumulating such trophies for a long succession of ages before the total abstinence pledge was ever heard or thought of; that similar triumphs it is achieving still without its aid. . . . You are a Young Men's Christian Association; and to you as Christians, do I say with confidence, teetotalism must not be permitted to triumph over the Gospel, nor be honoured at its expense."

One thing is very clear; that the Rev. Dr. entirely misunderstands the first principles of the cause, which he thus goes out of his way to condemn. *The evidence of the divine origin of Christianity drawn from its effects on the lives and characters of its consistent professors, diminished by the success of total abstinence!!!* The absurdity is too palpable to call for a refutation, were it not backed by the high character and standing of such a man as Dr. Raffles.

The root of this grievous mistake is an idea evidently present in the Dr.'s mind, that christianity and total abstinence are opposed to each other—were this really the case, his inference would be unassailable; but is it so? On the contrary, we think a pointed and valuable argument for the truth of Christianity might be drawn from the very facts which the lecturer arrays against himself. At the time when the temperance movement began intoxicating beverages were universally considered not only a luxury, but almost a necessary of life. Meanwhile the evils caused by their abuse were appalling; the land abounded with drunkards, a class of whose reclamation and conversion, long experience and vain exertions had caused even ministers of the Gospel almost entirely to despair. What was to be done? A ray of light at length broke in upon the minds of a few. What if the Apostle's language—1 Cor. viii. 13; Rom. xiv. 21—was to be understood literally? A little band of earnest christian philanthropists pledged themselves to total abstinence from all intoxicating liquors, and made this the first step in an attempt to effect the physical and spiritual emancipation of their fallen and sin-bound brethren; with what success, Dr. R. has himself testified. Again, the "foolishness of God" was found to be

wiser than men; again, the simple and unostentatious weapons of the Cross triumphed over the strongholds of Satan. The world says, "Are we to deny ourselves the temperate use of any article of diet, which some men may be weak and foolish enough to abuse? let them bear their own burden, we have remonstrated with them, and there our duty ceases! The word of God says, "If wine cause thy brother to offend, it is not good for thee to drink wine." The world's plan for reclaiming drunkards, even when employed by the Church, utterly failed; God's method has been tried, and has proved effectual. For the sin of drunkenness, as it exists in the present day and in our own country, we think total abstinence is the remedy clearly indicated by the spirit and letter of the Scriptures, and that remedy fairly applied, in the hands of christian men, has been crowned with entire success, whilst all others have as signally failed.

Do these results *diminish the force* of any argument for the divine origin of Christianity drawn from its effects as exhibited in the lives and conduct of its consistent professors? We think that no man of sound mind, be he christian or infidel, can affirm that they do: and we sincerely regret that Dr. R. should ever have appeared to acknowledge the validity of such an objection. Might he not justly have accumulated with his argument the evidence afforded by the temperance reformation, and have exerted the energy of his well-cultivated mind to shew, that *self-denial for the good of others, was an important practical principle of the gospel*; and that thus the triumphs of teetotalism were, in fact, most striking and satisfactory evidences of the divinity of that religion, by the power of which they were sustained, and by the spirit of which they were animated and inspired!—*From a Correspondent.*

THE BEAUTIFUL TOTAL ABSTINENCE BOYS.

Ancient history tells us of four boys, of great beauty and intelligence, that were carried captives from their native country and presented to the king, a mighty monarch, to stand before him as his most honoured servants. These favoured youths were provided with every means which the court of this great monarch could furnish for making them skilful in all wisdom, cunning in knowledge, and understanding science, beautiful in person, and accomplished in manners. The richest fruits and the most delicious wines were given to nourish them. But they were lads of greater wisdom than even those persons who were set to perfect and polish them. And when the wine was brought them to drink, they decided among themselves, "None for us." It is not said that they signed a pledge, but they formed a total abstinence society, and it was impossible for those who were set over them to break their rank. "If you pine away," said they, "we shall endanger our heads to the king." "But," said the boys, "give us WATER to drink ten days, and then if our countenances look not better than the countenances of those who drink wine, then deal with us as you see fit." The experiment was eminently successful. Their countenances were fairer than all the children who partook of the king's delicacies.

For the character of these youths, when they became men, look into your bibles, in the book of Daniel.—*Bombay Temperance Advocate.*

Doings of Strong Drink.

AN AWFUL FACT.—The following very awful event occurred in my parish a few days ago. If you think it likely to be useful as a warning against the, alas! too common sin of drunkenness, and as shewing the evils which frequently result from attendance at the race-course, perhaps you will give the narrative a place in your magazine. On Friday, the 21st ult., two men, fellow-labourers, employed as charcoal-burners, came to the town of — for the purpose of attending the races. Of their conduct during the day I know nothing; but the whole of the following night was spent by them in drinking at different houses in the town. About six o'clock on Saturday morning, they called at a public-house in this parish, where the awful event which I am about to relate took place. At the time of their arrival they were both in a state of intoxication. They called, however, for more drink, which was supplied them, and they continued drinking with some others who were present for more than an hour. An altercation then took place between them, and the one challenged his companion to fight, at the same time declaring, with a fearful oath, that "he would go and dig his grave, and then come and settle him." He took up a spade which was at the door, and went out, apparently with this intention. On his return into the house he said, with an oath, "There, I have dug your grave, and now I'll do for you." He proceeded to take off his coat and waistcoat—his companion, who shewed no disposition to fight, at the same time observing, "Perhaps you have dug your own grave." No sooner had he taken off his clothes, than he sank down upon a chair, put his head upon his hand, and died instantly, without uttering a word or even a sigh. From the evidence of the medical gentleman, who was immediately sent for, it appeared that he had died from the rupture of a vessel in the region of the heart, the effect of excessive drinking and excitement. The writer was present at the inquest when the different facts stated were proved in evidence.—*Churchman's Penny Magazine.*

A DRUNKARD'S MISTAKE.—James Perry, a mechanic, was brought before Mr. Yardley, charged under the following circumstances:—The complainant, James Purcell, residing in Shakspeare's-walk, Shadwell, said he was alarmed at a late hour on Christmas night, by a man entering his room and pulling him out of bed. As soon as he recovered from the fright, he collared the intruder, and asked him who he was and what he wanted, on which the stranger said he was in his own room, and wanted to go to bed. He endeavoured to get the man from the room, when a violent struggle ensued, and his night-shirt, the only garment he had on, was torn to pieces. The noise brought several persons to the apartment with lights, and the prisoner was secured, but not before he made a desperate resistance.—The prisoner said he had been enjoying the festivities of Christmas with his friends, and feeling ill, he left them, with the intention of returning home, and strayed into the complainant's house, the door of which was open, by mistake, he believing it to be his own. He was far gone with liquor at the time, and scarcely knew what he was about.—Mr. Yardley asked the prisoner where he lived, and he named a street half a mile from Shakspeare's walk; on which the magistrate said it was strange indeed he should have committed such a mistake; and although he acquitted him of any intention of committing a

felony, he must order him to pay six shillings for the man's shirt he had destroyed, or to be imprisoned for five days.—*Standard of Freedom.*

ATTEMPT AT SUICIDE.—A DRUNKEN HUSBAND.—Mary Moss, a respectable-looking woman, was charged with making two attempts to throw herself off Waterloo-bridge into the river.—A gentleman named Bickerton stated that on Wednesday night, as he was walking over Waterloo-bridge, he saw the prisoner from the opposite side enter one of the recesses and get upon the parapet. Suspecting that she was about to throw herself over, he ran to the spot, and seized her clothes, while she struggled to get free and to precipitate herself into the river. He had some difficulty in holding her, and being a strong woman, she did break away from his grasp, and again attempted to ascend the parapet, but he prevented it, and a policeman coming up at the time, he gave her into custody. The witness added that he subsequently heard her state that she was prompted to make the attempt upon her life owing to the brutal treatment she experienced at the hands of her husband. She was perfectly sober at the time.—The policeman said that the prisoner's husband had been keeping up the Christmas holidays, and that he was drunk night and day, and beat and abused her in such a manner that she was compelled to quit the house.—The magistrate inquired if her husband was made aware of what had occurred, and the reply being in the affirmative, the husband's name was then called aloud, but no answer was returned, and the magistrate having remarked on the heartless conduct of the man, said that after the unfortunate woman had made such a determined attempt to put an end to her life, he would not feel justified in permitting her to go at large, although she promised not to repeat her attempt, without responsible persons becoming surety for her, and he therefore committed her.—*Standard of Freedom.*

FRUITS OF THE DRINKING SYSTEM.

"Understand ye brutish among the people:
And ye fools when will ye be wite?"—*Psalm xciv.*

The brutishness and unnatural selfishness of the sot, is at times so disgustingly exhibited, that all the maudlin recklessness of drunkenness, which some have called generosity, because of its imbecility and waste, cannot shelter its depraved and odious character. The wife, the child, the parent; every tie is sacrificed to low appetite, and to a covetousness of vice, which is disgusting, sensual, and devilish. A recent exemplification of this form of brutality may be shortly sketched. A smith who had worked but a part of the week, spent in the whiskey-shop what wages were coming to him; but this did not make him more than partly drunk; consequently, he returned to his house to demand any few half-pence which his unfortunate wife might have saved to provide his family with food. She saw that he had strength enough to be brutal, and his savage look showed that he was dangerous; she fled, and took two children with her; locking after her one room, in which there was still some unpawned furniture. Though fierce and furious, his sottish stupidity prevented his being able to break in the door, so seeing nothing else, he seized a cage with a bird in it, which hung in the passage, with this for sale he staggered along, but his brawling and imprecatory mode of tendering the bird and cage for sale made the passengers keep away from him. During this scene his child, a boy about six years old, whose pet the bird was, prayed to have it returned, but in vain; at length the cruel tyrant dragged out the bird, wrung its head

off, and trampled it, swearing though he could not sell it, he could the cage; he then reeled along to one of those doubtful marts where things are bought without inquiring as to the justice of the sale, got sixpence for the cage, and made for a public-house. This boy badly trained and passionate, screamed furiously, and tried to prevent the fellow from entering the dram-shop, but it was no use, the miscreant turned round, and striking his child a furious blow flung him prostrate and bleeding along the stones, thus perpetrating the deed of a Demon outside the threshold of one of our pandemoniums. This is but one of many such scenes, the fruits of drunkenness; the seeming dam of all

"High passions—anger, hate,
Mistrust, suspicion, discord;
Toss'd and turbulent,
Her understanding rul'd not, and the will
Heard not her love, both in subjection now
To sensual appetite; who, from beneath,
Usurping over sovereign reason, claimed
Superior sway." *Paradise Lost.*

Do not such frightful evils loudly call every heart of mercy to the rescue?

R. DOWDEN (RD.)

—From the Cause of the People.

THE HORRORS OF DRUNKENNESS.

We refer our readers to an advertisement in our last month's *Chronicle*, bearing the above title. The advertiser is an aged man—we believe upwards of seventy summer-suns have shone upon him—and although "unblessed by fortune and to fame unknown," he is possessed of genius, and deserving of encouragement. His poem on the blessings of temperance, has some admirable thoughts, and not a few elegant expressions. The plates advertised, are sketches by George Cruikshank, Esq., illustrative of the above poem. It is said that "Time builds a monument to merit, but denies it a house," and as John O'Neill has, by his genius, erected his own monument, we hope our temperance friends will, by purchasing it, help him to secure his house and furnish his table.

Notices of Meetings.

BECCLES.

On the 28th February, the members of Beccles Temperance Society celebrated their ninth anniversary by a tea-party and public-meeting. A goodly number sat down to tea, and enjoyed themselves in a manner to which the worshippers of Bacchus are utter strangers; after which, a sermon was preached by the Rev. G. Wright, Baptist minister of this place, from the familiar text, "To him that knoweth to do good," &c. And we think we never heard anything more applicable and soul-stirring in our lives, and we fear not that good will be the result.

J. ARNOUGH.

BRISTOL.

The annual procession and fete of the teetotalers of this city and neighbourhood, took place on Tuesday, and drew together a vast assemblage of people. Large bodies of teetotalers came from Gloucester, Bath, Exeter, and other places, to join in the procession, which was formed in the old market with all the "pomp and circumstance" that accom-

panies such demonstrations. Beautiful banners, multitudinous in number, and diversified in shape, size, and description, flouted the sky over the heads of the assembled friends of the temperance cause, whose extremely neat appearance and orderly demeanour, created favourable impressions in the minds of the surrounding spectators, and elicited many eulogistic commentaries from individuals whose predilections were more for "wine that maketh glad the heart of man," or for "pots o' the smallest ale," than for the contents of "the cup which cheers but not inebriates." The procession which numbered, we believe, between 3000 and 4000, started about eleven o'clock, amid the music of several bands, and proceeded through the city to the Zoological-gardens, where arrangements had been made for spending the rest of the day in innocent and rational amusement. In the course of the afternoon, addresses were delivered by John Cassell, Esq., of London, Mr. Russon, of Bristol, Mr. Richard Horn, Mr. James Balfour, Missionary of the National Temperance Society, and Mrs. Stamp.

The Gardens were well attended during the day, and towards evening, there were at least 19,000 persons within the boundaries of this favourite place of resort.—*Abridged from the Bristol Mercury.*

JERSEY.

This town has lately been favoured with the efficient services of the eminently successful advocate of temperance, the Rev. R. Gray Mason, agent to the "British Association for the promotion of Temperance," whose labours throughout the United Kingdom have won for him a far extended fame and "golden opinions." In this town, Mr. Mason has preached six most excellent sermons on the Sabbath-day. In the English Independent Chapel, on the evenings of two Sabbaths, he has been listened to with delight by very crowded congregations. In the French Independent Chapel on Sunday afternoon last, a very large congregation heard him with joy; in a word, the whole of the services have been attended with large and respectable audiences, and Mr. Mason has, to a considerable extent, been the means of removing that prejudice which existed against the temperance movement. Mr. Mason has also delivered five public Lectures in the Temperance Hall; one at St. Catherine's Bay, and one in the French independent chapel; the whole of which have been well and numerous attended. In fact, we have never before seen lectures or any other public meetings attended by such large and respectable audiences.

A very great interest has in consequence been excited in favour of the temperance cause. A considerable number of pledges have been taken, many of them from respectable members of Christian churches; while in a pecuniary point of view, we are glad to learn Mr. Mason's services stand in the very first rank.

The crowning meeting took place last evening, when a very large company took tea in the Temperance Hall; the tea was provided gratuitously by a number of influential ladies; nearly 200 persons partook of "the cup which cheers but not inebriates."

After tea a public meeting was held; the chair was taken by the society's president, Mr. Collette, and for upwards of two hours, Mr. Mason delivered a very large company, with one of the best speeches ever delivered. Mr. Mason decidedly possesses a talent to please—and causing his hearers to be in good humour with themselves, while the arguments in favour of the principles he advocates, are of that nature that none can gainsay or contradict; he

seems to have an inexhaustible fund of humorous anecdotes closely connected with the subject of temperance. May he continue to prosper.—*Jersey British Press.*

NOTICE !

THE Committee of the National Temperance Society, are desirous of having a Sermon preached in London, on the subject of True Temperance, at least once in each month; and are in correspondence with several ministers of various denominations, with a view to such an arrangement.

They have great pleasure in informing their friends, that the Rev. B. Parsons, of Ebley, (author of "*Anti-Bacchus*,") has kindly consented to deliver the first of the series, on Sunday Evening, July 1st, at Zion Chapel, Whitechapel.

No collection will be made, as the object is simply the presentation of our principles, by this means to the religious part of the community.

Varieties.

A MEDICAL OPINION.—An unfortunate man, who had never drank water enough to warrant the disease, was reduced to such a state of drowsy that a consultation of physicians was held upon his case. They agreed that tapping was necessary, and the poor patient was invited to submit to the operation, which he seemed inclined to do, in spite of the entreaties of his son, a boy of seven years old. "Oh! father, father, do not let them tap you," screamed the urchin, in an agony of tears, "do anything, but do not let them tap you!" "Why, my dear," said the afflicted parent, "it will do me good, and I shall live long in health to make you happy." "No, father, no, you will not. There never was anything tapped in our house that lasted longer than a week."

BEST ACCORDING TO NATURE.—The Almighty gave us corn, but not gin; grapes, but not wine; barley, but not ale; rice, but not arrack; in the form which God gives they are nutritious and valuable; in the state into which man changes them, they are injurious and destructive.—*South India Temperance Journal.*

NEW USE FOR ARDENT SPIRITS.—A correspondent of the *Ohio Cultivator* says that a little alcohol, or almost any kind of ardent spirits, placed on the bottom boards around and under a hive of belligerent bees, will allay their fury, and cause them to cease fighting. If an article which sets the human race by the ears will produce peace and harmony in a hive of bees, the fact is certainly anomalous.—*Washingtonian.*

Augustus Caesar dined on simple cheese, and a few small dishes. Cuvius Fabricius eat out of earthen vessels, on herbs gathered with his own hands; and Cato the Censor drank none other wine than his soldiers did. Augustus used seldom to drink wine—not above thrice at supper; but now ye quaff before meat, and at meat, and your carouses cannot be numbered. He when he was athirst, eat bread dipped in cold water, or a moist apple, or a cucumber; but ye inflame your thirst instead of quenching it; nor remember that ye drink the blood of the earth, and the poison of hemlock, as did Alexander, who slew his friend and perished himself in wine.—*Petrarch's view of human life.*

Poetry.

A DROP OF GIN.

Gin! Gin! a drop of gin!
 What magnified monsters circle therein!
 Ragged, and stained with filth and mud,
 Some plague-spotted, and some with blood!
 Shapes of misery, shame, and sin!
 Figures that make us loathe and tremble,
 Creatures scarce human, that more resemble
 Broods of diabolical kin,
 Ghoule and Vampire, demon and gin!

Gin! Gin! a drop of gin!
 The dream of Satan! the liquor of sin!
 Distill'd from the fell
 Alembics of hell,
 By guilt and death, his own brother and twin,
 That man might fall
 Still lower than all
 The meanest creatures with scale and fin.
 But hold—we are neither Barebones nor Pryune,
 Who lash with such rage
 The sins of the age;
 Then, instead of making too much a din,
 Let anger be mute,
 And sweet mercy dilute,
 With a drop of pity, the drop of gin!

Gin! Gin! a drop of gin!
 When darkly adversity's day's set in,
 And the friends and peers
 Of earlier years
 Prove warm without, but cold within,
 And cannot retrace
 A familiar face
 That's steep'd in poverty up to the chin;
 But snub, neglect, cold shoulder and cut
 The ragged pauper, misfortune's butt,—
 Hardly acknowledged by kith and kin,
 Because poor rat!
 He has no cravat;
 A seedy coat, and a hole in that!
 No sole to his shoe, and no brim to his hat;
 Nor a change of linen, except his skin—
 No gloves—no vest,
 Either second or best;
 And what is worse than all the rest,
 No light heart, though his breeches are thin;
 While Time elopes
 With all golden hopes,
 And even with those of pewter and tin;
 The brightest dreams,
 And the best of schemes,
 All knocked down, like a wicket by Mynn.
 Each castle in air
 Seized by Giant Despair,
 No prospect in life worth a minikin pin;
 No credit, no cash,
 No cold mutton to hash,
 No bread—not even potatoes to mash,
 No coal in the cellar, no wine in the bin;
 Smashed, broken to bits,
 With judgments and writs,
 Bonds, bills, and cognovits distracting the wits,
 In the webs that the spiders of Chancery spin,
 Till weary of life, its worry and strife,
 Black visions are rife of a razor—a knife—
 Of poison—a rope—"louping over a linn."

Gin! Gin! A drop of gin!
 Oh! then its tremendous temptations begin,
 To take, alas!
 To the fatal glass;

And happy the wretch that does not win
To change the black hue
Of his ruin to blue,
While angels sorrow, and demons grin,
And lose the rheumatic
Chill of his attic
By plunging into the palace of gin!

Advertisements.

TESTIMONIAL TO Mr. T. A. SMITH.

A number of Friends of the Temperance Movement wishing to mark their appreciation of the great services rendered to Teetotalism, by the zealous and scientific advocacy of Mr. T. A. Smith, during a period of Thirteen Years, have determined upon presenting that gentleman with a Testimonial, to consist of Electrical and Chemical Apparatus, &c., to enable him to prosecute his labours of benevolence upon a scale more commensurate with his talents; for which purpose William Cash, Esq., has kindly consented to act as Treasurer. Believing that Teetotalers generally would gladly contribute towards making this Testimonial worthy of Mr. T. A. Smith's acceptance and their own regard, the undermentioned gentlemen have engaged to receive subscriptions:—Wm. Cash, Esq., (Treasurer;) John Cassell, Esq., 80, Fenchurch-street; Dr. Goutrley, 4, Easton-square; Temperance Provident Institution, 39, Moorgate-street; Rev. I. Doxsey, National Temperance Office, Tokenhouse-yard; Mr. West, 1, Cambridge-terrace, Clapham-road; Messrs. Wilson and Campbell, Blackfriars-road; Mr. J. W. Green; Mr. Spriggs, 14, Brook-street, Lambeth; Mr. Tisdale, High-street, Kensington; Mr. Cole, Blackheath, Greenwich; Mr. T. Machin, 25, Lower Kennington-lane.

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PRIZE ESSAYS ON TEETOTALISM.

The Committee of the National Temperance Society, in order to promote the objects to which it is devoted, offer two Prizes, one of £20 and the other of £10, for the best Essays on the Principles and Practice of Total Abstinence from all intoxicating drinks.

The Prizes to be competed for by either MEN OR WOMEN AMONG THE WORKING-CLASSES.

The Essays must shew that the general spread of Temperance principles, would tend to the Physical, Mental, Social and Religious elevation of the working-classes, embracing the following propositions:—

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2nd, The extent to which the disuse of strong drinks would increase the demand for useful labour, and promote the expenditure of the money in food, clothing, furniture, &c.

3rd, The value of Temperance in promoting the comfort and happiness of the homes of the working-classes.

4th, The adaptation of Temperance principles to render the working-man independent of charitable relief.

5th, The extent to which the example of Teetotal parents would promote the moral and religious well-being of families, and afford to parents the means of sending their children to school.

6th, The practical working of the drinking-usages and customs in manufactories, workshops and elsewhere.

The names of the adjudicators will be announced at a future time.

The Essays, which must not exceed forty-six 8vo pages, to be sent under cover, accompanied with a sealed letter enclosing the real name and address of the writer, on or before the 1st of November, 1849, to the Secretary of the National Temperance Society, 11, Tokenhouse Yard.

The Committee, also, offer a further prize of £10 for the best Essay on the most efficient means of conducting Temperance Societies, with the view of accelerating, and giving permanence to the Total Abstinence Reformation. This Essay must not exceed thirty-two 8vo pages, and is open to competition by writers of all classes. To be sent in by the 1st of September, to the office of the National Temperance Society, and the adjudication to be made under the direction of the Committee.

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SEVENTH REPORT OF THE NATIONAL TEMPERANCE SOCIETY, 1849.

The time of religious and benevolent festivity has again arrived, and we hasten with glad hearts and smiling countenances, to meet and welcome our friends and fellow-labourers in the temperance reformation. Never, perhaps, have the friends of Temperance had more reason for devout thankfulness to the "God of all grace," or more cause for mutual gratulation and encouragement. It is true the desolating curse has not been utterly banished—it is true the triumph of temperance principles is not complete—it is true the manufacture of, and traffic in strong drink is not yet frowned out of existence—it is true that the Christian church in this country has not yet consecrated her moral influence to the temperance cause—but, still the storms of opposition have subsided, and our vessel has not sunk nor stranded—she has outridden the fury of the tempest—the mock lightnings of petty

wit, have ceased to illumine the drinking-customs with their lurid glare—the hoarse murmurings of *sub-terranean* thunder are silent, or heard only faintly and in the distance—and calmness and sunshine invite us to labour lovingly to spread the truths we have espoused.

In presenting our friends with an outline of the state and progress of the temperance cause, our attention is first summoned to the condition of those organizations which are devoted to its advancement. We regret that the absence of a well-digested and uniform system of registration prevents us from giving anything like a complete view of the working of local societies, and the number of members they respectively contain.

The following table presents a view of what has been done in the several localities to which it refers, and from the indiscriminate way in which the returns have been selected, and the wide district over which they extend, we think they may be taken as a fair sample of the country in general.

STATISTICAL RETURNS.

Societies and Places.	No. of Meetings.	Signed.	No. of Members.	Drunkards Reclaimed.	Withdrawn	Ministers.	Medical Men.
Allonby	4	68	286	—	18	—	1
Andover	5	50	154	10	—	—	—
Bardfield, Essex	2 or 3	20 to 40	80	2	Few	—	—
Beccles	8	12	100	—	8	1	—
Braintree	8	26	132	—	2	1	—
Brighton	20	60	—	3	—	—	—
Ditto Juvenile	—	—	150	—	—	—	—
Bristol	160	1200	26,895	Many	Several	2	—
Bungay	8	52	37	9	—	6	2
Chepstow	34	47	100	12	Several	2	—
Combedown, near Bath	9	20	100	1	—	1	—
Colchester	25	60	350	6	Some	—	—
Chatham	26	326	2200	—	—	5	—
Dartford	6	34	61	—	8	1	—
Debden	40	50	66	8	2	4	—
Deptford	20	80	—	—	—	1	—
Dunmow	14	9	96	—	—	—	—
Edinburgh	41	2654	6000	—	10	10	5
Epsom	9	60	84	2	23	—	—
Framlingham	10	5	35	3	—	—	—
Frome	20	60	200	4	24	2	—
Ditto Juvenile	—	—	300	—	—	—	—
Guisborough	18	54	242	1	1	2	—
Hadleigh	12	22	48	1	4	—	—
Ditto Juvenile	—	30	—	—	—	—	—
Hastings	6	85	190	10	16	—	—
Huddersfield	27	208	2670	240	—	6	2
Kelvedon	6	7	50	—	3	—	1
Kendall	11	146	700	—	—	3	—
Leighton Buzzard	7	10	282	2	2	2	—
Lowestoft	11	50	200	1	2	3	—
Lydney	8	70	80	20	—	—	—
Maryport	15	128	400	12	—	1	—
Middlesbro'	40	579	800	—	—	2	1
Maidstone	—	110	—	—	6	—	—
Newcastle-on-Tyne	—	647	2000	67	23	—	—
Ditto Juvenile, from 7 to 14 years	—	—	227	—	—	—	—
Romsey	8	7	100	—	5	2	1
Saffron Walden	12	6	50	—	—	2	—
Sunderland	70	700	4000	279	—	7	—
Tonbridge	2	10	84	2	—	—	—
Watlington	1	11	30	—	—	—	—
Whitehaven	26	150	—	—	—	7	—
York	70	800	1600	40	6	4	—
Ditto Juvenile	—	—	60	—	—	—	—
Yoxford	4	45	—	4	11	—	—



These returns evidently indicate that where the local societies are in a healthy state, enjoying plenty of exercise, they are increasing in strength, both numerically and influentially. We will not make any selection but leave our statistical friends to examine this subject carefully, much regretting that we cannot furnish them with so complete and accurate an account as we desire.

A few extracts from communications received from various parts of the country, should not be lost either for their interest or importance.

ANDOVER.—The report says, "It is with regret that we have to mourn the absence of ministers and other influential persons from our meetings as well as from our ranks. On the other hand, we receive great encouragement from all classes not excepting the clergy and gentry of the neighbourhood, thus proving their willingness to support by increasing the funds, although not by taking the pledge, and exercising a little self-denial by which they would efficiently aid the benevolent object we contemplate."

BRADFORD LONG-PLEDGED TEETOTAL ASSOCIATION.—"A number of interesting meetings had been held during the winter, several talented lecturers had been engaged, and the register reported that upwards of 1,500 persons had signed the pledge of the Association since the last Anniversary. The committee having learned that great numbers of young persons, of both sexes, visited the music saloons of the town, resolved to obtain some statistical information on the point, and on Saturday evening, the 12th of February last, persons were appointed by the committee to stand at the entrance of the Bermondsey and Druid's Arms, from seven until ten o'clock, and count the number of persons who entered. The following result could be depended upon for accuracy. Persons entering the Bermondsey Saloon:—males, apparently above the age of sixteen, 491; under sixteen, 169; females, 99; total, 759. Druid's Arms Inn Saloon:—males, above sixteen, 250; under sixteen, 163; females, 49; total, 462. Grand total at both Saloons in three hours in one night, 1221. Each person has to pay 3d. for entrance, which is returned in the shape of some kind of liquor. The consequence is, that most of the money is spent in intoxicating liquor, which, combined with the grossly immoral songs, recitations and indecent exhibitions displayed on these occasions, are inculcating lessons and implanting habits amongst youth of our town fearful to contemplate. These exhibitions were occurring nightly, and the committee submitted whether it was not within the province of the temperance reformation to adopt plans of a counteracting tendency in order to put a stop to this system of wholesale demoralization."

EDINBURGH.—Our Scotch friends are displaying in the temperance reformation the cool, steady, perseverance so eminently characteristic of their nation. Mr. Johnston writes,—"Our society is in a most prosperous condition. At present the weekly additions average fully one hundred. With our staff of advocates, missionaries and other appliances, we are hopeful of being able to teetotalize this drunken community at a much earlier period than many may be disposed to expect."

FITZROY TEETOTAL ASSOCIATION.—"Your committee would not calculate upon the progress of this cause, solely by the numbers who publicly subscribe their name, though they would impress on the minds of those who are decided in respect of our principles the great importance of so doing. Since last September, 284 signatures have been attached to the pledge of this Association; from

recent inquiries which have been instituted, 119 are found to remain firm, of whom thirty-seven have become members (no person is considered a member unless subscribing towards the support of the cause) forty-eight were found to have declined, the reason in every case assigned for so doing, being either a strong appetite for drink, or the opposition they received from the custom of drinking so much connected with trading and followed in the workshops—all without a single exception praising teetotalism as a practical and beneficial system, nine of these have re-signed; of the remaining 117 from removals to great distances and other causes it could not be ascertained."

BOROUGH OF GREENWICH TEMPERANCE ASSOCIATION.—This association was established in November, 1846, on the principle of "total abstinence," but differing in several of its characteristics from any previously instituted, as auxiliaries to the great temperance cause. Its objects were, "to diminish the evils of intemperance," and "to abolish the drinking usages;" and the committee, believing from their individual observation and experience, that the time had come when the true philosophy of the subject should be brought more prominently before the middle and upper classes of society, and prosecuted in a manner more generally adapted to arrest their attention and command their consideration, organized the following as their plan of operations:—

1st. Holding regular meetings once in each month, in a place suited, by its comfort and respectability, for the classes they more particularly wished to interest.

2nd. Requiring from all their members a moderate annual or monthly pecuniary subscription.

3rd. Obtaining but two or three well-qualified advocates to address their monthly meetings, who should be engaged, and their names announced beforehand, by means of printed bills, &c.

4th. Using no objectionable or equivocal aids in promulgating their principles, but relying on the power of moral and scientific argument, and the inherent truth of those principles on which their practice is based.

5th. Employing a suitable person as district visitor and collector.

The committee report that these regular monthly meetings have been held, without intermission, in the GREENWICH LITERARY INSTITUTION, (beside several special lectures and public meetings,) which have been uniformly well and respectfully attended. They report further, that considering the money-qualification required by the rules from each member, they progress steadily and satisfactorily: that now nearly 150 members are in active co-operation with them; that many influential persons have aided them by contributions; and that altogether, this society being, it is believed, laid on a broad and permanent basis, cannot fail (by God's blessing) to exert an influence for good throughout this populous and highly-important district.

HENLEY TEETOTAL SOCIETY.—This society has now been in existence about fifteen months. At its formation, there were but about six total abstainers to be found in this populous town. Several efforts had previously been made by different individuals, at different times, to introduce the principles, and establish a society of this kind, but all efforts appeared in vain. The subject was at last taken up, in right good earnest, by a few individuals who had for years been pledged teetotalers, and whose lot had, in the order of Providence, been cast here. As the result of zealous, united, and persevering efforts, we have a tolerable

good society. From six, our numbers have gone up to nearly 200. It is but just, however, to say, that some have broken their pledge; so that the members now on the register fall below the number. Nevertheless, among those who still practise total abstinence, we have many "good men and true," who are determined to follow up the attack made upon the intemperance which so awfully prevails, and perseveringly labour, and "never give up," until the "good time coming" shall have fully arrived, when the degrading, brutalizing, drinking habits of our fellow-men shall be entirely banished, and righteousness, truth, and peace shall prevail.

Huddersfield.—The report says, "In addition to the facts given above, there are two Christian churches where the ordinance is celebrated in unfermented wine."

Lowestoft.—The secretary writes, "We had the happiness of taking the name of one man last May, when he was drunk. I visited him on the following day and left some tracts. Every article in his cottage shewed the awful effects of strong drink. He has regularly attended our meetings both public and private ever since, and I have made frequent calls at his house. My last visit I contrasted with the first last May, and could not find words to express the difference. It rejoiced my heart greatly, for I am sure, if there had never been any good done in the temperance cause beyond the above, it would amply repay us for all our labour, for he has not only become a sober man, but he is constantly found at the house of God on the Sabbath day."

Newcastle-on-Tyne.—Our correspondent says, "I beg to state that the temperance cause both in this town and for twenty miles around is progressing most satisfactorily, meetings well attended, signatures numerous, and the advocacy of an intelligent and respectable character. We thought that the enthusiasm round about Christmas would have subsided, ere this, but it appears to gain strength daily, and is bidding fair to be the master-spirit of our district. We will aid it all we can, and hope that the young and vigorous spirit of 1849, may surpass in knowledge, charity, and prudence, the spirit of other years."

Preston Temperance Society.—This society appears to be in a flourishing condition, and especially alive to the necessity of enlisting the young, as the following paragraph from their annual report will shew—

"The committee attach great importance to Sabbath-school Temperance Societies, and hope the managers and conductors of the other Sabbath-schools in Preston will speedily establish such societies in their respective schools. The propriety of such a step cannot now be questioned, for it has been proved, beyond doubt, that intemperance is the chief obstacle to the success of Sabbath-schools. The following facts demand the serious attention of the friends of Sabbath-schools. At Launceston, in Cornwall, it was ascertained that in a well-conducted Sabbath-school, one hundred names of boys were taken as they stood on the register, and out of that hundred, twenty-six had left the neighbourhood and were unknown: of the remaining seventy-four, forty had been overcome by drunkenness." A teacher recently visited York Castle, and in one of the wards were fourteen young men, most of them under sentence of transportation. On conversing with them, he found that not fewer than thirteen of them had been Sunday-scholars, and ten of them declared, that it was under the influence of liquor that they had been led to commit the crimes which had brought them there. If necessary, other facts, similar to the foregoing,

might be adduced, but the committee think these sufficient to arouse attention to this subject. It will be a happy day for the Church, and the world, when our Sabbath-school scholars are taught to practice total abstinence, as one of the great duties of life."

Sheffield Temperance Association.—"In spite of the apathy of many, your committee are happy to state that several hundred signatures have resulted, during the last year, from their labours and those of the working branches. Yes! as many signatures have been taken as would form a very efficient Temperance Society! We must therefore take courage and press forward, never doubting but a good tree will bring forth good fruit, if properly attended to. Sheffield cannot afford to spend £360,000 yearly in a poisonous drink that does not produce one solitary good to those who purchase it; one pound's worth of which only employs sixpenny worth of labour; while other manufactures employ 8s. 6d. in the pound on the average, without producing work for judges, policemen, poor law guardians, asylums, and hangmen. Your committee sincerely believe that the interest of this cause is the interest of every man, woman, and child in Sheffield."

Stoke Newington Teetotal Society.—"The Committee feel much pleasure in being able to state that the cause is progressing steadily in this place. They are confident that the principle is taking firm hold of society, but that there are many abstainers who do not come forward and join the Society; which they much regret, for they believe it to be the duty of every one who agrees with a good principle, to support it in all possible ways."

"There are now upon the books of the Registrar the names of 230 persons, who are thought to be acting consistently with their profession of total abstinence from every kind of intoxicating drink, and many of these have cause to rejoice that teetotalism was ever brought into this place, as they acknowledge that it has been made instrumental in bringing them to the house of God, and where the blessed gospel of salvation has (they have faith to believe) been divinely applied to the saving of their souls. And here the Committee would beg to observe that, although many professing christians and christian ministers have stated that teetotalers put their teetotalism in the place of religion, and think that if they (the teetotalers) can reclaim a drunkard, and make a sober man of him, they have done all that is required, they most distinctly wish it to be understood that this is entirely false, and without the slightest foundation; for they desire to give all the glory to God, and to direct the reclaimed drunkard, and every sinner, to that Saviour without whom there is no hope."

Sunderland.—The report says, "Seven Christian ministers belonging to various bodies are abstainers and members of our committee. We have no medical gentlemen who can exactly be considered members, but three or four are in favour of our principles and are we believe consistent abstainers. The good cause is progressing with us and gradually working its way into public estimation. There is much, however, yet to do. We hope the present year will bring forth greater triumphs for the temperance cause."

Wantage.—Mr. Lovegrove (the secretary) says,—"I believe, within the past year, we have obtained something like an hundred signatures in the whole, of whom there are, at the present time, about fifty good members. Of this number there are fifteen reclaimed drunkards, some of whom have been the

most degraded characters our town ever produced, and were reduced to the most abject and wretched state, their families literally starving, while they were continually to be found on the ale-bench. We trust the change wrought on these will have a salutary effect in reclaiming others of the same kind, and of removing the bigotry from the minds of those who, as yet, have so strenuously opposed us."

YORK.—The report says, "These gentlemen [the doctors] have in many instances done us great mischief in recommending the liquors to their patients; we have through that, lost some members of years standing. Some of the superintendents and a great number of teachers in Sunday schools are pledged, and are doing much good amongst the rising generation."

YOXFORD.—The report says, "At one of our meetings a child came forward and requested to be allowed to sign the pledge. His mother heard of it and endeavoured by offering money and other means to induce the child to break the pledge, but all in vain, until the ignorant mother deceived the child by giving him beer instead of tea, which caused the child to cry heartily, although but about eight or nine years of age. We are sorry we cannot name any Christian minister among us; nor any medical man. We have to contend against some strong opposition from the medical fraternity, who seem to be unanimous in recommending alcoholic beverages not only in sickness, but even in health."

To these many additions, calculated both to interest and animate, might easily be made, but space forbids us enlarging.

There are, however, a few of the older and more extended organisations which must not be passed over in silence.

The **BRITISH ASSOCIATION** continues to hold on its way, and is zealously working in the great cause. From its last report we gather that,—“In the aggregate, the agents of the association have travelled during the year not less than twenty-one thousand miles, chiefly on foot, delivered nineteen hundred lectures on week days, distributed many thousands of tracts, visited numerous families, and addressed 450 religious and Sabbath school meetings on Sundays. More than 400 drunkards are known to have been reclaimed from their deplorable condition, and upwards of 7000 persons have signed the pledge in the places visited.”

The **WESLEYAN UNION** of total abstinents, an association originated in Liverpool in 1846, with a view of spreading temperance principles, among those who bear the name of John Wesley; we are happy to learn is earnestly pursuing the object for which it exists. We find the names of no less than thirty ministers of the Wesleyan Methodist body among its patrons, and are happy to learn that including its various branches, it already numbers about 2500 members.

The **CENTRAL ASSOCIATION**—Which we regret has sustained a heavy loss in the death of the late G. S. Kenrick, Esq., is still endeavouring to spread far and wide those principles of which he was so worthy a patron and so warm a friend. During the last month, a conference of the office bearers and delegates from the various societies in connexion with it, has been held at Coventry, to stimulate the zeal and concentrate the wisdom of all, for its future plans of operation.

The **SUNDAY SCHOOL TEACHERS TEMPERANCE SOCIETY**, established in May, 1848, under the presidency of that long-tryed friend of temperance, the Rev. J. Sherman, demands a passing notice, particularly on account of the vastly important

work it has undertaken to do. It has, in addition to its other and more private operations, held a meeting in the Hall of Commerce, over which the Rev. J. Sherman presided, which was addressed by Messrs. Beggs, Doxsey, Culverwell, and Whittaker, on topics embracing the several branches of the subject, relating particularly to the duties and responsibilities of Sunday-school teachers, in reference to the temperance reformation.

The **SCOTTISH TEMPERANCE LEAGUE**, labours on manfully, intelligently, and successfully in the northern part of the British dominions. Its anniversary services were held in Glasgow in July, 1848, and embraced, sermons in eight or ten places of worship, a public meeting in Dr. King's Meeting-house, a public breakfast and meeting of members at the Eagle Hotel, a conference of adherents to abstinence principles from different parts of the country, and a juvenile demonstration in the meeting-house of the Rev. Dr. Robson. This noble association has deserved well of the temperance body, for its general labours, and its admirable publications. We regret to learn from the report, that the *Review* has not attained a circulation of more than 2500 copies per month, yet rejoice that the cause in Scotland is progressing under its energetic influence.

But while your Committee have been actively employed in watching the state and progress of the temperance cause, and the habits of society more immediately relating thereto, they have not been idle or indifferent spectators, but have adopted such modes of operation as circumstances might appear to require.

Your Committee, in seeking to circulate information, have during the past year made grants of tracts and books to various societies and private persons in different parts of the country.

The **AGENTS** of the Society have been actively and usefully employed in lectures and public meetings.

The **REV. A. W. HERITAGE** has been engaged principally in connexion with the Suffolk Temperance Union, but he has also laboured in the counties of Essex, Monmouth, Gloucester, Hants and Dorset, and visited the Channel Islands.

MR. INWARDS has visited Coventry, Leicester, Derby, Chesterfield and Sheffield; in some of these places eight or ten meetings have been held, in none less than two. From Sheffield he proceeded to Rotherham, Mexboro', Doncaster, York, Darlington, Stokesley, Middleboro', Aytton, Whitby, and several other places in Yorkshire; he has also lectured at Dorking in Surrey, Dover, and Sheerness. In the counties of Wilts and Berks he held meetings at Corsham, Devizes, Calne, Swindon, Highworth, Newbury, Marlborough and Hungerford. In Gloucestershire two meetings at Cirencester. In Hampshire and Dorset, at Bridport, Dorchester, Poole, Fordingbridge and Southampton. And in each of these places he considers that our principles are making progress.

MR. T. WHITTAKER has laboured in the following counties:—Surrey, Sussex, Kent, Middlesex, Beds, Essex, Cambridge, Lincolnshire, Leicester, Gloucester, Lancashire, Westmoreland, Cumberland, Northumberland, Durham, Derby, and Yorkshire, in all *seventeen counties, in seventy-six towns*, of which he has attended *two hundred meetings*, besides occasional labours on the Sabbath. He has also waited upon many respectable parties, to whom he has introduced the subject of teetotalism, and with whom he has left reports and documents. He has almost universally met with a kind reception, and is positive that, so far as public sentiment is con-

cerned, though slowly, it is most assuredly veering round towards the haven of temperance.

Mr. WILLIAMSON has held meetings in the counties of Devon, Dorset, Somerset, Berks and Wilts, and also in several places in Wales. He bears a similar testimony to all our other agents as to the general state and progress of the cause. One instance will serve to show that clergymen and other influential persons are becoming alive to the evils of intoxicating drink. Mr. W. was requested to visit the village of Faulkland, near Norton St. Philip, and on his arrival learned that the clergyman had postponed the regular evening service, that the people might attend the temperance meeting. At the same time the Primitive Methodist preacher, concluding the service in his chapel at an earlier hour than usual, adjourned to the meeting himself, and invited his friends to accompany him.

The Rev. EVAN DAVIES continues his zealous labours in Wales, under the direction of the Society. While he complains that in many places the cause does not advance with the rapidity with which it secured and followed up its earliest triumphs, he entertains an opinion, now becoming pretty general among the friends of temperance, that if there be less of display, there is more of deep feeling and settled conviction, and that although our movement no longer attracts by its novelty, its course is still an onward one, and must, by the faithful labours of its friends, ultimately succeed.

In addition to these agencies several meetings have been attended in and around London, and a few in the counties of Hertford, Berks and Oxon, by our late and present Secretaries.

METROPOLITAN MISSION.

This is a most important feature of the Society's operations, but we can only occupy your attention by a brief and hasty glance. Two missionaries have been employed during the whole year, and a third has, by the liberality of our long-tried friend, William Janson, Esq., been engaged for a time to labour in the district of Tottenham, under the direction of the Superintendent.

The following returns of the engagements will show that they have abounded in their work.

STATISTICAL RETURNS.

The number of drunkards spoken to in } the streets and accompanied home... }	491
Gentlemen's servants	279
Drovers	53
Groups addressed	1171
Hawkers and Travellers	73
Carters	290
Cabmen	125
	2482

VISITS.

Families visited	3229
Drunkards visited	325
Revisits to persons and families	2592
Visits to schools	402
Attendance of children thereat	19,362

NAUTICAL LABOURS.

Homes and Institutions connected with } seamen	23
Docks	26
Ships and steam-boats	1399
Emigrants prior to leaving England	2230

By these devoted labours 1014 persons, of whom

173 were drunkards, have been induced to sign the pledge, and 67 who had broken their pledges to sign again; 356 members have been added to societies in the neighbourhoods in which they have happened to reside, upwards of 400 persons have been prevailed upon to attend temperance meetings, between eight and nine thousand tracts on temperance principles, and about 300 convention reports have been gratuitously distributed, besides the attainment of nearly 800 signatures to testimonials from schools and factories, to which reference will be hereinafter made. The missionaries have in addition to their regular labours delivered upwards of 300 lectures or addresses at Leeds, York, Wakefield, Hull, Selby, Staines, Whetstone, and in various districts of London.

Before leaving this branch of the Society's operations a few cases may be cited illustrative of its value and importance.

Three years ago after many visits, the missionary succeeded in obtaining the signature of a tradesman and his wife to the pledge; the former having been given to drink, was frequently compelled to apply to the doctor, to whom a considerable sum was then due. Last Christmas, the tradesman waited on the doctor to settle accounts, which had been mutual. The tradesman having on this occasion to receive a balance, the doctor exclaimed, "What nothing against you on my books, this year?" to which he replied; "The little we have had," (not amounting to ten shillings) "we have paid for as wanted." The two years previous to signing the pledge, the account was upwards of forty pounds. The doctor on handing the tradesman the balance said, "Why how was it you could not take my advice, I always told you, that if you would leave off drinking, you would not want so much of my assistance," and subsequently having occasion to attend a member of this family, on seeing their temperance diploma which they have framed said; "Ah, I can say nothing against teetotalism, for it has indeed saved you many pounds."

The MISSIONARY visited a stonemason near Kingsland, who was a great drunkard, the man was out, but the missionary saw his wife, and left her a tract, she promised to give it her husband on his return, she did so telling him that a gentleman had been to see him, acquainting him at the same time of the object, "Is it possible," (said the man) "that there is any one in the world that cares for me, why I thought I was beyond the care or pity of any one, well" (continued the man) "if it be true, that any one does care for me, it is high time I should care for myself." He read the tract, and then went to a temperance meeting and signed the pledge, and he still continues firm.

CHILDREN'S INFLUENCE ON PARENTS.—On the Missionary visiting a school in Hoxton and receiving additional signatures, the master stated that he knew of several cases where, through the children's example, the parents had become total abstainers.

LADIES' COMMITTEE AND TEETOTAL CHILDREN.—In a female school, the Ladies of the Committee, with a view to encourage the children to keep their pledge, had instituted a Savings' Bank, giving interest on the amount deposited, and last Christmas the parents of some of the children received clothing to the amount of between seven and eight pounds purchased with the money. This year the Savings' Bank is thrown open to all, but to those only who keep their pledge is interest allowed.

RAGGED SCHOOLS.—After an address by the Missionary in a Ragged School in Westminster, forty signed the pledge. Amongst the number was a boy who proved to be the son of a widow, who

after a serious illness in which she was daily visited by the Missionary, died. The absence of this son (who had long left her) was a sad grievance to her in her dying pillow. Never will the Missionary forget the feelings manifested by this boy, when he heard of his mother's death. "It is *me*," said he, "that has broken my mother's heart." . . . His subsequent good conduct in the school occasioned his being selected by the Emigration Committee, to form one of the *first* drafts to Australia.

STREET LABOURS.—**J—S—**, once a clerk in a merchant's house at Liverpool, meeting the missionary in the street said, "Sir, do you not know me! I am as you may now see well-dressed; but about eighteen months ago, I and my family were quite destitute. Under these circumstances, you visited us; and we all signed the pledge, since then my poor mother has died, and left me a little money, which *painful* experience has taught me to lay out to the best advantage."

M—G—, a female servant found on the step of a door in Oxford Street, stated that on going out for a holiday; she was taken by a young man to a concert. He made her intoxicated, kept her out all night, consequently she was dismissed from her situation. She signed the pledge, was relieved and sent to her friends in Buckinghamshire.

J—N—, wife of a furniture broker, was found in Drury Lane, surrounded by a mob, she was quite insensible with drink, was taken home, when her husband said she had been out for four days, leaving him with a family of six children, and had attempted four times to commit suicide. She signed. This case has been frequently visited and is going on well.

T—W—, a gentleman's coachman said that he had been a teetotaler for seven years, but had now been out of a situation for nine months; "but thanks to total abstinence, I shall not want, if I do not obtain a situation for the next two years." He told the missionary he knew one of the largest stable-keepers in London, employing three hundred hands, and who will not allow any strong drink to be brought into his yard or stables.

These facts might be indefinitely multiplied, and it might be confidently affirmed that the advantages arising from the visits of your missionaries are such as must command the approbation and confidence of every thoughtful man. It is much to be regretted that want of funds cripples the energies of your Committee, and compels such a limitation of this important sphere of usefulness.

With the design of securing the attention of the working classes and more effectually influencing the masses of the people, your Committee have during the past year, resolved to offer two prizes of £20 and £10, to the competition of the working classes, for the best two essays shewing, "that the general spread of temperance principles will tend to the physical, mental, social, and religious elevation of the working classes." The time allowed for the production of these essays will terminate on the 1st of November next, and it is hoped that this effort will result in great and lasting benefit to the masses of the people by contributing to the spread of temperance principles among them.

Efforts are also being made to secure the most efficient working of temperance societies, by inducing a consideration and discussion of the most suitable plans to be adopted for that purpose. It has been considered desirable therefore to offer a further prize of £10. for the best essay on this subject. The adjudication to be made under the direction of the Committee of this society. These essays are to be prepared by the 1st of September,

and the prize awarded as soon as convenient after the close of the allotted period.

With a desire to promote the formation of a World's Temperance Union, and which object your Committee conceived might be accelerated by a visit of the Rev. Theobald Mathew to the United States; £20. have been granted from the surplus of the Convention Fund towards the expenses of that visit, which grant will no doubt meet with a most cordial approval from friends on both sides of the Atlantic. Ill health and pressing business have united to prevent the completion of this design, but Father Mathew has now left Cork, and is *en route* for America.

In the last REPORT it was mentioned that a certificate had been drawn up, on the subject of the artificial and compulsory drinking usages, and also a testimonial of patrons, members of Committee, and masters, mistresses, and teachers of day and Sunday-schools, on the relation of the drinking habits of society to the education of the young. These are still in course of signature, and furnish most valuable evidence as to the evils arising from those customs against which we contend.

Our friends will remark that we have confined ourselves hitherto to our own Island, and will naturally be ready to enquire for some information respecting other lands.

IRELAND has long been an interesting scene of the triumphs, and proof of the benefits of temperance. We cannot do better than give you entire a letter of the Rev. Theobald Mathew, furnished to our secretary under date March 28th, 1849.

"MY DEAR FRIEND—I delayed my reply to your esteemed letter, until the anniversary of our great national festival was celebrated, and as a proof of the perseverance of the Irish people in the practice of the principles of total abstinence, I am happy to inform you, that in this large and populous city, not a single individual was observed under the influence of intoxicating drink on St. Patrick's Day, heretofore desecrated by Bacchanalian orgies, and scenes of frightful intemperance. The same gratifying announcement has been made for the whole of this county, and I feel confident, that generally speaking, it may be applied to the entire kingdom.

"From the statistical information supplied to me from influential sources, I can state that the people of Ireland, who have taken the pledge, continue faithful to its observance. There has been, it is true, a falling off; but it is nothing, comparatively speaking, nor is it to be wondered at, when the position of this unfortunate country, and other circumstances, are taken into account. During the late seasons of famine and pestilence, there were some, who in a moment of despair, suffering from want and disease, became reckless, when they felt that, although teetotalers, they were equally visited with dire affliction, and gave up the pledge. Many when in fever, who were ordered by physicians to take wine and other stimulants, persevered for a time in such indulgences; but several returned again to our society, and the great majority have found consolation and strength in their adherence to this sacred cause. Perfect sobriety is now a settled habit with the people of this country. The foul stain of intemperance, which was formerly branded upon the character of Irishmen, is banished for ever. In this assertion I am confirmed by the fact, that the children to whom I administered the pledge eight and nine years ago, have now grown up into manhood and womanhood, faithful teetotalers, and are also rearing their children in the

practice of total abstinence. Every where throughout the kingdom, I behold on my journeyings this gratifying spectacle.

"The members of that excellent order, the Christian Brothers, to whose fostering care, I may say, the education of the Catholic youth of Ireland is entrusted, have all taken the total abstinence pledge at my hands, that they may be the better able to instruct these little ones in the cardinal virtue of temperance. This admirable community has branches of its order established in almost every county in Ireland, in whose schools the children are brought up in the observance of temperance, and every other virtue. Of the co-operation of the Christian Brothers I feel justly proud, and when it shall please the Lord to take me out of this world to sleep the sleep of death, I shall be cheered and consoled by the reflection, that I have confided the teetotalers of Ireland to the hands of such eminent, such virtuous men.

"At a great meeting which I lately held at Croome, in the county of Limerick, and where I had an immense accession of new postulants, I was proud to observe thousands, who travelled to me to Cork at the commencement of the movement, for the purpose of being enrolled, and who rejoiced at having to assure me of their fidelity. These facts, and the present consumption of whiskey and malt liquor in Ireland, contrasted with the excise returns in 1838, will prove the flourishing position of temperance in Ireland, and the sober habits of our people. The eclat of splendid processions, bands of music, gorgeous banners, &c., does not accompany our temperance meetings. The circumstances of the times, and the poverty of the teetotalers, do not permit such displays; nor are they considered necessary: for the Irish people are now convinced of the benefits of sobriety, and are as anxious and zealous in the cause as when the great enthusiasm first prevailed. As an instance, I may remark, that in this city there has been of late a new impulse given to the movement by the old members of our Temperance Halls, who are renewing their exertions with energy and advantage.

"With the happy conviction on my mind, of the prosperous position of teetotalism in Ireland, and as it has pleased the Almighty to grant me restored health, I feel that I can without any apprehensions leave the country for a time, to visit my friends in America. I have ardently longed for this gratification, and I intend, God willing, to pay my long promised visit early in May. Hoping for a favourable passage, and a successful termination of my labours in the United States, I am, my dear Sir,

"Yours devotedly,

"THEOBALD MATHEW."

GUERNSEY.—Our esteemed friend, Dr. Collenette, has kindly furnished an interesting account of the rise and progress of the cause in that island. We regret that space will not permit us to do more than give an extract or two. He says:—"Since August, 1841, weekly meetings have been held, and though the society has met with very much opposition from the trade, the world, and the church, it has held on its way, enlarged and beautified its hall, reclaimed about 120 drunkards, several of whom are now members of Christian Churches, and has taken about 3000 pledges, 600 of which are the result of last year's labour. On the Committee there are this year four dissenting ministers, one medical man, one law agent, several master mechanics, and four reformed drunkards. On the Speakers' Plan there are, one medical man, five dissenting ministers, (one Baptist, one Independent, one Primitive Methodist, and two Bible Christians,

eight reformed drunkards, two females, and nine master and journeymen mechanics. There is also a very active Ladies' Committee, who circulate tracts, gather in contributions, and get up bazaars, the proceeds of which are devoted to the spread of temperance principles in the island."

Notwithstanding the work is not done, and the existing difficulties are not light, as the following facts will prove:—"A very large part of the population is, directly or indirectly, engaged in the manufacture and sale of intoxicating drinks, or related by marriage or otherwise to those who are. The population, according to the last census, was 27,000. There are 36 butchers, or one in every 750 persons; 32 bakers, or one in every 850; 33 physicians, surgeons, or druggists, or one in every 818; 56 schools, or one for every 482; 8 booksellers, or one in every 3375; 3 circulating libraries, or one for every 9000; one mechanic's institution, and two hundred and fifty houses for the manufacture and sale of intoxicating drinks, being one for every 108 of the population, or taking away the 3000 abstainers, one house for every 96 persons. There are, as a necessary consequence, two poor-houses and one prison, which are always well filled, and considering the number of houses, and the low price at which the drinks are sold, this is not very wonderful. The best (!) brandy and gin sells at 3s. 4d. per gallon, wine from 1s. 8d. the gallon to 30s. the dozen bottles, best (!) beer 1s. 1½d. the gallon."

Still there is even here some ground for hope, for while, in 1836, £5729. were paid for duty on spirituous liquors, only £5075 were paid in 1847, making a difference of £654, which (at 1s. per gallon duty shows a decrease in the quantity actually consumed of 13,080 gallons, or nearly half a gallon per head for every man, woman and child in the island. This is surely encouragement to proceed.

CANADA.—The Rev. Thaddeus Osgood, who is now again visiting this country, says, "It is supposed that there are in Canada 150,000 pledged members."

The cause is promoted there by all parties, and Mr. Osgood informs us, that last autumn he "attended a meeting in Montreal, at which upwards of 3000 persons were present, and on which platform were seen a Roman Catholic bishop, and a number of ministers of different denominations." He adds:—"I was told by one of the late Governors of Canada, that nine-tenths of the crimes of which he had been called to take cognizance, were occasioned by strong drink."

UNITED STATES.—Our American brethren are extensively agitating the license question, and in some places public opinion has been taken at the ballot-box. It of course devolves afterwards upon the legislative bodies to take action thereupon, and such has been the influence of the traffickers, that even in those places where the suffrages of the people have declared against all licensing, the practice has still been legally maintained.

"The first state which gained the privilege of trying the license question at the ballot-box was Connecticut, in 1839. The sale of wines and spirituous liquors was forbidden, without permission granted by a majority of the citizens in public town meeting. In a large number of towns, the effort to obtain the public approval was a failure. But such a blow at the traffic was not to be endured; the political character of the Legislature was changed, and the law repealed."

"The prohibitory statute of Maine remains unaltered. Rhode Island retains the liberty of action on the license question, and has freed all her towns but five from the license. In New Jersey a law was

passed in 1847, giving the license question to the people. Here also, in many of her most important towns, the license was ruled out by overwhelming numbers, though, in a majority, license was granted."

A strong tide of public opinion is thus rising, and will, it is believed, ultimately sweep away these awful temptations. The Committee of the American Temperance Union believe "the legislation of the land to be behind the voice of the people," and consider that, "if legislators could be chosen simply on the temperance question, there is scarcely a state which would not return a temperance legislator." But "the rum power creeps into the legislature through a thousand loop-holes."

The Annual Convention of Pennsylvania, in an appeal to the legislature, after detailing the evils arising from strong drink, asks, "What then is the remedy?" and declares, "In our opinion there is but one, and that is entire prohibition, with such penal sanctions as will effectually put a stop to the traffic."

A gentleman writing from TENNESSEE, advertising to the legislature of that state, then in assembly at Nashville, says:—"It will certainly repeal the last act of sin and abomination, by which persons are granted a license to vend poison with impunity, and which has for two years past been a curse to our people, and a disgrace to our state. The tocsin of repeal has sounded already; the hearts of a hundred thousand freemen, good and true to their country and the happiness of mankind, boil with indignation at this desecration of their rights, and have said in their more than voice of thunder, that this stain SHALL BE WIPED OUT."

In Massachusetts the cause is progressing. The Lieutenant-Governor of the state lately "remarked as evidence of progress in the reform, that the amount of distilled spirits imported into Boston in 1827, was 692,915 gallons; domestic manufactured about the town, 1,300,000 gallons; wine in proportion. In 1847, 250,000 gallons imported, and about the same manufactured, amounting in all to 550,000 gallons. The number of inhabitants has, meanwhile, more than doubled, and the business quadrupled."

And in CONNECTICUT, Dr. Charles Jewitt, described as one of the ablest advocates, says:—"The ministers of religion, with but few exceptions, are with us. We have the good hearty wishes, if not the active co-operation, of nine-tenths of the mothers, wives, and daughters—the Sabbath-school is our auxiliary—nineteen-twentieths of those engaged in the instruction of youth, from the professors of Yale to the teachers of our district-schools, are with us, heart and hand. The very consciences of our opponents bear testimony to the excellence of our principles, and the practices we recommend—the truth is with us, and, last of all, we have had abundant and soul-cheering evidence that God himself is with us in this struggle to secure obedience to his laws, respect to the principles of eternal justice, and the annihilation of one of the most fruitful sources of mischief and misery that has ever disgraced or crushed the earth." With such convictions as these, he may well exclaim, "What then have we to fear? Nothing, if we are true to ourselves, and true to our cause."

CAPE OF GOOD HOPE.—A regiment in which there were 300 teetotalers has recently returned from this settlement, and we are informed by a correspondent, who had an interview with the captain, that he inquired what crime had been committed by these 300 men during a year, and that the captain's reply was, "None." The captain fur-

ther stated, that "there was a man who had been punished in every way that could be thought of to cure him of drunkenness, but all was in vain, until he became a total abstainer, and that then he not only became a sober man, but was converted to God."

RUSSIA.—At the recent meetings of the "Suffolk Temperance Association," an interesting document in the Russian language, was presented to the Society, by R. D. Alexander, Esq., of Ipswich. It was written entirely by peasants, and we are assured was beautiful in its style of execution. The following is a translation and we give it entire, as serving to shew that the same difficulties are in the way of temperance reformers all over the world, but that perseverance will always and everywhere command success.

"The Peasantry of the Parish of Nishny Bartoff, greeting, to all their own class.

"We have attentively read what has been written in our newspapers about the Temperance Societies of other countries, and have humbly attended to the words of our pastor, when he told us, in the words of Holy Scripture, the evil effects of intemperance to soul and body, and of the happy results of the temperance cause in other countries. His words and advice were deeply impressed in the hearts of our community. They began to persuade others to establish the same in our country. This occasioned a great deal of words—some were agreeable—others thought that temperance would not answer, and many even laughed at our intentions, and called it an impossibility. This, however, did not dishearten us. We kept firm to our intention, and at last the good work appeared.

"On the second day of Christmas, after the morning service, 96 of us assembled at the parsonage, and having explained our intention of establishing a temperance society amongst us, we begged he would administer the pledge to us, never to take any intoxicating drinks, and to look after each other that every one kept his pledge. Our pastor commended our intentions, gave us his blessing to proceed in this work, and took down our names. At first some felt it rather difficult to give up their old practice of drinking, but that soon wore off, and they all own that they are better in health since they took the pledge than they were before, as well as being much livelier.

"Although this society has existed only a few years, its salutary effects are already felt. All those who have signed the pledge have more comfort at home—quarrels have ceased—peace reigns everywhere—works go on much better—what used formerly to be lavished upon drink, is now kept; that is, health, and money, and time—there seems to be more time for household work. This substantial evidence of the good effects of our Society induced 83 of those men to join us that formerly laughed at us, so that now our Society consists of 179 individuals, and, with the blessing of God we shall increase in number.

"Having experienced the salutary effects ourselves, we are determined to inform others of it. Let them read over this our publication, and let them think over it, and try to do as we have done. It only requires firmness to begin, and then they will get used to it; and seeing the good effects of it, they will not wish to leave it off. And we pray God not to leave them, but to bless them as he has blessed us, and enabled them to begin this good work. Adieu."

This relates not to Russia proper, but to Finland.

We would fain proceed with details from the mass of interesting information which crowds upon us, but we forbear.

We cannot close this report without paying a passing tribute of respect to our departed friends. During the present year the temperance cause has been deprived by death of three most valued and faithful friends. We allude to Mr. Hicks, Mr. Kenrick, and the Rev. G. W. Carr of New Ross, the father of the movement in Ireland. They rest from their labours, but their works remain, and being dead they yet speak. Let us take up their fallen mantles, and gird up our loins anew for the work, each resolved to labour and if needful to suffer for our principles, and each fired with the holy ambition of being worthy successors of our departed friends, and worthy advocates of our philanthropic cause. Everything proves the necessity for our work—every passing day furnishes new indications of the evils of our drinking habits—every rising sun shines on the misery and ruin that alcohol has caused—every closing evening draws its curtains around scenes of depravity which philanthropy sickens to contemplate—every stillly night

is broken by the agitated sobs and deep-heaving sighs of hearts that intemperance has riven; and every dawning day enlightens, yet without cheering, prospects that intemperance has wrecked. Yet, though our work demands some sacrifice of personal feeling and a large contribution of individual and continued efforts, we are on every side beckoned onward, and by every argument encouraged to proceed. We are pledged to the movement, and shall we violate our promises? We have confidence in truth, and shall we sacrifice our faith? We have love kindling in our hearts and shall we repress its rising emotions? We have a country to reclaim, to elevate and purify, and shall that spark of our patriotism be extinguished? We have the fallen to restore, the feeble to strengthen, the timid to encourage, the self-confident to warn, and the young to counsel, and we have no slight or equivocal manifestations of the approval of God, and, to every one who would divert our attention, or impede our progress, we give our one calm, deliberate, earnest reply, "We are doing a great work, and we cannot come down."

Dr.		GENERAL ACCOUNT.		Cr.	
To Balance last year	...	£412	15 6	By Rent of Offices	... £ 44 0 0
" Subscriptions	...	396	10 0	" Salaries, Secretary, Agents, Mis- sionaries and Clerk	... } 818 5 11
" Donations	...	225	17 5	" Postages and Stationery	... 22 16 5
" Do. to Special Fund	...	278	19 4	" Printing	... 59 17 3
" Sale of Chronicles	...	31	6 6	" Chronicles, (Printing and Stamps)	261 2 10
" Collection at Exeter Hall	...	40	10 6	" Carrying out objects of World's Convention	... } 43 4 6
" Sundries	...	1	16 8	" Expenses Exeter Hall	... 30 9 11
				" Reporters	... 3 3 0
				" Sundries	... 30 16 8½
					1313 16 6½
				Balance in hand	... 73 19 4½
					£1387 15 11
Liabilities	£256 8 6				
Balance	73 19 4½				
Deficit	182 9 1½				

Examined and found correct—June 9th, 1849.
HILDRETH KAY.
GEORGE CHARLES CAMPBELL.

Dr.		CONVENTION ACCOUNT.		Cr.	
To Balance	...	£89	4 4	By Advertisements	... £13 14 6
Less error in former Accounts	...	6	2 2	" Rev. T. Mathew	... 20 0 0
				" Medical Certificates	... 4 0 0
				" Sundries	... 5 10 0
					43 4 6
				By Balance	... 39 17 8
					£83 2 2

Examined and found correct—June 9th, 1849.
HILDRETH KAY.
GEORGE CHARLES CAMPBELL.

Subscriptions and Donations.

ALLOMBY.

Parkin, Master	£0	5	0
Parkin, Mr. W.	0	5	0
Saul, Mrs.	d.	0	2 6
Wise, Miss A. A.	0	5	0
Wise, Mrs.	0	5	0
Wise, Robert, Esq.	0	5	0
Wise, Mrs. S. F.	0	5	0

ALTON.

Bell, Miss	0	10	0
Holmes, W., Esq.	1	1	0

ANDOVER.

Andover Society	d.	1	0 0
Tasker, Mr.	0	5	0

ASHFORD.

Ashford Society	d.	0	10 0
Hagger, Miss	0	10	0
Hammond, Mrs. J.	0	5	0
Swanborne, Miss	0	5	0

ASPLEY.

A Friend	d.	0	2 6
Aspley Society	d.	1	0 0
Thorp, Miss	d.	0	2 6
Wiffen, Mrs.	d.	0	2 6
Wood, Mr.	d.	0	1 0
Wooding, Mr.	d.	0	2 0

AYLESBURY.

A Reclaimed Drunkard	d.	0	2 6
Aylesbury, Collection at	0	5	6
Dickens, Mr.	d.	0	2 0
Ganeswele, Mrs.	d.	0	2 0
Lee, Dr.	1	0	0
Payne, Mr.	d.	0	5 0
Shaw, Miss	d.	0	2 0
Watson, Mr.	d.	0	2 6

AYTON.

Alnmack, Miss M.	0	5	0
Ayton Society	d.	1	0 0
Do. do.	d.	1	1 0
Do. do.	d.	1	1 0
Do. do.	d.	1	0 0
Dixon, Mr. George	0	5	0
Hebron, Mr. John	0	5	0
Martin, William	0	2	6
Do. do.	0	2	6
Richardson, J., Esq.	1	0	0

BANBURY.

Cadbury, James, Esq.	0	5	0
Clarke, Mr. Thomas	0	5	0
Head, John, Esq.	0	10	0
Pank, Mr.	0	5	0

BATH.

Cotterell, J. H., Esq.	1	1	0
Hoare, Miss S.	0	5	0
Hoare, Miss H.	0	5	0
Rutters, Messrs. S. and J.	1	1	0
Saunders, E., Esq.	1	1	0
Spencer, Rev. T.	1	1	0
Titley, Mr. Jacob	0	5	0

BECCLES.

Beccles Ladies' Society	d.	1	0 0
Beccles Society	d.	0	10 0
Do. do.	d.	0	8 0
Bird, Mr.	0	5	0

Davey, H. W. R., Esq.

Jermyn, Mr. J.	0	5	0
Mayhew, Mr. J.	0	2	6
Wright, Rev. G.	0	5	0

BIRMINGHAM.

Shorthouse, Mrs.	2	2	0
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BISHOPS WEARMOUTH.

Murray, Mr. James	0	5	0
Richardson, Mr. W.	0	5	0

BOCKING.

Craig, Rev. T.	0	5	0
Tabor, F., Esq.	0	5	0

BRIDPORT.

Beach, Mr.	0	10	0
Bridport Society	d.	1	10 0
Colefou, Miss	0	5	0
Colefou, William	0	5	0
Huddy & Dabbinet, Misses	0	5	0
Horsell, Mr. Joseph	0	5	0
Monteith, Mr.	0	5	0

BRIGHTON.

Acton, R. R., Esq.	0	10	6
Bass, Isaac, Esq.	0	10	0
Bass, Miss S.	0	5	0
Hack, D. P., Esq.	1	1	0
Lucas, Edward, Esq.	1	1	0
Prior, Miss M.	0	5	0
Rutter, T. C. N., Esq.	0	5	0
Unwin, Mr. J. S.	0	2	6
Walliss, Mr. A.	0	5	0
Walliss, Mr. M.	0	5	0

BRISTOL.

Ash, Dr.	d.	0	10 0
Butler, Mr. W.	0	5	0
Carpenter, Miss	0	5	0
Cotterill, Mr. J. F.	0	5	0
Eaton, Joseph, Esq.	10	10	0
Ham, Mr. J. P.	0	10	6
Roper, Rev. H. J.	0	5	0
White, Mr. James	0	5	0

BRIXHAM.

Fox, Captain E.	d.	0	12 0
Do. do.	d.	0	6 0

BURY ST. EDMUNDS.

Bodwell, Mrs.	0	5	0
Jackson, Misses	0	10	0
Sykes, Mrs.	0	5	0

CALNE.

Bowman, Mr.	0	5	0
Calne Society	d.	1	0 0
Chivers, Mrs.	d.	0	2 6
Gundry, J., Esq.	0	10	0
Gundry, Miss L.	0	5	0
Gautlett, Mr. Q.	0	5	0
Gautlett, Mr.	d.	0	3 0
Harriss, C., Esq.	1	1	0
Harriss, H., Esq.	0	10	0
Harriss, Mr. T.	0	5	0
Heale, Miss	d.	0	5 0

CARLISLE.

Atkinson, Mr.	0	5	0
Carr, J. D., Esq.	1	1	0
Ferguson, Joseph, Esq.	1	0	0
Robinson, Mr. G.	0	5	0
Scott, Mr. H.	0	5	0

CHATHAM.

Chatham Society	d.	£1	0 0
Robinson, Miss	0	5	0
Robinson, Mr. W. B.	0	5	0
Sturgeon, Mr. A.	0	5	0
Sturgus, Miss	0	5	0
Troup, Mr. B.	0	5	0
Vennell, Jesse, Esq.	1	1	0

CHELMSFORD.

Bott, Mr., jun.	0	5	0
Clench, Mr. John	0	5	0
Copland, J., Esq.	1	0	0
Eve, Mr. Henry	d.	0	2 6
Horsnell, Mr. Charles	0	5	0
Knight, Miss Sophia	0	10	0
Lester, Mr. John	0	5	0
Marriage, Henry, Esq.	0	10	0
Marriage, J. G., Esq.	0	10	0
Marriage, Misses R. and L.	1	0	0
Marriage, Mrs. M.	0	5	0
Marriage, Miss S.	0	5	0
Marriage, Mr. Walter	0	5	0
Marriage, William, Esq.	0	10	0
Turner, Mr.	0	5	0
Wood, Mr. G.	0	5	0

CHELTENHAM.

Camps, H., Esq.	5	0	0
Dawing, Mr. James	0	5	0
Havill, Mr. F. H.	0	5	0
Russell, Mr. J.	0	5	0
Simpkins, Mr.	0	5	0
Veare, Mr. G.	0	5	0
Willett, Mr. S.	0	5	0
Yerbury, Miss	1	1	0

CHESHAM.

A. B.	0	5	0
Gomm, W.	0	5	0
Garrett, J.	0	5	0
Pryor, E., Esq.	1	0	0
Plato, P.	0	5	0
White, Mr.	0	5	0

CHESTERFIELD.

A Friend	0	1	0
Bingham, William, Esq.	0	10	0
Chesterfield and Brampton Society	d.	2	0 0
Chesterfield Society	d.	0	10 0
Cutts, J., Esq.	0	10	0
Elliott, Mr. William	0	5	0
Parker, Mr. Roger	0	5	0
Pearson, Mr. James	0	5	0
Robinson, Mr.	d.	0	2 6
Sayer, Mr. J. J.	0	5	0
Webster, Mr. J.	0	5	0
Wright, R., Esq.	0	10	0

CIRENCESTER.

Alexander, Mr. H.	0	5	0
Brewin, T., Esq.	d.	0	3 0
Brewin, W. H., Esq.	1	0	0
Cirencester Society	d.	1	1 0
Lidiard, S., Esq.	0	5	0

COALBROOKDALE.

Bevington, Charles, Esq.	d.	0	10 0
Buckley, Mrs. Sarah	d.	0	10 0
Darby, Mrs. Edmund	d.	5	0 0
Do. do.	1	0	0
Darby, Miss Mary	1	0	0

Dickenson, Barnard, Esq. d. £5 0 0
 Dickenson, H., Esq. . d. 5 0 0
 Rose, Mrs. Ann . . d. 0 10 0

COCKERMOUTH.

Harriss, Mr. John, jun. . 0 10 0
 Harriss, Mr. John, sen. . 0 5 0
 Harriss, Mr. Joseph . 0 10 0
 Thornburn, Mr. William . 0 10 6
 Thornburn, Mr. Wm. jun. d. 0 2 6

CORSHAM.

Edridge, J., Esq. . . 1 1 0
 Little, W., Esq. . . 0 10 0
 Neat, Mr. . . . 0 5 0
 Spackman, Mr. . . . 0 10 0

COVENTRY.

Atkins, Arthur, Esq. . 1 0 0
 Dunn, Bryon, Esq. . . 1 0 0
 Marriott, Mr. . . . 0 5 0
 Newton, Mr. J. . . . 0 5 0
 Taylor, Mr. A. . . . 0 5 0

CROYDON.

Everett, Mr. . . . 1 1 0
 Frith, Mrs. . . . 0 10 0
 Squire, Mrs. L. . . . 1 1 0

DARLINGTON.

Backhouse, Mrs. J. . d. 2 0 0
 Backhouse, W. Esq. . . 1 0 0
 Barclay, Mrs. E. . . . 3 0 0
 Darlington Society . d. 1 10 0
 Do. do. . . d. 1 0 0
 Do. do. . . d. 1 0 0
 Harriss, John, Esq. . . 1 0 0
 Kipling, Edward, Esq. . 1 0 0
 Kipling, John, Esq. . . 1 0 0
 Pease, J. B., Esq. . . . 1 1 0
 Pease, Miss E. . . . 2 2 0
 Thompson, Mr. Robert . 0 10 0
 Thompson, Mr. W. . . . 0 10 0

DEVIZES.

Abraham, Mr. . . d. 0 3 0
 Abraham, Mr. Joseph . . 0 5 0
 Ashley, Mr. James . . . 0 5 0
 Carter, Mr. T. . . . 0 5 0
 Do. do. . . . d. 0 2 6
 Cousins, Mr. G. . . . 0 5 0
 Devizes Society . . . 0 10 0
 Do. do. . . . d. 0 10 0
 Do. do. . . . d. 0 10 0
 Dowling, Mr. E. . . . 0 5 0
 Drover, Mr. 0 5 0
 Fell, Mr. J. 0 5 0
 Fox, Mr. J. J. 0 5 0
 Guy, Mr. John 0 5 0
 Knott, Mr. 0 5 0
 Lenthall, Mr. 0 5 0
 Randell, Mr. 0 5 0
 Randall, Mr. 0 5 0
 Randall, Mr. James . . . 0 5 0
 Sivell, Miss 0 10 0
 Stanford, Rev. C. . . . 0 5 0
 Winterson, Mr. John . . 0 5 0

DEVONPORT.

Evans, S., Esq. . . . 0 2 0
 Temperance Society . . 0 10 0
 Thompson, J., Esq. . . . 0 2 2

DONCASTER.

Doncaster Society . . d. 0 10 0
 Do. do. . . . d. 2 0 0
 Moorhouse, Mr. F. . . d. 0 5 0

DORKING.

Marsh, R., Esq. . . . £1 0 0
 Marsh, H., Esq. . . . 0 5 0

DORCHESTER.

Dorchester Society . d. 0 10 0
 Froud, Mr. James . . . 0 5 0
 Good, Mr. C. 0 5 0
 Pouncey, Mr. John . . . 0 5 0

DOVER.

Briggs, Rev. J. B. W. . . 0 5 0
 Coulthard, Mr. J. S. . . 0 5 0
 Dover Society . . . d. 1 0 0
 Igglesden, Mr. B. . . . 0 5 0

DUNSTABLE.

Gutteridge, Joseph, Esq. . 0 10 0
 Gutteridge, Richard, Esq. 1 0 0
 Monier, Mr. Lewis . . . 0 5 0
 Pickering, Mr. John . . . 0 5 0
 Twelvetrees, Mr. H. . d. 0 2 6

EATON BRAY.

Anonymous 0 2 6
 Ganeswell, Mrs. 0 2 0

EPSOM.

Donations 0 4 0
 Epsom Society . . . d. 1 1 0
 Gosse, Henry, Esq. . . . 1 0 0
 Graham, Dr. 0 5 0
 Keeling, Mr. G. N. . . . 0 5 0
 Northey, E., Esq. . . d. 0 5 0

FINCHLEY.

Finchley Society 0 10 0
 Rew, F., Esq. 1 1 0
 Wigram, Money, Esq. . . 0 5 0

FORDINGBRIDGE.

Fordingbridge Society . d. 1 0 0
 Thompson, S., Esq. . . . 0 10 0

GATESHEAD.

Brady, Henry, Esq. . . . 0 10 0
 Hopper, Mr. John 0 10 0

GILLINGHAM.

Gillingham Society . . d. 1 0 0
 Miles, Mr. 0 5 0

GREENWICH.

Smith, Mr. J. 0 10 0
 Temperance Society . . d. 1 0 0

GRINGLEY-ON-THE-HILL.

Gringley Society . . . d. 2 10 0
 Schofield, Mr. E. 0 5 0

GUERNSEY.

Cruikshank, E., Esq. . . 0 8 0
 Hill, Mr. J. 0 5 0
 Hine, Rev. J. 0 5 0
 Lamb, Miss d. 0 1 0
 Spurgeon, Rev. S. . . . 0 5 0
 Wild, Rev. W. 0 10 0

GUISBOROUGH.

Baker, Mr. David 0 5 0
 Barrass, Rev. Edward . . 0 5 0
 Guisborough Society . d. 1 10 0
 Do. do. . . . d. 0 10 0
 Do. do. . . . d. 1 0 0

HADLEIGH.

Hadleigh Society . . . d. £0 10 0
 Small sums d. 0 5 6

HARTLEPOOL.

Bainbridge, Mr. 0 5 0
 Gray, Mr. James 0 5 0
 Gray, Mr. William 0 10 0
 Hartlepool Society . . d. 1 0 0
 Swan, Mr. Joseph 0 5 0

HARWICH.

A Friend d. 0 1 0
 Harwich Society . . . d. 0 5 0
 Hill, Rev. J. 0 5 0
 Hordle, Rev. W. 0 5 0
 Logan, Mrs. 0 10 0
 Phillips, Mrs. 0 2 6
 Quarterly Tickets . . d. 0 6 3
 Read, Mr. J. 0 10 0

HASTINGS.

A Country Vicar 0 10 0
 Rock, Mr. James 1 1 0

HITCHEN.

Abbott, B., Esq. 0 5 0
 Hitchen & Stevenage Soc. d. 1 1 0
 Matthews, Mr. 0 5 0
 Whiting, John, Esq. . . . 0 5 0

HOCKLIFFE.

Bird, Mr. John 0 5 0
 Mitchell, Mr. 0 5 0

HODDESDEN.

Ellis, Mrs. 0 10 0
 Prior, Mr. C. 0 5 0
 Warner, John, Esq. for 1848 5 0 0
 Do. do. 5 5 0

HUDDERSFIELD.

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 Booth, Samuel, Esq. . . . 0 5 0
 Edwards, Mr. H. 0 5 0
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 Glendinning, Mrs. 0 5 0
 Do. Mr. A. 0 5 0
 Hirst, Mr. James 0 5 0
 Huddersfield Society . d. 1 0 0
 Kaye, J., Esq. 1 0 0
 Kell, S. C., Esq. 1 0 0
 Mellor, Mr. W. 0 10 0
 North, Mr. John 0 5 0

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 Coxhead, Mr. d. 0 2 6
 Langford, Mr. 0 5 0
 Lewis, Mr. d. 0 1 6
 Martin, Mr. 0 5 0

IPSWICH.

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 A Lady 0 10 0
 Alexander, R. D. 5 5 0
 Alexander, G., Esq. . . . 0 10 0
 Balls, Mrs. E. 0 5 0
 Bayley, Mr. W. 0 5 0
 Buckingham, Mr. J. . . . 0 5 0
 Clark, Mr. J. 0 5 0
 Frazer, W., Esq. 0 10 0
 Gay, Rev. J. d. 0 2 6
 Ipswich Society d. 10 0 0
 Do. do. d. 10 0 0
 Do. do. d. 10 0 0
 Do. do. 0 9 6

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Blake, Mr.	0	5 0	Jeffries, Mr. J.	0	5 0	Do. do.	d.	1 0 0
Duck, Mr.	0	5 0	Gibbons, Mr.	0	5 0	Do. do.	d.	0 10 0
Hitchcock, Mrs.	d.	0 2 6	PECKHAM.			SHEFFIELD.		
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Marlborough Society . . .	d.	0 10 0	Jermyn, Mrs. (2 years, for 1847-8)	2	2 0	Hargreaves, W. Esq. . . .	d.	1 1 0
Moorcroft, Mr.	0	5 0	Jermyn, Mrs., (1849) . . .	1	1 0	Kay, Mr. F.	0	5 0
May, Mr.	d.	0 2 6	PLYMOUTH.			Sheffield Society	d.	1 0 0
Do. do.	0	5 0	Bryant, W., Esq.	d.	0 10 0	Do. do.	d.	1 10 0
Reeve, Mr. Samuel	0	5 0	Duggan, Miss	d.	0 6 6	Do. do.	d.	2 10 0
Sheppard, Mr. A.	d.	0 2 6	Prance, W., Esq.	d.	0 2 6	SHOTLEY BRIDGE.		
Stratton, Mr. James	0	5 0	POOLE.			Bragg, Charles, Esq.	1	0 0
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Hewet, Joseph, Esq.	0	5 0	Colborne, Mr.	0	5 0	SOUTHAMPTON.		
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MICKLEHAM.			Moor, Mrs.	d.	0 2 0	McGarey, Mr.	0	5 0
A Friend	d.	0 2 6	Neeve, Miss	0	5 0	Southampton Society . . .	d.	0 10 0
Beardmore, Miss	0	10 0	Poole Society	d.	0 10 0	SPALDING.		
R. A. B.	0	3 0	RAMSBURY.			Cocks, Mr. W. S.	0	5 0
MIDDLESBOROUGH.			Edwards, Mr.	0	2 0	Dixon, Mr. R.	0	5 0
Chapman, Mr. G.	0	5 0	Hacker, Mr.	0	2 0	Longbottom, Mr. H.	0	5 0
Cook, Mr. Thomas	0	5 0	Harris, Rev. J. A.	0	10 0	Moor, Mr. John	0	5 0
Middlesborough Society . . .	d.	2 0 0	Jones, Mr. Samuel	0	2 6	Mossey, Miss K.	0	10 0
Do. do.	d.	0 10 0	Osmond, Mr.	0	5 0	Parnell, Mr. Joseph	0	5 0
Do. do.	d.	1 0 0	Ramsbury Society	d.	1 0 0	Peasegood, Mr. S.	0	5 0
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Do. do.	d. 0 10 0
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Devonport, Temperance Society	d. 0 10 0	Mary Tavy, Temperance Society	d. 0 7 6
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Farrington, Temperance Society	d. 0 7 6	Rowmarsh, Temperance Society	d. 1 10 0
Filleigh, Temperance Society	d. 0 5 0	Salterton, Wiscombe, Mr.	d. 0 5 0
Forestgate, Temperance Meeting	d. 0 10 0	Scarborough, Temperance Society	d. 2 0 0
Froxfield, Temperance Society	d. 0 10 0	Sidmouth, Lucas, Rev. T.	d. 0 7 6
Hammersmith, Temperance Society	d. 0 10 0	Sipson, Wild, Mrs.	d. 1 0 0
Hants & Dorset, Temperance Association .	d. 7 10 0	Sompting, Compton, Thomas, Esq.	1 1 0
Do. do. do.	d. 2 10 0	South Molton, Temperance Society, 2 donations	0 12 0

Staines, Temperance Society	d.	£0	10	0	Walton, Steele, Mr. J.	£0	10	0	
Staplehurst, Jull, Mr. W.	d.	1	0	0	Wandsworth, Adam, Mr. Joseph	0	5	0	
Stavely, Temperance Society	d.	0	10	0	Warmsworth, Aldam, Miss	1	1	0	
Suffolk Temperance Union	d.	5	0	0	Watford, Kingham, Mr.	0	10	6	
Do. do.	2 d.	7	4	0	Weathersfield, Fordham, Mr.	0	5	0	
Stoke Newington, Temperance Society	d.	0	10	0	Wendover, Collection at	0	14	2	
Stonehouse, Webster, Rev. B.	d.	0	10	0	Wincobank, Temperance Society	d.	0	10	0
Tavistock, Temperance Society	d.	0	7	6	Woburn, Temperance Society	d.	0	10	0
Tonbridge Wells, Dodd, Mr. T. C.		0	5	0	Yatton, Dereham, W. Esq.		1	1	0
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Alexander, G. W., Esq.	£35	0	0	Cassell, John, Esq.	£3	6	8	Schwann, F., Esq.	£33	6	4
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Bassett, D., Esq.	30	0	4	Janson, W., Esq.	33	6	0	Thomas, George, Esq.	5	0	0
Cash, W., Esq.	16	13	4	Page, John	0	2	0	Wedgewood, Miss	33	6	8
				Post, Jacob, Esq.	5	0	0				

RESOLUTIONS PASSED AT THE ANNUAL MEETING, MAY 26TH, 1849.

I. Moved by the Rev. W. W. ROBINSON, M.A., seconded by JOSIAH HUNT, Esq., and supported by DR. LOVELL.

"That this meeting convinced that intemperance is one of the most costly, degrading, and ruinous evils with which society is afflicted, and persuaded that no sufficient remedy has yet been devised, except 'Total Abstinence' from all that intoxicates; rejoices in the continued and persevering labours of the 'National Temperance Society,' and all other local and general organizations for the advocacy and advancement of Temperance principles; and pledges itself to do its utmost to sustain their efforts."

II. Moved by the Rev. JOHN KENNEDY, M.A., seconded by LAWRENCE HEYWORTH, Esq., M.F., and supported by the Rev. Dr. BURNS.

"That this meeting convinced of the paramount importance of securing for the Temperance Reformation a larger amount of direct religious influence, a more constant appeal to religious convictions, and a more powerful presentation of Christian motives; affectionately and earnestly commends its claim to the prayerful consideration of ministers of the Gospel, members of Christian Churches, and all who labour for the advancement of religion, and the alleviation of the sufferings and sorrows of mankind; and would advise the formation of Congregational Temperance Societies wherever practicable."

III. Moved by BENJAMIN ROTCH, Esq., B.C.L., seconded by J. S. BUCKINGHAM, Esq., and supported by JOSEPH STURGE, Esq., Birmingham.

"That this meeting affected with the extent and in-

crease of juvenile depravity (as recently developed in the Prize Essays on that subject;) and deeply convinced that all efforts to arrest its progress, will be inefficient while the drinking customs prevail; affectionately urges a consideration of Temperance principles, upon all Superintendents, Teachers and Committees of Sunday and Day-schools, Ragged-schools, and all other institutions that seek to instruct youthful minds; and to surround youthful virtue and simplicity with such safeguards as benevolence must desire, and prudence can suggest."

IV. Moved by WILLIAM JANSON, Esq., and seconded by JOHN MEREDITH, Esq.

"That the following gentlemen be respectfully requested to wait upon Lord Ashley, and present to him the earnest desire of this large meeting, that the careful consideration of that nobleman be given to the Temperance question, and its bearing upon the elevation and civilization of the human race, viz., S. Bowly, Esq.; Rev. W. W. Robinson; J. S. Buckingham, Esq.; Rev. Dr. Burns; Lawrence Heyworth, Esq.; and B. Rotch, Esq."

V. Moved by Rev. OZRA FRENCH, American Missionary at Bombay, and seconded by Mr. THOMAS WHITTAKER.

"That this meeting rejoices in the general efforts now making to bring under the attention of both Houses of Parliament, the growing evils of the Beer-shop Act; and indulges the hope that an entire repeal of that law may be secured as early as possible."

VI. Moved by the Rev. B. PARSONS, and seconded by HENRY CLAPP, Esq.

"That the thanks of this meeting be presented to Samuel Bowly, Esq., for his kind and courteous conduct in the Chair."

* * * NATIONAL TEMPERANCE SOCIETY.

THE MONTHLY TEMPERANCE SERMON

WILL BE DELIVERED IN

ENON CHAPEL, PADDINGTON,

On SUNDAY, AUGUST 12th, 1849, at Half-past Two, P.M.,

By ISAAC DOXSEY, Secretary National Temperance Society.

NO COLLECTION.

* * * The NATIONAL TEMPERANCE CHRONICLE and TEMPERANCE RECORDER is published on the first day of each month, at HOULSTON & STONEMAN, the Depot of the National Temperance Society, 65, Paternoster-row, and will be sent post-free for one year on receipt of 2s. postage labels. Annual Subscriptions received at the Society's Office, 11, Tokenhouse-yard, London, and subscriptions and donations for the general purposes of the Society, by the Treasurer, G. W. ALEXANDER, 40, Lombard-street; by any Member of the Committee, and at the office as above.

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THE NATIONAL TEMPERANCE CHRONICLE AND TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

No. 45, JOINT SERIES.]

SEPTEMBER, 1849.

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DR. CUMMING'S RESPONSE.

MR. EDITOR,—In your talented number of the *National Temperance Chronicle* for July, I was amazed to observe an article, entitled "Rev. Dr. Cumming and Teetotalism." I perused it with mingled feelings of sorrow and indignation, more particularly so, because I know how he is beloved in private, for his kind, amiable, Christian excellencies, and in public for his brilliant erudition, powerful eloquence, and apostolic faithfulness in his ministrations as a preacher of God's blessed gospel, and also conscious of his deep sympathy with every movement calculated to elevate our common humanity, and feeling that such sentiments proclaimed in the hearing of a dense and highly respectable congregation, were likely to operate as a barricade in the hearts of hundreds against the introduction of teetotalism, coming down not like the gentle dews of benignant Heaven, to fructify and cause nature to deck herself in her loveliest garments, but like a cold stormy blast, "Eat out the heart and core of virtue, and nip the early blossom of the human spring." Under these throbbing emotions I felt irresistibly constrained to enter my uncompromising protest against the Dr.'s dangerous and unphilosophical arguments, and to exhibit in truthful language his awful thrilling responsibility as an influential citizen and distinguished ambassador of Jehovah's eternal truth; and finally, urged him for his own sake,—for the sake of the community,—for the sake of myriads of perishing drunkards,—for the sake of the rising generation,—for the sake of his panting flock,—for the sake of his glorious Redeemer, who, for us, made the *greatest of all sacrifices*,—for the sake of that precious cause for which he agonized in the garden, expired on the cross, and now intercedes in heaven, to fling aside the poisoned chalice, weave no more chaplets of adulation around the blood-stained altars of Bacchus, but come boldly forward and sign the pledge of "touch not, taste not, handle not the accursed thing."

The worthy Dr., with his accustomed courtesy, sent the following reply by the next post, which I forward for the gratification of your numerous influential and intelligent readers and co-workers in the good cause of true temperance. I am, Mr. Editor, yours truly,

JOHN H. ESTERBROOKE.

*7, Hunter Street, Brunswick Square,
July 23rd, 1849.*

DEAR SIR,—Many thanks for your,—I am sure kindly meant, though somewhat *intemperate*, strictures on me. I assure you I take it to be very kind of you, or any one else to suggest, admonish, and instruct me. I admire your zeal. May God prosper your efforts to put down the abominable and soul-destroying sin of drunkenness; a sin that is destroying thousands, and to which as you remark even ministers of the gospel have fallen victims. I candidly pray that your efforts may be crowned with success.

I too, am anxious to see it end. I assure you I must stand in my pulpit, simply as an expositor of God's word. I cannot read that Divine book in any light but its own. The extracts in the magazine you refer to, if it be the same that some body sent me, are substantially, though not verbatim, a part of what I said in John ii., and were I to preach from the same passage again, I cannot see how I could say any thing else. I regret in writing you headed his extracts as "Dr. Cumming against Teetotalism," and still more that you stated it "an attack on Teetotalism," which it was not meant to be. May it please God to pour down his Holy Spirit on all flesh, and so make the tree good, and those bad branches you and I deplore will soon cease.

Thanking you for your kindness and valuable counsels. I am, truly yours,

JOHN CUMMING.

John H. Esterbrooke, Esq.,
Hon. Sec. Christian Total Abstinence Association.

We gladly insert the above correspondence, as tending to shew the amiable and Christian spirit of the minister, whose erroneous views on a certain passage of scripture we have been compelled to expose. The interests of truth demand a few additional remarks. From the Dr.'s letter it appears that he is fully alive to the gigantic evil of drunkenness, to which he admits that "even ministers of the gospel have fallen victims." Then does not duty prescribe total abstinence? If "Ministers of the gospel have fallen," is even our esteemed friend secure? "Let him that *thinketh he standeth*, take heed lest he fall," is the admonition of that book of which Dr. C. is a public expositor.

Further, does not sincere prayer for the success of any cause oblige the supplicant, to use such means of help, as lie within his power? The Dr. "candidly prays that the efforts of teetotalers may be crowned with success." Then we confidently anticipate his deliverance from his present anomalous position; for prayer is the expression of desire, and desire is a *motive power*. What most of all hinders our success? The customs, the toasts, the notions of good fellowship and hospitality, which make it appear respectable for even religious men to drink. Does not the Dr. strengthen these customs by his practice, and has he not defended them from the pulpit? With all the intense earnestness which can move our souls, we entreat our reverend friend, to abandon the customs, to suppress the defences, which obstruct the answer to his own solemn appeals to God in our behalf. We do not see how his prayers for our complete success, can possibly be answered but by his conversion to our principles, or his removal from the world. Our object will never be gained while any minister of the gospel can use, or patronize, the most powerful instrument of the enemy of souls, and yet maintain his standing in the church of Christ.

Another point demanding attention, is embodied in the passage—"I cannot read that Divine book in any light but its own." So far as scripture can be brought to elucidate scripture, the principle is sound, and the caution justifiable. But there are matters in the book of God, illustrated by information *ab extra*. Is not scripture geography explained by the testimony of ancient and modern travellers? Are not scripture parables illustrated by eastern manners and customs? Does not the Dr. avail himself of the labours of men in various countries, who have sought to throw light upon dark and difficult passages of the holy book? or does he dispense with such aid on the ground that he "cannot read the Divine book in any light but its own"? The universal application of the principle is not *simply unsound*, but is **ABSOLUTELY IMPOSSIBLE**. Suppose that a man reads for the first time the account of the marriage in Cana of Galilee—he finds that a beverage described as good wine, was produced at

a certain stage of the feast—and he desires to know how the expression "good wine" is to be understood. Is it not obvious that it must be explained by the social customs, either of our own time and country, or of the time and place in which the events occurred? Now, what would be thought of the man who should spurn the information which *contemporary history* supplies, and explain the term "good wine," by the notions extant among the wine-drinkers of Great Britain in the nineteenth century? But by *these customs or those*, the phrase must be explained, and we beg Dr. C. to consider that both are *ab extra*. The difference between total abstainers and their antagonists on this point, is that the former take the depositions of Pliny, Columella, &c., as to the tastes and habits of their day, and explain the phrase under inquiry by their undisputed testimony,—while the latter suppress that testimony, and virtually declare that modern British notions of good wine must not only be admitted as a standard now, but that all ancient tastes must have been coincident with them.

With these views, we regret that the Dr. "cannot see how he could say any thing else," if he should expound that parable again. We respectfully suggest that he may caution his readers against imagining that the master of the ceremonies at Cana had been trained in the fashionable circles of England,—and that he may hint that "good wine," in the estimation of that practised ancient, was not the potent fiery poison which contained 25 per cent. of proof spirit,—and further, that he may unhesitatingly inform them, that "even ministers of the gospel have fallen victims" to "the abominable and soul-destroying sin of drunkenness,—a sin which is destroying thousands" in every rank and position in society,—and that then, with all the affectionate solicitude which his ministerial responsibility can awaken, and all the thrilling eloquence which his natural endowments can command, he may urge the venerable caution of the inspired word, "Look not upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright; for at the last it biteth like a serpent and stingeth like an adder."

But if we cannot yet prevail on our reverend friend, to give to the subject the investigation which its importance demands, at least let him avoid making pulpit-attacks upon our principles. If he must stand as the champion of modern, religious and genteel wine-bibbing, let him meet us on common ground, and let the press or the platform be in future the arena in which his polished shafts shall fly; and truth, even in a stripling's hand, shall be potent to avert even a giant's blow. We thus take our farewell of our reverend friend, anxiously expecting the time when his earnest prayers for the destruction of the evil he deprecates shall be consistently sustained by vigorous efforts to

remove the *cause* of which drunkenness, with all its degrading concomitants, is the *ultimate*, but *natural* effect.

MATRIMONY.

"The government of the principality of Waldek, in Germany, have given public notice, that no license to marry will be hereafter granted to any individual who is addicted to drunkenness; or, if he have been so, he must exhibit full proofs that he is no longer a slave to this vice. The same government have also directed that, in every report made by the ecclesiastical, municipal, and police authorities, upon petition for a license to marry, the report shall distinctly state whether either of the parties desirous of entering into matrimonial connexion is given to intemperance, or otherwise."—*Stuttgard Journal*.

We present our readers with this interesting quotation, as shewing that continental states are alive to the evils and dangers of drunkenness. Such a law would find its justification in the fact, that persons addicted to such habits, sooner or later become chargeable upon the industry of their neighbours for support. Hence it is right that they should be restrained from matrimonial alliances, by which an innocent partner and unoffending babes might be involved in the ruin, and might increase the incumbrance.

Still, as we are not likely to get such a law passed in England for some time to come, even if it were desirable, we think it may be well for those who are contemplating matrimony to weigh the matter with some seriousness. Look at the *awful possibility* of being bound for life to one, who would sacrifice every thing to an inordinate love of drink! It is enough to make a stout heart shudder, and surely the bare possibility will cause the softer sex to tremble. The habit may not yet have grown to its maturity, but like all habits it must strengthen. A *liking* for a "wee drap," should be regarded by every considerate woman, as a sufficient reason for a decided and unalterable negative to "the question." True, the fond one may never proceed to extremities, and earn for himself the reputation of a drunkard, but he may yet ruin his partner and family, by his indulgence in wine and the extravagance and neglect to which it almost invariably leads. Thousands who started in life with the fairest prospects, have gone to a premature grave in "embarrassed circumstances," and left a family, trained with no mean nor ill-founded *expectations*, to struggle through this toiling world with scarcely a sufficient pittance to secure them against absolute want and starvation; and yet have never been considered tipplers, although they "really enjoyed a glass of good wine."

Nor is the caution less necessary to the other sex. What man would willingly unite himself to a drinking wife! Yet there are not a few men, of high respectability and in circumstances of comfort, not to say affluence, who would willingly give all

they possess, to see her on whom their youthful hearts were set, and in whom their fondest hopes were centred, restored to the virtue and innocence from which she has fallen by the insidious foe. Yet perhaps they encouraged her in the first glass—they laid the foundation—they forged themselves the first link of that moral bondage, which now defies their skill to unrivet—they, yes, they, with all the warmth of early love, and with all the gentleness of sincere and winning affection; invited her to sip the poison, offering their own suretyship for its harmlessness, and now they stand aghast at the horrid transformation their own magic has wrought, and perish by the bite of the adder their own folly has hatched.

Parents! if you would save your sons and daughters from the terrible reverses that strong drink occasions, purge your houses of the delusive draughts, direct your instructions to their nature, strengthen your parental counsels, by your wise example, and let your most earnest cautions include an affectionate entreaty, to enter into no alliance that shall expose them to that greatest of social evils, a *drunken husband*, or a *tippling wife*.

THE JOHN WESLEY MISSIONARY SHIP.

Audi alteram partem.

A statement was made at the time this vessel was launched, that a considerable quantity of the "fire-water" with other descriptions of intoxicating drinks was taken on board, and the attention of the Christian public was drawn by various portions of the press to this subject. During the sitting of the present Conference the matter has been discussed, and we were pained to read in the columns of our excellent contemporary, the *Christian Times*, that Mr. Irving "demolished the ignorant fabrication, concerning a cargo of wine being taken out in the *John Wesley*." We were amazed and confounded at the assurance with which the declaration made by an honest man, and verified by the custom-house books, was styled an ignorant fabrication, and said to be demolished. Being anxious for the cause of truth and honesty that the world should not be allowed to suppose that these things were invented to serve a purpose, we applied to the originator of the "ignorant fabrication," and were furnished with the following account:—

"Quantity of drunkard's drink taken out by the *John Wesley* Missionary Ship, which sailed from Southampton in December, 1846, with eight Missionaries,—

- "1 cask of brandy, 36 gallons,
- "1 " rum, 36 "
- "1 case with 3 dozen bottles of gin,
- "54 cases of wine containing 2 dozen each,
- "10 casks of wine containing from 10 to 18 gallons each,
- "47 cases of bottled ale and porter.

"This account was compared with the custom house officer's books in the docks.

"JAMES BALFOUR."

Now how has this been demolished? By the admission of Mr. Irving that he ordered it to be put on board? This may place the responsibility on an individual, but does it disprove the statement?

According to the *Wesleyan Times* of the 30th July, Mr. Irving admitted, that the following were among the stores of the *John Wesley* :—

140 dozen bottled ale,
30 " port and sherry,
1 hhd. rum,
2 gallons hollands,
58 " brandy.

This is pretty well for the supply of Christian missionaries, sailing out under the name of Him, whose writings abound with most solemn cautions against intoxicating drinks, and whose character warrants the conclusion that his practice and teachings were ever in harmony.

But let us look at the admitted disposal of these stores. During the voyage

65 dozen of bottled ale,
20 " port and sherry,
33 gallons of brandy

were consumed; 1 hhd. of rum sold at Auckland; and the remainder is still on hand.

Surely there must be some mistake here!! Do Christians at home purchase missionary ships and send them out to traffic in rum? Do not our missionary records testify that many of our most flourishing stations have been blasted by the "fire-water"? Have we not heard it again and again on missionary platforms? And is the "ignorant fabrication" demolished by the assurance that the rum was "sold at Auckland?"

But let us ask how many individuals there were on board. The first information we received, says there were eight missionaries, but of course others accompanied them. As nearly as we can learn (and we state the number subject to correction) there were twenty passengers and fourteen in the crew, in all thirty-four persons. Let any one divide the quantity consumed by the number of consumers, and the conclusion must be irresistibly forced upon them, that Christian self-denial was not very severely exercised in reference to the article of intoxicating drink.

Giving perfect credence to the statements of Mr. Irving, (if correctly reported,) the whole transaction is anything but creditable to the parties concerned. But we hesitate to accept them. They may contain the truth, but we doubt if they are the whole truth. The originator of the "ignorant fabrication" assures us, that he sent his original memorandum of the quantity to an eminent member of the Conference, and accompanied it with the offer to appear before the Conference to substantiate his statements, and that if he failed to do so, he would (although a poor man) pay all his own travelling expenses from London to Manchester and back, but that should he succeed, he should expect to be re-imbursed by the Society. Why was not this offer accepted? Can the Conference or the Methodist body consider that "Mr. Irving demolished the ignorant fabrication"? Is it fair to describe the honest statements of a veritable witness by such opprobrious terms? We respectfully urge our contemporary to disabuse the public mind on this matter, and admit the truth of a declaration which is not yet disproved, and is not by any special pleading ever likely to be overthrown.

THE BRITISH NAVY.

The temptations to drinking habits in the navy are well-known, and generally lamented; but it is not extensively circulated, even among teetotallers, that any man in the navy may abandon his rations of spirits and receive a daily allowance of tea and

sugar in lieu thereof. The following is a copy of the instructions issued by the Lords of the Admiralty on this subject, and shews that a liberal and enlightened policy is being pursued by the government in relation to the drinking customs :—

Admiralty, October 12th, 1847.

Applications having been made to their Lordships, on the part of the Crews of Her Majesty's Ships, to be allowed the indulgence of taking up an additional quantity of Tea and Sugar, in lieu of the daily ration of Spirits, their Lordships, with the view of carrying into effect, and encouraging so desirable an arrangement, are pleased to sanction the issue of the following quantities of Tea and Sugar, for the daily ration of Spirits, to such of the Crews of Her Majesty's Ships as may be desirous of making the substitution, viz :—Tea, $\frac{1}{2}$ an ounce, Sugar, 2 ounces, daily. Any men that may be disposed to take up only *one half* the allowance of Spirits, would then receive *one half* of the above proportion, viz :—Tea, $\frac{1}{4}$ of an ounce, Sugar, 1 ounce, daily, or they may be paid the savings' money upon the Tea and Sugar, in lieu thereof.

The above Circular is to be read to the different Ships' Companies, and fully explained, that the proposed change is to be entirely voluntary on their part.

By Command of their Lordships,

H. G. WARD.

To all Flag Officers, Captains, and Commanding Officers, of Her Majesty's Ships and Vessels.

We think that this is all that enlightened abstainers can require. Full scope is now given to those in the navy, who favour our principles, to advocate and extend them, and we hope that our friends who may be thrown amongst sea-faring men in the ports, will not overlook the important concession of the Admiralty, and that the same principle will be speedily adopted among all classes of society, by whom strong drink is either given or received in part payment for services rendered. Among agricultural labourers the practice of giving beer during hay-time and harvest, is productive of incalculable evils, and we ask, why should not the choice be given to them which is now permitted to every seaman in Her Majesty's Navy?

BREAKERS AHEAD!—"SODA DASH."

There, dear reader, is a name for you. *Soda Dash!* What do you think of it? The devil has put on a new coat, brushed up his boots, and coiled his long tail away within the folds of his nether garments, and now takes his stand behind the marble counters of some of our most fashionable soda fountains.

A member of one of the Divisions of the "Sons" in this city, was invited into an apothecary's shop a Sunday or two since, to take a glass of soda, and having arrived at the counter his friend (t) called for *Soda Dash*. A red liquid was poured into the glass, and then filled up with soda. The moment our unsuspecting "Son" brought the glass to a proximity with his nasal organs, they were assailed with the fumes of brandy! and it was only by earnest persuasion that the tempted man was prevented from knocking down the miserable being who had thus set against him the deadly instruments of hell.

This is a development that should open our eyes. We knew, or rather supposed, that those soda fountains in palpable rum shops were as likely to yield rum as any thing else; but we never dreamed that an eminent *apothecary* in the most crowded part of our city would prove such a mean scamp as to pander to the appetite that is damning so many of our fellows. We assure this apothecary that there is a Division of the Sons of Temperance in this city, numbering over two hundred members, whose eyes are upon him, and they are men who are not to be trifled with. We have a rod in pickle for him, and if he is not careful we shall advertise his business, and himself, too, in a manner that will not be calculated to add much to his moral reputation.—*New England Washingtonian.*

TEMPERANCE EXPERIENCE MEETING.

A writer of considerable eminence has observed—"Experience is the best of all learning, and example the best of all teaching." Whether this sentiment will admit of qualification or exception, we leave for consideration. This we do know, that temperance experience meetings afford ample evidence in its favour. A meeting of the above description was held on Sunday evening, June 3rd, at the Star of Temperance Hall, King-street, Seven Dials, at which Mr. W. SPRIGGS of Lambeth presided. After an appropriate hymn, and reading the 143rd Psalm, Mr. S. briefly alluded to his bitter experience during a long career of intemperance, and the benefits of twelve years' abstinence from the intoxicating cup.

Mr. FRENCH was for twenty-two years a wretched and degraded drunkard. Had been six years a teetotaler. Knew not a letter in the alphabet prior to signing the pledge; could now read and write, and was most of all thankful for ability to read the scriptures.

Mr. LINYARD had enjoyed nine years of teetotalism, (the happiest in his life,) after twenty-six years of intemperance. Experienced benefit in every respect by the abandonment of intoxicating liquors.

Mr. PLEASE, eleven years a practical abstainer. Had formerly adopted the moderation plan of abstinence from distilled spirits, but found it inefficient for the prevention and cure of intemperance.

Mr. WAYTE, a fishmonger, three years and six months a teetotaler. Though never a drunkard, had derived many and great advantages from leaving off the moderate use of intoxicating liquors.

Mr. TAYLOR, fifteen months a teetotaler. Though a young man, had suffered much from prodigal and intemperate habits. His occupation was that of a waterman, near one of the theatres. Was much exposed to temptation, but had hitherto maintained the integrity of the pledge, and hoped to continue steadfast unto the end. He knew of six cabmen that were teetotalers.

Mr. BESLEY, tailor, eighteen months a teetotaler, and was blessed with a teetotal family. His suffering from strong drink, and the good he experienced since he had given them up, caused him to feel deeply indebted to the instrumentality that had produced the happy change.

Mr. STEARNE, shoemaker, eleven years a teetotaler, had reason to bless God for his providential goodness in leading him to adopt habits of healthy and happy sobriety, after being long mixed up with drinking company, from which he had sustained much injury.

Mr. MANTIN, a working farrier, had been a great sufferer for many years from a violent cough. In

a morning his breathing was so distressingly impeded that it was with the greatest difficulty he could dress himself. He left off intoxicating liquors by the recommendation of Mr. Vincent of Lincoln's Inn Fields. It was not long before he found himself much better, and in a few months his cough was gone. He was now in the enjoyment of good health and spirits, and could perform his arduous labour with comfort to himself, and satisfaction to his employers.

Mr. SAUNDERS, a compositor, though only five months an abstainer, was very thankful for having identified himself with the movement.

Mrs. STEARNE gave a painfully interesting statement of the wrongs and sufferings she had endured owing to the intemperance of relatives.

Mr. BRYAN, a coal-porter: twelve months' experience in teetotalism had enabled him to do his work much better without strong drink than ever he could do with it.

Mr. SCARD, tailor, had been reduced to great suffering and degradation by strong drink; six years' teetotal practice had in a great measure repaired the mischief. He felt truly grateful for having signed the pledge, and courage to persevere.

Mr. SABINE, printer, experienced decided advantage in his employment over those of his fellow-workmen who indulged in beer, gin, &c.

Mr. COMPTON, fourteen years a teetotaler. From the period he began the practice to the present moment he felt an undeviating attachment to the cause, arising from his personal experience, and the unmixed good he had witnessed in others.

A military friend gave pleasing and interesting evidence in favour of abstinence, appertaining to himself and comrades.

The meeting, of which the above is a faint outline, was one of a very satisfactory and encouraging character. As a proof, twenty-seven signatures were added to the pledge.

If time and space allowed, it would be a delightful exercise to indulge in comment upon testimony so solid, convincing, clear, and animating as that tendered at the above happy gathering, by the healthy and joyful partakers of teetotal benefits and blessings. The brief narrative must be left to speak for itself.

Where is the prejudice, however stubborn—where is the opposition, however formidable, that can gainsay or withstand such testimonies of those who are indeed living witnesses for the truth and value of our principles?

W. S.

A VOICE OF WARNING.

A few evenings ago, a funeral procession might be seen wending its way to the burial-ground of — (a small town in one of the midland counties). It conveyed the mortal remains of a man, who, in the prime of life, had fallen a victim to his intemperate habits. He had early acquired a taste for the soul-destroying cup; and had often felt something of the "serpent's sting."

About nine years since, poor J— joined himself to the total abstinence society, which had recently been found in C—, and continued for some time a consistent member. He often expressed himself to the writer, and others, as being *healthier in body, and happier in mind*, ever since he had abstained from the accursed cup; but unhappily, he was at that time a member of a club, into which money was paid quarterly, to be equally divided every seven years. He attended the various meetings of

his club, for a long time without tasting intoxicating drink, although it was freely taken by many of his fellow-members. On the day when the money was divided, he dined with them, and after dinner he again tasted the fatal cup, and fell again into drunken habits. *While an abstainer, he regularly attended a place of worship on the sabbath, but since then the public-house has been oftener sought by him, and on the last sabbath in July, he went to a village feast (or wake), about three miles distant, where he became intoxicated, and continued drinking at intervals until the following Saturday, when he felt himself ill, (as he thought with a cold) and unadvisedly took brandy, after which he became worse. On Sunday his friends sought medical assistance. His doctor ordered him to remain in bed, but on the following Tuesday he found him up, and in a state of delirium. A friend called to see him on Wednesday, and told the writer that he should never forget the sight,—the terror that marked his countenance,—the wild gaze,—the frantic gesture,—and the fearful foreboding of the future, bordering on despair,—were so vividly indicated on his countenance, and expressed in broken accents, that it filled the visitor with surprise and sorrow. He secretly wished the drinking companions of poor J— had been there, to have seen the effects of drunkenness on their associate. But no; seldom does the drunkard visit the bed of the dying, to soothe the sorrow of their suffering fellows. The friend called on Thursday and found him in the same agitated state, trembling at every joint, sweating at every pore, looking anxiously for rest, but finding none. On Friday he was sensible, and deeply affected with his situation, and at his request, a portion of scripture was read to him by a friend who conversed with him on the sin of drunkenness,—he made solemn promises if the Almighty spared his life, he would again become a total abstainer from intoxicating drink. His friend left him, and called again in the evening, but poor J— was no more. *Delirium tremens* had finished his earthly career.*

August, 1849.

A. TEETOTALER.

EXTRAORDINARY CASE.

DEATH FROM DRINKING SPRING WATER.

An inquest was held on Wednesday, at the George Inn, North Town, near Bridgewater, on the body of John Spurlie, a wheelwright, whose death was caused by drinking an extraordinary quantity of cold water. Jane Mansfield deposed as follows:—The deceased told me he had been to the Cottage Inn for a pint of gin, and had drunk half of it there, and brought the rest home in a bottle. He desired me to take it upstairs and let his father drink. Deceased's mother would not allow her husband to drink any part of it. Deceased then desired me to go for four-pennyworth of tarts and he ate the whole of them in my presence. They were raspberry tarts. My aunt made him some tea, and he drank eight tea-cupfuls: afterwards I got him a pint of cold water from the pump, which he drank. He then cried out, "For the Lord's sake get me a pitcher full of cold water." I got it, and the deceased drank the whole of it—about six quarts!—a pint at a time, as fast as I could pour it out for him. After he had finished that, he desired me to get some more, but I refused to do so. Deceased then went out to the back-house and looked into all the pitchers and buckets that were there for more water. There was a two-gallon pitcher half full of spring water there, which he drank one basinful

after another. He then said, "I am a dying man, I shall be dead before nine o'clock." He again asked for more water, which I refused to give him. He took a basin and ran across the road to a stream of water, and, dipping up a basinful at a time, brought it into the house and drank it. He continued this from five o'clock to half-past six. On his sister returning from work, he told her he was dying; she laughed at him, and endeavoured to get him up to bed, but he refused to go. He laid his head back in the arm-chair, and I washed his head with vinegar. He again wanted water, and I then called a neighbour, (James Shearn,) who kept him in the chair to prevent him going for more. At this time, Mr. Liddon, surgeon, who was passing the house, was called in to see deceased. Mr. Liddon pronounced him to be dying, and desired us to give him some brandy and water. We got some, but deceased refused to drink it, and became very sick. I went to my mother, and I was absent about half-an-hour. On my return, he was lying in the chair quite dead. The jury returned the following verdict—"That death was caused by congestion of the venous system, by taking a large quantity of cold water into the stomach."—*Daily News*.

The above case has gone the round of the papers, and will doubtless tend to increase the prejudice that is felt by many ignorant persons against cold water. The verdict of the jury, (no doubt *honestly* given,) most clearly indicates the existence of such a prejudice, while it conceals the real cause of the death of the wretched man. No man in the wide world ever swallowed water by pailfuls, for the sake of drinking. In the instance before us, the miserable victim of alcohol, had drank half-a-pint of gin, before he commenced his libations of water. Nor can it be doubted by any intelligent man, acquainted at all with the influence of gin upon the human system that it was, to allay the irrepressible thirst produced by the spirit, that he had recourse to the water. The temporary relief thus afforded, induced the fearful and fatal repetition, which was the proximate cause of death, admitting the verdict of the jury to be correct.

But another consideration should not be lost sight of, on which our medical friends will be best able to form a judgment, and on which we should like to be favoured with their opinions. We doubt whether any individual could with the rapidity stated, swallow so large a quantity of fluid unless a rupture of the stomach or bowels had occurred. It is much to be regretted that no post-mortem examination was made, as some facts would probably have been thereby revealed which would have demanded another verdict than that which the jury have recorded.

In the absence of such information, we only further remark, that the melancholy death before us, cannot disprove the perfect safety of individuals, confining themselves to the constant and habitual use of cold water, although so restricted a diet is not required, even in the complete and final triumph of the principles we advocate.—*EDITOR*.

THE CONTRAST.

Extracted from the Tectotal Times for July, 1849.

The following affecting incident occurred in the city of York: On a Sabbath in 1848, when leaving the Wesley-place Sunday-school, and proceeding up Black Horse-passage, I met an emaciated creature, staggering at every footstep. Taking hold of him by the arm, I kindly remonstrated with him on his unhappy condition. Although he had been drinking at the public-house *all the night*, yet he was able to converse with considerable collectedness, but he had to make use of the wall to prevent him from falling. I soon found that I had encountered a man of considerable natural talent, and who had evidently once moved in better circumstances. He boastingly avowed himself an INFIDEL, ridiculing all reference to the Bible and a future state of being, whilst he loudly protested that religion was all "humbug." Fixing my eyes steadily upon him, and still grasping his hand, I earnestly but affectionately said, "I have met with others who, like you, have ridiculed religion whilst they were in health, but who when death stared them in the face have wished me to pray with them; and in the last half hour of your life, DEATH will make you think differently to what you now do." The awful look of despair, the gnashing of the teeth, the clenching of the fist, and the fearful oath with which he exclaimed, "*That DEATH plagues me,*" I shall perhaps never forget.

In further conversation I endeavoured to move him by referring to his departed mother. He became affected, and, with a deep sigh, exclaimed, "Ah!! I was once a happy man."

From answers to inquiries, I found that he had been a member of a Christian church for *seventeen years*, but that during the last seven years he had been an unhappy "backslider."

I now assured him that there was still hope for him if he would abandon his ways, and return to Christ for pardoning mercy. "You may again become a happy man," I assured him. "No, never! sir; it is *all over now,*" he replied. After pleading with him to become a total abstainer from drink, as a step towards the right way, he exclaimed, "I never will! Every morning when I awake, *I am as miserable as man can be, until I get some drink,* but when I've got it, then I'm as happy as any man in the world, and care for nothing."

On inviting him to accompany me to a place of worship, he said, "No, sir; I shall never put my foot within either church or chapel again." On handing him a tract, he refused it, and replied, "I do not wish to insult you, sir; but I shall not read either it or the Bible, nor will I let any one read to me. *It is no use now.*" My heart yearned over the poor unhappy wanderer, but remonstrance seemed altogether unavailing.

When parting, I expressed a hope that he would, on reflection, adopt a new course of life. He shook my hand, and, with a quivering lip, exclaimed, "I thank you, sir; I know you wish me well, but *I shall never alter now.*"

As I left him, I thought I had never met with a more striking instance of the *iron grasp* with which intoxicating liquors seem, as it were, to "seal the ruin" of many of their victims. He was a man of superior abilities; he commenced life with a bright prospect of success; for many years he adorned a Christian profession; but he was a *moderate drinker*. The "bottle" and the "decanter" were in his house. Many of his Christian brethren had invited him to take "one glass" with them. *Imperceptibly* a love for drink was created; private prayer was now

neglected; the house of God forsaken: relatives and those who had first "emboldened" him to drink, now turned their backs upon him; until, step by step, he sunk so low, that he could, (when under the influence of drink,) fondly hope that there was no God to judge him, no heaven to gain, no hell to shun.

Parents! Brothers! Sisters! Sunday-school Teachers! Professing Christians! beware of commencing the moderate use of alcoholic drinks. Look at "THE CONTRAST;" see "WHAT HE WAS," and "WHAT HE BECAME;" and may the sight move you as it moved me, to pledge myself to renewed exertion in promoting the temperance cause.

T. B. S.

MORAL INFLUENCE OF RIGHT PRINCIPLE.

In our June No. we noticed the resignation of the Rev. R. L. Carpenter, Unitarian minister of Bridgewater, in consequence of the funds of his chapel being increased by the rents of certain beer-shops. The result of this honourable decision we present with great pleasure to our readers—EDITOR

The congregation meeting at Christ-church Chapel, Bridgewater, of which the Rev. R. L. Carpenter was the late minister, have passed the following resolution:—

"That, in the opinion of this meeting, it is undesirable for a Christian congregation to derive any portion of its income from the rent of beer-houses, believing that in many of such houses, vice and immorality are fostered and extended."

In conformity with this resolution, the treasurer for this year has served the occupants of beer-houses on the chapel property, (who are yearly tenants) with legal notice to quit.—*From the Inquirer, (London paper), July 7th.*

THE MONTHLY SERMON.

Our London readers will be pleased to hear that the next Monthly Sermon will be preached at St. George's Presbyterian Church, in the Borough Road, Southwark, by the Rev. JOSEPH FISHER, on Sunday, September 30th, at half-past Six, P.M. Ed.

TEMPERANCE HYMN.

O! Father of mercy look down from above,
With an eye of compassion, and pitying love,
And from our bless'd country, help to remove,
Every stumbling block out of the road,
From earth, to a blessed eternal abode.

O! Father of mercy, look down from thy throne
And our efforts, though feeble be pleased to own,
The power of intemperance we seek to dethrone,
That every inebriate sinner may learn
From the sin of intemperance quickly to turn

O! Father of mercy, look down from the sky,
With a loving, compassionate, pitying eye,
And save the poor drunkard,—O let him not die!
But snatch him from ruin, and let his song be,
Thanksgiving, and glory and honour to Thee.

Brighton.

JOHN HILTON, Junr.

National Temperance Society.

OFFICE, 11, TOKENHOUSE YARD.

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TO CORRESPONDENTS.

All communications to be addressed to the Editor, 11, Tokenhouse Yard, London.

TO LOCAL SOCIETIES.—We should be obliged by our friends the secretaries of local societies, furnishing us with their names and addresses, and the names of the societies with which they are connected. This request is made that an accurate registration of all societies connected with the temperance movement throughout the kingdom may be made, and as a step towards ascertaining the position and influence of the cause. Those societies which are in connexion with existing Associations—the British—the Central—the Scottish League—will be kind enough to specify it.

SUBSCRIPTIONS

From June 20th to August 20th.

RECEIVED AT OFFICE.	£ s. d.		£ s. d.
Alexander, G. W., Esq., s.f.	30 0 0	Purvis, Mr.	1 1 0
Anstie, G. W.	1 1 0	Spencer, Rev. T., M.A.	1 1 0
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Dawson, Mr.	0 1 0	Per REV. A. W. HERITAGE.	
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Friend, a, per R.		Alexander, G., Esq.	0 10 0
Barrett, Esq., s.f.	3f 0 0	Balls, Mr. E.	0 5 0
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Sparrow, Mrs.	0 5 0	Per Mr. JABEZ INWARDS.	
Wilkins, Mr.	0 5 0	High Wycombe Society	d 1 10 0
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Humphries, Mr.	0 5 0	Marlborough	do. d 1 0 0
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Swanstead, Mr.	0 5 0	Sunderland	do. d 2 0 0
Walliss, Mr.	0 5 0	Tottenham	do. d 0 10 0
<i> Sudbury.</i>		Wallingford	do. d 0 15 0
Friend, a.	0 5 0	Whitehaven	do. d 2 0 0
Johnson, Mr.	0 5 0	Whitstable Temperance	
Norman, Mr.	0 5 0	ditto	d 1 0 0
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Thomas, Mr.	0 5 0	Camburn, Mr. John	0 5 0
Williams, Mr.	0 5 0	Gann, Captain	0 5 0
<i> Colchester.</i>		Holt, Mr. Charles	0 5 0
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Thompson, Mr.	0 5 0	Reeves, Mr. James	0 5 0
White, Mr.	0 5 0	Per Mr. T. WHITFAKER.	
<i> Aldborough.</i>		Duffield Society	d 1 0 0
Jenkins, Mr.	0 5 0	Safer, Mr. S. C., Fur-	1 0 0
A Poor Man	d 0 1 6	lton	1 0 0
Williams, Mr.	0 5 0	Whittaker, Mr. W.	1 0 0
		Per Mr. J. BALFOUR.	
		Devizes Society	d 0 10 0

THOMAS B. SCUTT, Esq.

It is our painful duty to inform our readers that this steady friend of the cause, and valued member of the Committee of the National Society, has been suddenly removed by the prevailing pestilence. After attending his usual place of worship on Sunday, August 26th, he was seized at 2 P.M., and expired before midnight. Our deceased friend was an estimable member of the legal profession.

SIMULTANEOUS MOVEMENT.

We have great pleasure in presenting to our readers the following resolution, passed unanimously at the late conference of the British Association at Lincoln. We sincerely hope it will be acted on as far as possible.—EDITOR.

“That this Conference recommends the various societies in Great Britain to hold a series of simultaneous meetings during the first week in the ensuing October, and to use any other means, during the same week, for bringing the question of total abstinence more prominently before the public.”

SNUFFING AND SMOKING.

Both snuffing and smoking, if they were to burst upon us as novelties in some distant country, among a horde of wild savages, would be put down at once as the natural result of that absence of civilisation we are apt so much to deplore. To see a man, for the first time, stuffing his nose full of black dust, or pulling and puffing, and making all sorts of unaccountable faces at, to all appearance, a dirty piece of stick, would be a sight worthy of being set down among the savage fancies of the race, rather than as the practice and recreation of poets and philosophers. Self-gratification is not the great rule of life. Whilst a part of society, we should endeavour to arrange all our pleasures in harmony with those around us, otherwise the sooner we retire to the woods and let our nails grow the better. Snuffing and smoking are anything but agreeable to one-half of those with whom we associate; both are unwholesome, both apt to engender a taste for other and even worse indulgence. It is an early habit of smoking amongst the young people of the working classes that leads to the more brutalising habit of drinking. A dry parched mouth, and a hard, dry skin, are among the first promptings to the gin palace,—among the higher grades of society, the most frequent stimulants to further excess. But in addition to all this, they are no slight item

in the household expenses of both rich and poor ; and, worse than all, great abettors of a false revenue system, and a large share of the payment of savage war, with all its horrors and its bloodshed. Free traders and peace lovers should, above all others, abjure the wicked weed.

To a well-regulated mind, that has passed into the perception of the value of well-regulated health, all physical excitement will wisely be avoided. Thanks to a rapidly-improved and improving state of society, the wine bottle and the spirit decanter, the boisterous assemblage that was wont "to set the table on a roar," the host that could lock the door and put the key in his pocket, that called every three minutes for "bumpers and no daylight,"—and the guest that found a difficulty in staggering into the drawing-room, are all fast becoming traditional,—dreams or stories of a past life, not to be recognised or acknowledged in their grossness by the generation now springing into the world and marching in the world's ways. Let us hope that these other features of a rude life—for rude they are, however their many pleasant advocates and disciples may think to the contrary—may pass also into the usages that have been ; that they will be laughed at as freely as we now laugh at the hooped petticoats and painted and patched faces of our great grandmothers, or the Indian squaws of those uncultivated but peaceable races which Christianity, in its love or its hypocrisy, is rapidly exterminating from the face of their own and God's beautiful earth. Try the experiment of abstinence for a time, to ascertain if other and wiser means of happiness and social pastime may not be acquired, and if the world cannot go on, and your own wits be kept in full exercise and vigour, without the necessary motive power of a puff or a pinch.—*Manchester Times.*

Correspondence.

DRINKING AT FUNERALS.

(To the Editor of the *Temperance Chronicle.*)

DEAR SIR,—It is now better than eight years since I adopted the principles of teetotalism, and consequently, I have had some little experience of the benefits derivable from consistent adherence to them. I am an undertaker, and think there are scarcely any men so given to indulgence in these customs as those connected with that business. It has not unfrequently been my lot to witness relatives of a deceased friend intoxicated at his funeral, and more frequently those men who are engaged in it. I have even seen ministers perform the last sad rites in a state of inebriation. Having recently to conduct a funeral, I resolved to observe strictly my teetotal principles. The deceased had died in one of our hospitals, and having accompanied the men with the coffin, I was just about to leave the institution, when one of the party said, "Sir, I hope you will remember me," &c. I of course knew what was his meaning ; so placing a trifle in his hand, I said, "Now I hope you will not spend it in beer," &c. He replied, "Oh no, sir, my wages will not allow me to spend my money in beer." Having had a little more conversation on the subject, we removed the corpse to the place from which it was to be interred. On the day of the funeral, I said to the person who employed me, now in providing refreshments for the mourners, I shall furnish no intoxicating drink. The friends assembled, partook of what they required, and then I supplied the men who were engaged at the funeral in the same way,

and gave each a trifle instead of "allowance." When I settled with them afterwards, I had this pleasing testimony from one of the men, "I am happy to inform you that neither I nor the other men ever attended a funeral at which we were more comfortable in our lives. We were not compelled to go to a public-house. Instead of intoxicating drink you very kindly gave us money, which we took home to our families, and we only wish every funeral was conducted in the same way." Now, dear sir, I have sent you this to use as you may think proper, thinking it might conduce to forward the temperance reform ; feeling fully assured that there are no circumstances in which that reform is more needed than at funerals.

Yours, &c.,
AN UNDERTAKER.

SERIOUS OCCURRENCE AT CAMBRIDGE.

On Saturday, the 5th inst., some paviours were at work near Trinity College, Cambridge, when some students gave them bottle after bottle of wine to drink, until one of the men became so drunk that he died.

(To the Editor of the *Temperance Chronicle.*)

Sir,—If I, either through carelessness or by some sad accident sold prussic acid or any other poison in the place of some harmless drug, and thereby caused the death of one person, and the bodily injury of others, I should very properly be indicted for manslaughter. It might be some little extenuation, if I pleaded ignorance of the injurious powers of the article vended, or if I said the accident was quite unforeseen ; but if I gave a deleterious drug for the purpose of injuring one or more of my fellow-creatures, not only physically, but also mentally, knowing full well the injurious and even fatal effects, both by my own knowledge of the article as well as by experience, and if that drug produced a most miserable death, robbing a family of its parent, and a wife of her partner, I should very properly be indicted for wilful murder. Now, sir, can the jury fairly and conscientiously do their duty who had to sit on the body of a poor man who met his death in the latter mentioned way, without returning a verdict of murder ? I state the particulars above. The murderers (I call them so without hesitation,) knew very well the fatal power of the liquid which they so wantonly gave the labourers. They knew as well as I can tell them, that even if they were but intoxicated, they were then literally poisoned, the very word intoxication being derived from *τοξικόν* (toxicum.)

Shame, shame ! Are the noble powers of man, both physically and intellectually, to be tampered with in so wanton a manner ? Can sorrow for the untimely fate of the deceased, and few jokes on the inebriation of those whom a merciful Providence has spared, mitigate the slaughter of a fellow-creature ?

I trust, sir, that you will take up this matter as it deserves, and publish the names of the wanton creatures—men they are not—who have thus acted.

I remain, Sir, yours obediently,
T. PLATO.

Buckinghamshire, June 22nd, 1849.

A Pottery Company has purchased the right to Cruikshank's Plates on the Bottle and Drunkard's Children, and brought out copies of them in splendid style upon articles of earthenware. Castle and cot will join in possessing these excellent monitors.—*Norfolk News.*

Reviews.

Drinking and Sabbath Desecration. By Rev. W. REID.

Another important addition to Mr. Reid's invaluable labours in the cause of temperance. It is a powerful *argumentum ad hominem* addressed to the advocates of Sabbath reform, and indisputably proves that they can never be consistent without abjuring entirely the use of all preparations of malt. He states that "in 1846 there were 53,373 brewers, maltsters, and distillers licensed in the United Kingdom. Taking, then, the moderate calculation of two persons on an average being so employed in each brewery, distillery, or malting-house, we have upwards of 100,000 men employed every Sabbath day in making liquor alone." To these are added 200,000 sellers and 1,000,000 drinkers in public-houses, with myriads more who drink at home, and it is hence concluded that strong drink induces at least two millions of persons out of the twenty-seven millions of the United Kingdom to violate the Sabbath day.

From the scorching fire of this well-directed attack there is only one ground of escape, viz., That malt drinks are necessary, which is barricaded by the signatures of many hundreds of medical gentlemen, who have avouched the contrary doctrine. To this might have been added the experience of millions of water-drinkers throughout the world, and in every age, who can testify to its perfect sufficiency for all the purposes of the animal economy. *There is no hope for the Sabbath-garrison but to capitulate at discretion or SIGN THE PLEDGE.*

We should not do justice to this valuable paper if we did not add that it contains many important facts—well put—in a small compass, and for less than half the smallest coin in the realm.

An Enquiry into the Extent and Cause of Juvenile Depravity. By THOMAS BEGGS. London, CHARLES GILPIN, pp. 184.

The valuable essay is one of those which competed for the prize of £100. offered by that well-known philanthropist, Joseph Eaton of Bristol. Though unsuccessful in obtaining the prize, it was rightly regarded as too important to be entirely suppressed. Our limited space prevents us from doing justice to the mass of interesting and thrilling facts and conclusions which are here amassed, and at present, we can do little more than give a bird's-eye view of the whole.

The introductory chapter, states the subject and produces some facts which shew its importance and general bearing upon the social state. From this it appears, that in the Middlesex Sessions, the third quarter of 1847, twenty-four offenders were presented for trial, "whose ages did not exceed twelve years, and states, on the authority of Serjeant Adams, that 1600 cases of summary conviction had occurred in one year,—the ages varying from seven to fifteen years. To sum up the numbers in one almost inconceivable total "nearly twenty thousand children under seventeen years of age, pass through our gaols every year, besides those summarily disposed of."

Chapters 2, 3 and 4, are devoted to an examination of the numbers—state of education—and social condition of the dangerous classes," as Mr. Beggs, following the French writers on social economy, appropriately styles them.

The 5th and 6th chapters enquire into the causes of juvenile depravity among the mining, the factory and the agricultural population, the two latter classes being considered together. This we regret

because there is so much in the domestic and social habits of each class that is peculiarly its own that we think they would have been more advantageously presented in different sections.

In the 7th chapter, the general condition of the poorer classes, with statistics, and the amount of means spent in drink, are searchingly investigated.

The 8th chapter is on the extent and causes of prostitution. The 9th on vice and profligacy among the more educated classes; and the 10th is devoted to a consideration of remedies. The work is materially enhanced in value by the statistics furnished in the Appendix, an important aid to those who will not be contented to lay down the book without pursuing the subject further.

It will be readily conjectured that such a subject could not have been successfully treated without a reference to Sabbath-schools. The teachers and friends of these invaluable institutions will find in the essay, ground to suspect that the drinking customs have a most deadly effect upon their youthful charge. On this point we beg attention to the following: The committee of the Rochdale Temperance Society inform us, that one of their number "visited one of the singing saloons in Rochdale, and on a Saturday evening, about eleven o'clock, observed sixteen boys and girls seated at a table in front of the stage; several of the lads had long pipes each, with a glass or jug containing intoxicating liquor, and no less than fourteen of the number were members of the bible classes in different Sunday-schools. There they sat, listening to the most obscene songs, witnessing scenes of the most immoral kind, and swallowing liquid fire." They add, "These sinks of iniquity are thronged with old Sunday scholars, especially on Sunday evenings, and not unfrequently until twelve o'clock. The appalling results of the drinking-system, are not wholly confined to the scholars. Many a promising teacher has fallen a victim."

A teacher in Birmingham informs Mr. Beggs:—"I know that in the Sunday-school of which I was a pupil, a great number turned out drunkards, myself amongst them. The class I was in consisted of about seventeen or eighteen scholars, and I am sure that twelve of them became sots. Some remain so to this day a pest to the neighbourhood, a disgrace to the borough, and a trouble to their families. It has been, unfortunately, my lot to sit at one time or another in the tap-room, with eight or nine of my former fellow-scholars." He adds, "My own intemperate habits were formed during the time I was a teacher in the school,"—and exclaims, "Oh! sir, if Sunday-school superintendents and teachers could only see a small portion of the immense amount of their labours which are utterly, and I fear for ever, frustrated by this foe to human improvement, (strong drink,) I feel satisfied that the same love which induces them to teach the scholar, would induce them to bid an eternal farewell to that article which has so long and still continues to lay waste so much of their labour."

We commend these considerations to Sabbath-school teachers, and take our leave for the present of this interesting essay, urging all our readers to read, study, and ponder the thrilling facts and statements of this valuable contribution to the literature of the temperance question.

Youthful Piety: exhibited in its principles, excellencies and happy results. By Dr. BURKS.

The design of this book is to promote *early and practical* religion, a purpose for which it is admirably adapted. It contains a variety of interesting facts

and stories in prose and verse, and will no doubt be a great favourite with the younger branches of those families into which it may be introduced. Those who know the author personally, or by report, will expect the temperance practice to be inculcated, and in this they will not be disappointed. We quote one specimen of its poetical contents. It is on the "Sad effects of Intemperance."

Sordid dwelling
Want and pain;
Children asking
Bread in vain.

Naked—crying;
Wife in tears;
Husband dying
Young in years.

Raging madness,
Moody folly,
Soul-felt sadness,
Melancholy.

Senseless laughter—rabid strife,
Sudden death—diseased life.
These, alas! are bone of thee
Fatal inebriety.

Asiatic Cholera, and its Treatment. By H. MUDGE, Bodmin, pp. 12.

A little tract containing most important facts, on a painfully interesting subject. In a few brief pages, the causes, symptoms, preventives and remedies are glanced at in turn, and a most decided preference given to treatment with salines and cold water, under which fewer deaths have occurred than under any other means. The following is from a table compiled on observation of Mr. Ross, extending to 6,296 cases, and shewing the number of deaths per centum, under the different remedies which have been experimentally applied.

Stimulants, as brandy, ammonia, turpentine, essential oils, gave deaths	} 59 per 100 patients.
Stimulants, with calomel and opium	
Opium alone, or with calomel	58 "
Calomel alone	37 "
Emetics of ipecacuan alone ..	57 "
Ipecacuan, with stimulants...	67 "
Tartar emetic	19 "
Salt, with cold water	20 "
Ice alone	30 "
Ice, with stimulants.....	50 "
Salines, with cold water	14 "
Miscellaneous	48 "

As no publisher's name is given, we cannot inform our readers how to obtain it, unless by personal application to the author. Perhaps, if a couple of postage stamps were enclosed, he would forward a copy to any friend, but we have not his warrant for the suggestion.

Confessions of a Convert from Teetotalism to Temperance. By THOMAS SMEETON. pp. 32. London: SIMPKIN, MARSHALL & Co.

This is a perfectly unique specimen in the history of teetotalism. Backsliders we have heard of, not a few; as was to be expected by every intelligent observer of human nature. But that a man should be convinced of the truth of a principle—converted

to the practice it demands—and publicly employed in its advocacy and defence on the platform, and through the press—and then suddenly have his faith blasted, and instantly spring into the most assured conviction of the untruth of the principles and the inexpediency of the practice; this is a case absolutely *sui generis*. Happily, the philosophical difficulties of the case are removed by the author himself, who informs us—

"From the moment of my first adhesion to the teetotal society, my suspicions were secretly at work in reference to the *scriptural* grounds on which the disciples of teetotalism assumed to base their principles."—p. 6.

We take the writer to mean that he *never was convinced* of the soundness of the scriptural arguments produced in defence of total abstinence, and yet during a public advocacy of the cause, he has in various forms avowed his belief. We tremble for any Christian professor, that can stoop to such a course as this opening confession most unmistakeably indicates.

The conclusions at which he professes to have arrived, and under the force of which he has abandoned and attacked teetotalism, are the following:—

"1. The teetotal system, as an organization, reflects upon the personal character and conduct of the Lord Jesus Christ."—p. 7.

"2. Teetotalism, as a system, very injuriously confounds the scriptural distinction between drunkenness and drinks."—p. 9.

"3. Teetotalism, as a system, assails unjustly the character of many Godly Ministers of the Gospel."—p. 12.

"4. Teetotalism, as a system, makes one preceptive part of the Gospel of none effect."—p. 15.

The first of these is an utterly unfounded assertion, proceeding on the supposition that Jesus Christ was in the habit of drinking intoxicating drinks—a proposition which no man has ever proved nor ever can.

The second proposition is gratuitous; and is sought to be supported by a statement obviously false,—

"But modern teetotalism has almost changed the sense of our own tongue, and instead of frowning on drunkenness, we hear on every side, *Oh! this accursed drink*. This confounding of things that differ, will have, I fear, a most unhappy effect on the rising mind of our nation, for the sin is getting shifted from the shoulders of the sot, and charged upon the good creature which he has sinfully misused."—p. 11.

We must retort the charge. Has the penitent ever heard any thing in temperance meetings likely to blunt the sensibility of conscience, in reference to the sin of drunkenness—any thing to palliate it in public estimation? On the contrary, have not many, perhaps most, abstainers more keen and vivid perceptions of the *enormity* of the evil, although combined with pity for those who are at once the perpetrators and the victims of it! Have not many been found among moderate drinkers, who declare that an occasional act of drunkenness is very excusable? Are there not *some* among them who boldly advocate the "*physical advantages*" of occasional drunkenness, and assert that a man is all the better for it? We have looked at such persons with our own organs of vision, and "heard with our ears," more than once or twice, such statements.

The third proposition may be true or false, but has nothing to do with the subject. Perhaps the author has recorded his own experience, and designed by his "confessions" to atone for his trespasses, when he says,—

"Nearly every teetotal meeting is amused with over-drawn caricatures of 'little drop deacons,' or 'leaders,' or 'ministers,' or edified by some sharp strictures upon holy men who are eminent in the Church of Christ often uttered by speakers and agents who are *strangers to true religion*, and applauded to the echo by the worldlings present, who delight in wounding the religion of Jesus Christ in the persons of its ministers and teachers. I have known such advocates as I have referred to at a London theatre one evening, and on another in the pulpit."—p. 12.

Whether this be so or not, no one can be more conscious than our penitent author, that even Christianity may be objected to and is attacked by infidels on precisely the same grounds. Are we now to hear that teetotalism is accountable for all the vagaries and improprieties of its numerous advocates, of every class and description? If this rule of judgment must be adopted, it is doubtful whether our principles are greatly under obligation to our author for his advocacy and support.

The fourth proposition is simply ridiculous. If you make all men teetotalers, some of the precepts of the Gospel will be unnecessary! The same may be said if you make all men honest, or chaste, or sound-minded, or holy. Should a society be formed to promote universal chastity, and our author become first an advocate and then a "convert," his second volume of confessions may contain the same charge, "your system makes one preceptive part of the Gospel of none effect."

But, we ask, may not people be warned against "excess of wine" unless wine contains "*poison*?" Are they not warned against excess of "food," even although in itself it is good? We are ashamed of having to review anything so perfectly childish.

Such are the main pillars of this strong-hold of little-drop-drinking. They will not require a Samson's might to lean upon them to reduce the fortress. A few blasts from the rams-horns of temperance, and like the walls of the ancient Jericho, they will crumble to dust.

The remainder of this lucubration is employed in replying to supposed objections, to the number of eleven. Our space will not allow us to notice them, nor is it necessary, as we conceive that any intelligent boy in our juvenile societies, who has entered his teens, may demolish *ex tempore* all the replies to them.

In laying down the pamphlet we would beg the author to scrutinize the motives which prompted to this publication. We can assure him that he has surprised no one—staggered no one—and deceived no one, excepting himself. With trembling pity for the victim of such childish excuses for personal indulgence and self-gratification, we commend to his especial consideration the apostolic injunction, "Let him who thinketh he standeth, take heed lest he fall."

Notices of Meetings.

HARTWELL PARK, AYLESBURY.

The annual festival in this beautiful park was held on the 31st July and 1st of August, under the presidency of the Rev. T. Pyne, M.A., Incumbent of Hook, Surrey. Two meetings were held on each day, which were addressed on the great questions of universal temperance and universal peace, by John Lee, Esq., D.C.L., the learned and patriotic proprietor of the demesne; also by C. H. Lovell, Esq., M.D., Rev. William Stokes of the Peace Society, Mr. Adey of Leighton, Mr. Allen, Primi-

tive Methodist of Chinnor, Oxon, John Hamilton, Esq., Editor of the *Bucks Advertiser*, Mr. Jabez Inwards of the National Temperance Society, and other well-known friends of both these philanthropic movements.

Dr. Lee read a passage from Waller's History of England, shewing that as far back as the reign of Henry VII. England had recognised the blessings of peace. The learned Dr. remarked that he was indebted for the passage to Mrs. Lee, who had called his attention to it, thus shewing how ladies not accustomed to address public assemblies may yet work effectively in great moral reforms.

The last meeting was enlivened by a somewhat animated conversation, which arose from the avowal of Mr. Stokes that he was not a teetotaler, but a moderate drinker. This ended in a friendly challenge being given to Mr. Stokes by Mr. Jabez Inwards, who undertook to defend, in the County Hall at Aylesbury, the assertion that "teetotalism is the temperance of the Bible." The report does not inform us whether the challenge was accepted, but we conclude *not*.

Such festivals are calculated to have a most humanizing and elevating effect upon the neighbourhoods in which they are held, and our earnest desire is, that Hartwell Park, heretofore the residence of dethroned monarchs, may be made tributary to the advancement of His reign whose rightful title is the Prince of Peace, and whose advent to our world was ushered in with the proclamation of "Peace on earth and good-will to all men."—*Abridged from Bucks Gazette.*

BATH.

The Juvenile Temperance Society in this place has just held its eleventh Annual Meeting, and seems to be in a flourishing condition. The Committee thus express its object and hopes:—

"The founders of the Society, deeply sensible of the lamentable effects of the drinking customs upon the rising generation, and forcibly impressed with the truth of the principle, 'prevention is better than cure,' saw the propriety and necessity of training up youths of both sexes in the practice of the total abstinence of strong drink; which principle, they considered, beautifully accorded with the spirit of the Divine command, 'Train up a child in the way he should go, and when he is old he will not depart from it.' And, in pausing to consider for a moment the feeble circumstances under which the Society commenced, and its gradually-increasing importance,—the extent of direct good accomplished,—and the probably large amount of evil prevented,—the great success of the year which has just passed, and the incalculable amount of indirect beneficial influence the whole will undoubtedly have upon the future condition of thousands,—the Committee feel assured that every right-thinking friend of humanity will agree with them, that they have abundant cause to rejoice that their labour has not been in vain.

"Among the most pleasing events of the past year, the Committee would refer with pleasure to the gratuitous lecture, delivered by Dr. Grindrod to about 2000 juveniles, in the Banqueting-room of the Guildhall, which was attended with great success,—nearly 300 children having signed the pledge upon that occasion. Since the last anniversary, many public and private meetings have been held, and several valuable lectures delivered. In August last, the Committee held a Fête and Public Meeting at Sydney Gardens, when an important accession of members was made to the Society. Another important feature of the past

year, worthy of observation, is the formation of a Juvenile Society, in connexion with the Lyncombe and Widcombe Temperance Association, which is likely to be attended with much good.

"The thanks of the Committee are due to the Rev. G. W. Newnham, for his kindness in preaching the Anniversary Sermon of the past year; and also to the Rev. S. H. Widdrington, for the use of Walcot church on that occasion."

J. COGSWELL, *Secretary.*

Huddersfield.

A temperance tea-meeting of the members of the Wesleyan Methodist Society, and of this Union, was held in the large vestry of Queen's Street Chapel, Huddersfield, on Easter Tuesday, April 10th, 1849. About 225 sat down to tea. After tea the Rev. G. B. Macdonald, superintendent of the circuit, opened the meeting, he gave out a hymn, and prayed; he afterwards moved that Mr. Samuel Booth, Surgeon, Huddersfield take the chair. The Secretary read the report, a few extracts from which we give. The Wesleyan Union of Total Abstiners was instituted in Liverpool in 1846, by some zealous friends of the temperance reformation. A want had long been felt by religious teetotalers in the Wesleyan connexion, of a Christian bond of union, in which prayer should form a prominent feature; teetotalism should be closely connected with religion, and a spirit of humble dependence upon God, and friendly feeling towards each other should be cultivated in its members.

The Huddersfield branch of this Union was formed in the vestry of Queen Street Chapel, on the 29th July, 1848. The primary design in admitting only members of the society, was to secure heart union in prayer, which is the chief cornerstone of the building. At the first meeting it was resolved,—That we be considered a branch of the Liverpool Union of Wesleyan Total Abstiners, and that we co-operate with other kindred institutions. We have enrolled already ninety members, consisting of trustees, local preachers, leaders, Sunday-school teachers and tract distributors; twenty-five of whom have been persuaded to sign the pledge, for the sake of *example* and their *future safety*. 1st. Because it is the duty of all Christians, to try to reclaim the drunkard, both by precept and example. 2nd. Because the example of extreme moderation is not sufficient to lead the drunkard to a position of safety. We are glad to announce that thirty Wesleyan Methodist ministers are patrons of this Union. That above fifty branches were already formed in various parts of the United Kingdom. In Huddersfield, we have had sixteen Wesleyan temperance prayer meetings in the vestry of Queen Street Chapel; they were attended with much of the power and blessing of Almighty God. While it is our settled conviction, that more of the Wesleyan ministers and members have been degraded by this *sin* than any other; we wish distinctly to state, that we abhor intemperance, and hail this Society as a harbinger for good. We desire to see Wesleyan Methodism fully identified with the cause of temperance, on account of the intimate connexion which exists between that cause and the revival of "pure and undefiled religion." None but God can estimate the amount of talent which spirit-drinking has neutralized, or the magnitude of those barriers which it presents to the progress of truth, or the number of souls it has sent to the bottomless pit. Many causes have contributed to bring about this lamentable state of things; but far above all others, we place intemperance, verily "believing that this single sin is

destroying more souls, than all the ministers in Great Britain are instrumental in saving." Many interesting addresses were delivered of a practical nature, by Mr. Joseph Harding, of London, (the agent for the Associate Institution for Improving and Enforcing the Law for the Protection of Women,) Mr. B. Bentley, Mr. John Senior, Mr. Thomas Watson, Mr. John Wild, and Mr. Joseph Wood. Meetings of this kind are calculated to have a salutary effect upon the members of our society; inducing many to sign the total abstinence pledge, who are in great danger of being overtaken "by the easily besetting sin" of intemperance and love of company.

LEEDS.

On Monday, June 25th, the children of the "Band of Hope," which numbers upwards of 4,000, had their annual procession. At one o'clock the children of the various districts, under the care of their superintendent, met in the area of the Coloured Cloth Hall, and sung three of their beautiful Melodies, Nos. 6, 9 and 16, and then formed into procession, and were led by two boys mounted on ponies, and a band of music, through some of the principal streets of the town, halted in St. Peter's Square, where they sang Melodies, Nos. 7, 8 and 12, and again formed and moved through the streets to the Free Market, where they formed into a square and sang Melodies Nos. 2, 12, and 32, and then retired to their respective districts and were regaled with buns and tea. The day will be long remembered. The weather was fine,—the rain on the previous night having quelled the dust.

So many children, with smiling faces, neat and cleanly dressed, walking in orderly procession, formed a pleasing sight. The children sang with a correctness and an enthusiasm which called forth the approbation and even the tears of many of the numerous bystanders. Too much importance cannot be attached to these beautiful combinations of rhyme and music, as a means of indoctrinating the minds and engaging the affections of the young.

WALLINGFORD.]

On Friday the 13th of July, we were favoured with the efficient services of Mr. Jabez Inwards of Leighton Buzzard, who delivered a very interesting lecture in the Town Hall. Mr. Isaac Broad of Wantage presided. The attendance was excellent, and by very many persons it was acknowledged to be the most quiet temperance meeting ever held in this town. After a vote of thanks was awarded to Mr. Inwards for his instructive and pleasing lecture, the chairman for his kind assistance, and the Mayor for the use of the Hall; the meeting broke up, and a few persons signed the pledge.

THOMAS BITHREY, *Secretary.*

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THEODORE COMPTON, Sec.

Scottish Temperance League Register, for 1850.

In compliance with the cordial and unanimous recommendation of the members of the League, at the annual meeting, held last month, the Executive Committee have entered into arrangements for the issue of this publication.

It will contain a list of the members of the League, arranged alphabetically under the names of the different towns where the members reside.

It will also contain a large amount of statistical information and striking facts, bearing upon every department of the temperance question, with remarks and inferences of a practical character. The resources at the disposal of the Committee will enable them to render this section of the work exceedingly valuable and complete.

Great attention and care will be bestowed upon the construction of a good general Almanac. A full Calendar will be given, containing the usual information respecting the sun, moon, tides, and weather, with copious chronological notices of important temperance events.

A number of other improvements are contemplated, and will be introduced as extensively as circumstances will permit.

The Executive Committee are anxious that the REGISTER should appear with the other Almanacs and Annuals generally published about the end of November, and to enable them to have it ready by that time, it will be necessary that names intended for insertion be received by 1st October.

Abstainers, male and female, wherever resident, who approve of the Constitution of the League, and who contribute two shillings and sixpence, or upwards, to its funds, are eligible to membership, and may have their names enrolled in the REGISTER, if sent by the time specified.

League Office, 30, St. Enoch Square,
Glasgow, 23rd August, 1849.

NATIONAL TEMPERANCE SOCIETY, PRIZE ESSAYS ON TEETOTALISM.

The Committee of the National Temperance Society, in order to promote the objects to which it is devoted, offer two Prizes, one of £20 and the other of £10, for the best Essays on the Principles and Practice of Total Abstinence from all intoxicating drinks.

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4th, The adaptation of Temperance principles to render the working-man independent of charitable relief.

5th, The extent to which the example of Teetotal parents would promote the moral and religious well-being of families, and afford to parents the means of sending their children to school.

6th, The practical working of the drinking-usages and customs in manufactories, workshops and elsewhere.

The names of the adjudicators will be announced at a future time.

The Essays, which must not exceed forty-six 8vo pages, to be sent under cover, accompanied with a sealed letter enclosing the real name and address of the writer, on or before the 1st of November, 1849, to the Secretary of the National Temperance Society, 11, Tokenhouse Yard.

ISAAC DOXSEY, Secretary.

11, Tokenhouse Yard, 22nd April, 1849.

TESTIMONIAL TO MR. T. A. SMITH.

Those friends of teetotalism who wish to mark their appreciation of the services of this zealous and scientific lecturer, will please to send their subscriptions to any of the following gentlemen:—

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Saturday, September 1st. 1849.

THE
NATIONAL TEMPERANCE CHRONICLE
 AND
TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

No. 46, JOINT SERIES.]

OCTOBER, 1849.

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PEACE, UNIVERSAL PEACE!!

We pause to pay a tribute of respect and affection to our lovely sister. Her success is our delight—the extension of her empire, the augury of our triumph. War has ever smiled, or we should rather say grinned, with demon delight upon strong drink, its faithful ally and spirit-stirring friend. For there is alliance among fiends. So is there an intimate and indissoluble connexion between teetotalism and peace. They are both the offspring of temperance—both inculcate self-government—both demand self-sacrifice—both pledge themselves to the increase of human happiness and the mitigation of human woe—yet they live in sweet and undisturbed harmony, each seeking the increase of the other's empire, and each rejoicing in the other's success.

The second Peace Congress has been held, and France, warlike and war-loving France, has welcomed its advent with true Parisian politeness; and republican France celebrated it with regal honours. A demonstration of the influence of truth and right has been given to the world.

“Such as earth saw, never;
 Such as heaven looks down to see.”

The principle of peace has been owned and honoured—to a delightful extent it is now understood—by thousands it has been embraced with all the fondness of a pure heart-affection, while foes dread, and friends anticipate its ultimate and perhaps early adoption.

Anticipatively we commence reading history in a prophetic light. The fate of standing armies for the preservation of international peace is sealed. Probably the present century, will chant their

requiem. The twentieth century of the Christian era, will wonder at the national folly, which could imagine that the best way for nations to live in peace, was to go “armed to the teeth.” Missionary enterprizes inform us of islands in the South Pacific, in which no man dared to pass his neighbour but with uplifted javelin, with eye fixed upon him, each describing a semi-circle, and then walking backwards until out of javelin-cast. We naturally regard this as the extremest degradation of barbarism, and how then must “an armed peace” among neighbour nations be described?

The cause may lose some whose adherence arose from the stimulus to action, which their better nature received from the late magnificent assemblage, but the truth has gleamed with its light into many minds, and warmed many hearts by the radiation of its heat. These effects will be both permanent and progressive, and universal peace among the nations will gladden man and glorify God.

The friends of peace are hereby invited to share their affections with her twin sister temperance; and the admirers of temperance to rejoice in the prospects of peace. They have one spirit, and all who sincerely and intelligently, and heartily adopt the one, soon find their hearts beating in unison with the other. Some allowance must of course be made for the prejudices of early education, the mistakes of fallible judgment, and the potent influence of social example, but assuredly the two causes fairly examined, prove the identity of the philanthropic spirit, and lead us to expect that when one is fairly espoused, the other will be loved as a sister, and welcomed as a friend.

A PATTERN FOR KINGS.

Oscar, King of Sweden, accompanied by his Queen, attended personally a grand temperance meeting, held recently at Stockholm, and became himself so impressed with the importance of abolishing intemperance in his dominions, that, besides giving in his adhesion, and that of the Queen, to the principles and practice of temperance societies, he offered full pecuniary compensation to all distillers of ardent spirits who would cease manufacturing alcoholic drinks, which was accepted by many.—*National evils, &c., by J. S. Buckingham.*

The foregoing fact, which many of our readers may have probably read in the daily papers, is an illustration of the beautiful simplicity of manners which characterises the King of Sweden. Such a monarch deserves the title of the Father of his people, for such conduct is more "paternal" than "regal." In our own country much has been done during the reign of our beloved Sovereign, Victoria, to purify the morals of the Court, the Aristocracy, and the Army and Navy, and in this effort, her amiable Consort, Prince Albert, has cordially joined. His "moderation" (we use the term in the popular sense, without attempting philosophical correctness) has contributed to form a new standard in fashionable life, in respect to the drinking customs. We are neither unable to appreciate, nor unwilling to acknowledge the progress of society among the higher classes; but we are earnestly desirous that the present edition of Court practices should not be stereotyped, as it will admit of many corrections and improvements.

Can any reason be given why it should not be considered as essentially vulgar to drink fermented wines, as it is for ladies to take neat spirits? The leaders of fashionable life, are sure to be followed, in any practice they may choose to adopt. Every conceivable vagary in dress—every trivial punctilio of etiquette, has an origin, is to be traced to a cause. Why should not nobility and royalty recognize, adopt, sanction, and enshrine, customs from which alcohol in every form was carefully excluded? Gradually, yet surely, their example permeates and leavens all society, and it cannot be doubted that the formation or adoption of such practices as those we desire, would be productive of a vastly greater amount of good than could be obtained from all the charitable donations which the hearts of the generous could prompt, and the purses of the wealthy supply.

We are not accustomed "to speak evil of dignities," and are equally far from fawning before titles and cornets, or truckling to wealth and power. But as society is constituted, wealth, rank, and names, are sources of influence, and we are anxious to consecrate them to high moral uses, by allying them—universally, if possible—with that dignity which consists in self-denial, and that heaven-born virtue, which will display itself in heroic devotedness to the intellectual and moral progress of the spirit of man. With delight we

read the paragraph above quoted, and with fervent spirit exclaim, "Oh! for ten thousand British Oscars to aid in the warfare, and hasten the triumphs of UNIVERSAL ABSTINENCE FROM ALL THAT INTOXICATES."

DR. CUMMING.

CORRESPONDENCE WITH THE EDITOR OF THE
"NATIONAL TEMPERANCE CHRONICLE."

"Please all men in the truth—wound not the truth to please any."

A love of fairness and desire after truth induced the following correspondence, which we now present to our readers, and with which we take leave of our reverend friend. It is much to be regretted that when the Dr. has opposed our principles from the pulpit, he cannot find time to defend statements which have been shewn to be *unproven*. No doubt that friends and foes alike have desired that such a vindication should be at least attempted. Our esteemed friend must pardon us for declaring our conviction, that if his assumed positions were defensible, no man is more able than himself to place them in the class of established truths, and hence that we are driven to the conclusion that they cannot be maintained. Let our readers remember that the premise yet unproved is that "our Saviour was in the habit of taking intoxicating wine," and that until this is established, the Dr.'s whole argument is utterly baseless.

Another point on which the Dr.'s logic is grievously at fault, is, that "whenever a man begins to adopt another mode of life than that which the Saviour gave, he soon begins to adopt another rule of faith than that which the Bible affords." There is no logical connexion here between the antecedent and the consequent, and while the position is unsound in logic, it is utterly unsustained by fact. Our moderate drinking friends need not be scared by this caution from examining or adopting our principles, and we hope that they will consider the warning most salutary when the premise is established, and the conclusion shewn to be fairly deducible.

We have not heard from our reverend friend any sentence that has imputed any unworthy motive, and hence we have nothing to retract. The only passage to which he has taken exception, was penned under the conviction that the Dr. was acknowledged by wine-drinkers as a champion of their favourite indulgence, as well as considered by teetotalers a determined and voluntary antagonist of their cherished principles. We do not now see how the sermon which gave rise to this correspondence could have been otherwise viewed by either party, and assuredly meant nothing discourteous or unkind in the use of terms which appeared, and still appears to us, to convey only the simple truth.

"The National Temperance Society,
11, Tokenhouse Yard,
London, Sept. 3rd, 1849.

"DEAR SIR,—I enclose a copy of the *Temperance Chronicle*, with your acknowledgment of an article containing extracts from a recent sermon of yours, calculated seriously to retard the progress of the temperance reformation.

"As nothing is desired but truth and Christian courtesy, our pages are at your service, if you are disposed to answer the arguments by which (permit me to say) your statements are materially shaken, if not entirely overturned.

"Confidently anticipating the ultimate triumph of truth, and considering that its interests loudly demand from you a defence of the opinions you have advanced, OR a public retraction of them,

"I remain, dear sir,

"Yours most sincerely,

"ISAAC DOXSEY,

"Ed. N. T. C."

Rev. J. Cumming, D.D.

"September 4th, 1849.

[Post-mark Tunbridge Wells.]

"DEAR SIR,—I am truly obliged to you, as Editor of the *Temperance Journal*, for sending me another copy of your publication, and at the same time so courteously inviting me to defend my opinions in its pages.

"I regret to say that other duties, at least as important and pressing, render it impossible for me to avail myself of your kind invitation. But I may add, that in my pulpit and ministry I am endeavouring to accomplish the very end you have in view, by a long-trying and effective weapon, which is to the world foolishness, but to them that are saved, Christ the wisdom of God, and the power of God. I have perfect faith in its ultimate success, and in that faith I can easily read, and yet not without regret, the unwise, and to the common cause injurious, remarks of the *Journal* you have sent me, that I 'stand the champion of modern religious and genteel wine-bibbing.' Do you recollect of whom it was said eighteen hundred years ago, 'Behold a man gluttonous and a wine-bibber?' I do not think that controversy does any good, however well-meant, which attributes motives, flings random charges, and concludes that two good men are not contributing to the same good cause, because they do not walk in roads perfectly parallel. Judge nothing before the time. The day will declare whether such instruments as those of the City Mission, the Scripture Readers' Society, and other Home Missions, or those of the Teetotal Society, have done most in leading men to live soberly, righteously, and godly.

"My conviction is, that till the rich raise the sanitary and physical condition of the dwellings of the poor, at least above that of the kennels of their dogs, all efforts to promote temperance will be powerfully thwarted. Dirt and foul air drive their victims to the injurious use of alcohol.

"I am truly yours,

"JOHN CUMMING."

"The National Temperance Society,
11, Tokenhouse Yard,
London, Sept. 13th, 1849.

"MY DEAR SIR,—I beg to acknowledge your favour of the 4th instant, and exceedingly regret that any thing in my strictures on your sermon or opinions should appear harsh or uncharitable. Permit me to assure you, that every line has been

penned in a spirit of fraternal regard and christian love. I do not see a single sentence in either article that attributes any motive, and shall assuredly feel bound to acknowledge publicly my error, if it can be pointed out.

"I have great pleasure in acknowledging the power of that spiritual weapon, 'which the world calls foolishness,' but would remind you that the Gospel triumphs over man by operating as a motive, inducing him to 'abstain from all appearance of evil.' While it is admitted as a *mental credo*, and is yet dormant as a *motive power*, does it not come under the denomination of 'dead faith,' as so vividly described by the Apostle James?

"The injunctions to holiness of life are, in the present position of the church, fearfully neglected; at least such is my painful conviction. 'Be not conformed to the world,' says the apostle; but see, oh! see, my dear sir, how this command is fulfilled. Are not the amenities of life in many religious circles as much bound up with the mantling poisons, denominated 'wine and spirits,' as in many, perhaps, most worldly connexions, of the same standing? And are not many of the fairest hopes of pious families blighted by the growing attachment to intoxicating draughts?

"But, if any further reply were needed to the objection—'the Gospel is sufficient without teetotalism,'—I would urge that teetotalism is the adoption of a Gospel precept relative to the case in hand. Does not the apostle command, that we shall 'not put a stumbling-block or occasion to fall in our brother's way?' But strong drink is a stumbling-block—has occasioned many to fall—from the christian family, from the Sabbath-school, from the Lord's table, from the pulpit. You know these things, my dear sir—you have witnessed them—you have publicly acknowledged them—and can you now cherish the cause of stumbling, and openly advocate the propriety and lawfulness of its habitual indulgence?

"With respect to the comparative influence and usefulness of different religious institutions, I do not desire to boast against any, but rather rejoice in the success of all. Still there is not one of the noble societies to which you refer, but would add tenfold to its success by the adoption of our principle, and by fearlessly proclaiming and consistently practising it. Many of these christian agencies are almost powerless with regard to the vice of drunkenness—not because they do not take that Gospel which is 'the power of God to salvation, to every one that believeth,' but because they tolerate and patronise the use of those drinks, which present the most powerful barrier to their own success. On this point I speak with some confidence, for the most decisive testimony of pious clergymen fully substantiates the fact, that until they proclaimed the necessity of total abstinence, the Gospel failed to reach the case of a single drunkard, and to bring him to the feet of Jesus. Yet THOUSANDS who have been drawn from the ale-bench and the gin-shop by the agents of temperance societies, have afterwards been brought under the sound of the Gospel, and been saved by its Divine power.

"I agree with you on the importance of raising the physical condition of the poor, but think that the adoption of our principles pretty generally among them, would produce the very results you consider so desirable. These consequences have followed almost invariably. One of the first and most immediate effects of signing the pledge has been a regard to personal cleanliness and domestic comfort. And very few, if any, cases can be found of persons observing total abstinence for any considerable

time, and yet remaining in the degraded condition which you and I so deeply deplore.

"You have, doubtless, reasons which to your own mind appear sufficient to justify a neglect of the facts now extant with regard to the advantages, physical, mental, moral, social, and religious, which our principles are calculated to secure. But to me it appears that nothing is more loudly demanded of the christian church than that self-denial which the Saviour has required of all his followers. When that high moral principle is generally recognised among Christians, intoxicating liquor will no longer be considered as necessary, nor regarded as useful. *The ruin it has unquestionably wrought* will be a sufficient answer to all pleas in justification of its use, and the pulpit, instead of being silent concerning its mischief, or vocal in its defence, will blow loud the warning trumpet, that the rising youth of our churches may avoid the deadly snares which lurk in our drinking customs, and ruin the most hopeful of Britain's sons.

"I am, my dear Sir,
 "Yours most truly,
 "ISAAC DOXSEY,
 "*Ed. N. T. C.*"

LETTER FROM A JEWISH RABBI ON SACRAMENTAL WINES.

(From the York Temperance Visitor.)

The following letter will be read with interest by many of our readers. It was written some time ago, in answer to an application from a religious friend, who was anxious to satisfy his mind as to the probability of intoxicating wine being used at the Sacramental Table in primitive times. We are glad to find that in many churches throughout the kingdom, the use of that wine which is truly "a mocker," which "biteth like a serpent, and stingeth like an adder," is being substituted for what Christ himself used, "the fruit of the vine." In one congregation in this City, where the teetotalers had become numerous, they sent a *kind and affectionate request* to the Minister and fellow-church members, stating that they could not consistently partake of the intoxicating wine, and would be glad if their brethren would substitute unfermented wine in lieu. The application was met in the same spirit that it was given, and the brandied wines have not since been used. We have no fear as to this course being universally adopted by all the churches before long, but in the mean time it behoves those who wish well to the temperance cause, to act with christian charity and prudence. Let the word of God be more thoroughly read, accompanied by earnest prayer for the guidance of God's Holy Spirit, and "Alcohol" shall not long find a shelter in the Sanctuary of the Lord.

"DEAR SIR,—In answer to your inquiries whether I am 'a convert from the Jewish to the Christian faith,' and 'if so, what the custom of the synagogues with which I was connected was, as to the passover wine?' I beg to say I am a convert, and the practice of the people of the synagogues with which I was connected, as to the passover wine, was as follows. But it were perhaps well, just to remark, that for seven years previous to the time when I left my people, I sustained among them the office of Hebrew teacher. I mention this simply to show you that I had ample opportunities of knowing what that practice was. All the Jews then, with whom I have ever been acquainted, are in the habit of using unintoxicating wine at the passover; a wine made in this country expressly

for the occasion, and generally by themselves. The process by which it is made is very simple. Some raisins (dried grapes as you know) are steeped in water for a few days previous to the passover, the vessel being placed near the fire. This liquor is bottled off and used at the feast of unleavened bread under the name of the 'fruit of the vine.' Sometimes when time does not permit of steeping, the raisins are boiled on the same day on which the feast is to be celebrated at night, and when the whole of the saccharine matter is thought to be extracted, the decoction is bottled off and cooled, and this is the passover wine. These are the modes in which the wine was prepared by my own mother, and generally by those in the town with which I was connected (Manchester), in which I was born, and spent among my own people twenty-six years of my life. Having caused the passover-table to be prepared, the host, his household and guests seat themselves around it, to commemorate the deliverance of their fathers from Egyptian bondage. During the feast, four cups of the above wine are poured out for each person, over which, and previously to its being drunk, the master of the feast pronounces the benediction, 'Blessed art thou, O Lord our God, king of the universe, Creator of the fruit of the vine.' After supper they sing a hymn, which closes the paschal solemnities. This was the mode in which the passover-wine was made and administered during the whole time I was under the parental roof, and when subsequent to the death of my father, it fell to my lot, as the eldest son, to preside at the celebration of the feast of the passover, I administered the same kind of wine. In short, all the Jews, as far as I know, use a perfectly unintoxicating wine at this delightful feast, the reason why they do so, being that the use of the common fermented wine would be a contravention of the laws of the passover. Of course the inconvenience of having to make their own wine would be altogether removed in a vine-growing country, such as Palestine—a land of vineyards, where for the ancient Jews there was, as in all vine-growing countries there is, an abundant supply of the pure unintoxicating 'fruit of the vine.'

"A. C. ISAACS."

"Coalbrook-dale, July 11th."

TRIP TO HULTON PARK.

Never, in this neighbourhood, has there been a fact more significant of the pleasurable recreation which may be afforded to one part of the human family by another, than that set forth on Saturday last, in the shape of a visit by persons from Bolton and other places to Hulton Park. We have had "cheap trips" in abundance, by which the factory worker and the foundry operative have been whizzed from crowded streets to the sea's margin, there to inhale the bracing air; and multifarious contrivances for providing healthful amusements for the humbler portions of society have at times been made. But the scheme of Saturday was, from its *monstrous* character and the novelty of the circumstances, the most striking of any of the kind in our recollection.

For two or three years the more ardent advocates of sobriety—the teetotalers—have in Bolton paid peculiar attention to the rising generation, some of whom, at different Sunday Schools, have been formed into Branch Temperance Societies, and been termed "The Band of Hope." Each of these branches has had its own meetings, and taken its own steps for spreading its principles; but about twelve months ago a system was set on foot for

acting at stated periods together by "monthly gatherings," or meetings held in the Temperance Hall. At these assemblies thousands of children have simultaneously attended and listened to others "of larger growth," who have endeavoured to stimulate and encourage both young and old to carry out the principles of total abstinence; a small selection of appropriate hymns and songs, compiled for the use of the juveniles, has been used, the Hall being made to ring by the blending of youthful voices; and recitations learnt by some of the children have been spoken. The Committee of this youthful band some weeks since contemplated, we understand, providing a cheap trip for their charge, and subsequently thought of other modes of finding them amusement; but, upon consideration, it was felt that the object would be best promoted by taking the children a few miles out of the town on a Saturday afternoon, after the close of their weekly labours, so as to allow them a view of the "face of nature," and to indulge for a few hours in recreation.

The anniversary of the commencement of the gatherings was deemed a fitting time for putting such an intention into execution, and the Committee set about the work accordingly. Hulton Park was named as a suitable place, and means were taken to ascertain whether its use could be obtained. William Hulton, Esq., the owner of the Park, as well as of the whole of Over Hulton, was communicated with, through his son William Ford Hulton, Esq., who at once shewed the utmost willingness to second the wishes of the Committee; and the result was, that without hesitation the desired favour was conceded, the venerable owner of the property fully appreciating the Committee's intentions, and evincing every desire to afford them facilities. Negotiations were entered into with the London and North Western Railway Company for conveying parties to Chequerbent, and announcements were made for a cheap trip on Saturday last. Previous to that day between four and five thousand tickets were sold for children and adults, and the sale, which had been stopped, was resumed on Saturday morning. The applications were again numerous, and when the total number of tickets disposed of amounted to 5,500, it was deemed desirable to cease selling, as more parties could not conveniently be taken on the railway, though many more were wishful to go.

On Saturday afternoon a train left the Cotton Station, Crook-street, about twenty minutes past one o'clock, for Chequerbent, and was followed by others up to about six o'clock, the arrangements being intended to serve the convenience of persons leaving off work at different parts of the afternoon. With the nature of the railway for the distance, which consists mainly of a single line, and has an unusually steep incline, it was found impracticable, by the engines and carriages employed on the occasion, to keep the station anything like clear, the number of passengers fast accumulating. About two o'clock the parties conveyed by the first train were met at an entrance to the Park by W. F. Hulton, Esq., who conducted them to the centre. It was originally intended that each section of the visitors should, on entering, be taken through the beautiful grounds and scenery; but, owing to the anxious wishes of the children to romp, this was found to be impracticable. Nevertheless the gentleman just named, who was present during the whole of the afternoon, actively exerted himself throughout, to contribute to the pleasures of the immense party, and the day proved to be in reality what was proposed in the Committee's announcement, "a grand gala day."—*Abstracted from Bolton paper.*

RAGGED SCHOOLS.

Extract from the Seventh Annual Report of the Field Lane Ragged School, under the Presidency of Lord Ashley, M. P.

"In previous reports we have had to tell of the depraved and vicious character of the inhabitants of the district in which the school stands. Satan has a glorious reign here. His great agent drunkenness is spreading a curse around,—but for this, your Committee's duties would well nigh cease. Through strong drink they are out of the way."

This confession most clearly indicates the duty of ragged school supporters and friends, and awakens the hope that in crowds they will ere long join our ranks. Many would be happy, if their charity-purses warranted, to increase their subscriptions to their respective schools. A most valuable contribution to the object, would be the subscription of the temperance pledge. Ragged schools are palliative, and on very high authority we have been assured, that "the country is weary of mere palliatives." Temperance Societies are a powerful auxiliary to ragged schools, and if generally extended, would prevent the rags and wretchedness, that have touched the sympathies of tender-hearted ladies, and philanthropic noblemen, and secured the establishment of ragged schools. *Prevention is better than cure.* We are not at all disposed to depreciate the one institution, but we are jealous for the influence of the other. The "ragged school" collectors, teachers, superintendents, should all carry a pledge book in their pockets, and having first subscribed their own names, endeavour to enrol all the children of the classes, with their parents and guardians. Try it, try it, TRY IT, friends of ragged schools.

Correspondence.

The Editor does not hold himself responsible for the opinions of correspondents, but only for the courtesy with which they are expressed.

SCRIPTURE WINES.

(To the Editor of the *National Temperance Chronicle*.)

It appears to me that all the objections to teetotalism by members of the various religious denominations, whether preachers or people, are made on the supposition that intoxicating drinks are sanctioned in Scripture. Now, if it can be shown that this supposition has no real foundation, we shall remove the cause of those objections, and promote the best interests of the Society, by securing the co-operation of some who have hitherto stood aloof from us and our movements, under the mistaken notion that our cause is not scriptural.

I must confess that I adopted the principle on the simple ground of expediency, believing it right to deny myself of drink, the use of which leads to excess, and thus becomes physically injurious and demoralizing in its tendency and fruits. But in our search after truth, we are led on step by step, seeing and understanding more and more in relation to the

whole. In this way I have been led to consider the various passages of Scripture which speak of wine, and I find there were at least two sorts or classes of wines, *intoxicating* and *unintoxicating*; and it is my deliberate conviction, that there is no clear or direct sanction for drinking the former *kinds*, and that all which may be gathered from Scripture in favour of drinking wine relates to the latter. If this point can be established, it will be of immense advantage to our cause, as we shall thereby cut off occasion for disputation from some who desire occasion, and compel others either to array themselves against Scripture *evidences*, or to confess that teetotalism is in accordance with Scripture. That the ancient genuine approved wine of Scripture was *not* intoxicating is capable of demonstration.

I am well aware that I have now entered the field of controversy, where the ground will be disputed inch by inch, and shall therefore start with one of the best authorities as it regards a knowledge of biblical languages and criticism. Adam Clarke on Genesis xl. 11, (published in 1814) "And I took the grapes and pressed them into Pharaoh's cup," &c., writes, "From this we find that WINE anciently was the *mere expressed juice of the grape, without fermentation, the saky, or cup-bearer, took the bunch, pressed the juice into the cup, and instantly delivered it into the hands of his master. This was anciently the yayin (or wine) of the Hebrews,*" &c., and as it was the *vine* from which the grapes were taken by Pharaoh's butler, to furnish wine for the king, so it is the *vine* in Jotham's parable, Judges ix. 13, which is represented as saying, "Should I leave *my wine* which cheereth God and man, and go to be promoted over the trees?" This is also the very wine spoken of as a natural product in connection with oil and corn, Psalm civ. 14, 15, "That he may bring forth food out of the earth, and *wine* that maketh glad the heart of man, and *oil* to make his face shine, and *bread* which strengtheneth man's heart." This wine is also spoken of as one of the choicest of God's blessings bestowed on his people in their most favoured condition and circumstances, Deuteronomy xxxii. 13, 14, "He made him ride on the high places of the earth, that he might eat the increase of the fields; and made him to suck *honey* out of the rock, and *oil* out of the flinty rock; *butter* of kine, and *milk* of sheep, with *fat* of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of *wheat*; and *thou didst drink the pure blood of the grape.*"

That this is genuine wine we have the highest possible authority, Isaiah lxxv. 8, "Thus saith the Lord, as the *new wine* is found in the *cluster*, and one saith destroy it not: for a *blessing is in it,*" &c. This wine then is denominated *pure*, it makes glad the heart of man, it cheers the heart of God and man, it is the wine in which a *blessing* is found, and it is the only wine spoken of with *divine* approbation, and therefore we may safely infer that such was the wine at the marriage of Cana in Galilee, where Christ made the water wine. To suppose that he made an article capable of intoxicating the guests, and producing fruits uniformly condemned by himself in the Old and New Testaments, to say the least of it, would be a high reflection on the pure and spotless character of the Redeemer. I speak it advisedly. It was the *genuine wine*—it contained the essential qualities of the grape—it was the pure juice or blood of the grape, a *blessing* was in it, and it cheered the heart of God and man.

It was also the pure inspissated juice of the grape which was the celebrated medical wine of the ancients. Such, no doubt, was the wine which Timothy used for a *diseased* stomach and his other

bodily infirmities (1 Timothy v. 23). Had he taken wine charged with spirit into a diseased stomach, it would have irritated and increased the disease instead of soothing and healing it. If this be admitted, and I cannot see how it can be denied, Timothy was still a teetotaler, though he took a little wine for his stomach's sake and his often infirmities.

With regard to that passage in 1 Corinthians xi. 21, "One is hungry and another is drunken," which may be thought to favour the opinion that the first Christians drank intoxicating wine in their religious assemblies, A. Clarke and other biblical critics show, that the original word translated drunken, refers to fulness or repletion, and the passage reads thus,—“One is hungry and another is filled to the full.” Dr. Clarke affirms that this is the meaning of the word in many places of Scripture.

If the foregoing views are correct, and I think there is every reason to believe them so, the cause of total abstinence rests on a firm basis—it is based on truth—truth supported by the highest scriptural authorities, and as a further confirmation and present witness; its benefits are daily experienced by thousands physically, socially, morally, and spiritually. These are evidences beyond dispute, and we may reasonably hope, if these facts engage the attention, they will enlist the services of professing Christians and all well-wishers of the human race.

W. W.

(To the Editor of the *Temperance Chronicle*.)

STR.—Mr. Smeeton in his attack upon teetotalism, has taken care to make his hottest assault upon its weakest point, upon a point, indeed, which is not held by all teetotalers, nor, I think, by the majority of them. I refer to the *direct* scriptural authority, which some teetotalers imagine they have for their practice; and to the idea that a uniform distinction is preserved in the sacred writings between intoxicating and unintoxicating wine—that the one is mentioned with a blessing, and the other with a curse, and that, in no case, had the practice of drinking intoxicating wine the Divine permission or approval.

I have never, myself, been able to discover any solid ground for this belief, on the contrary, nothing seems plainer to me, than that drinks which would intoxicate were drunk by good and bad men throughout the entire of sacred history, and evidently in violation of no Divine command. Take as a proof, the command given to Aaron in Leviticus x. 9, "Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die," &c. This command would imply that priests might drink wine and strong drink, except when employed in the service of the sanctuary. Again, the vow of the Nazarite to refrain from wine and strong drink, yea, even from "the liquor of the grape," as clearly implies that this practice was to *distinguish* them from the people at large, who therefore were accustomed to drink wine and strong drinks. But this seems to be reduced to a certainty by Numbers xxviii. 7, "And the drink-offering thereof shall be a fourth part of a hin for a lamb, in the holy place shalt thou cause the *strong wine* to be poured unto the Lord, for a drink-offering." Here a certain measure of *strong wine* was to be poured unto the Lord for a drink-offering. Now a drink-offering, was simply an offering of a part of that which was the accustomed drink of the people; just as a meat-offering was part of the usual food

of the people, but with this difference, that the offering must be of the choicest and best. Is it not fair then to conclude, that wine was the unprohibited beverage of God's peculiar people, and that they offered as the best of it, wine which is here denominated *strong*.

The repeated injunctions, in the New Testament to drink *moderately* of wine, are unanswerable proof that the drink would intoxicate, or why the warning! Abstinence, then, from such drink was not the inspired requirement, but temperance in the use of it. And this, of course, affords us the key to such passages as speak of wine as a blessing or as a curse. It becomes a blessing to those "who use it as not abusing it," and a curse, a bitter curse, to those "who tarry long at it."

I cannot help thinking that this view of the question is the nearest to the truth. If the contrary can be shewn, I shall be willingly convinced. I have been for some time a teetotaler, but I take my scriptural guarantee not from any express command, for I can find none, but from the law of love pervading that holy religion, which received its fullest development in the teachings of our Lord, and in the perfect example he has left us.

And, can we want more? Without being able to point to the express command, "Thou shalt drink nothing which can intoxicate," what Christian can challenge our conduct as not in conformity with the word of God, when we deny ourselves a lawful gratification, that we may not cause our brother to offend. The law of love—the essential principle of christianity, is the ground upon which teetotalers should take their stand—it is a rock, and nothing can prevail against it.

If the foregoing is not altogether in conformity with the principles of your magazine, perhaps you will still publish it. Many I know are of my way of thinking, and if wrong, we shall be glad to be put right.

I remain, Sir,
Yours respectfully,
JOSEPH MAYHEW.

Reading, August 28th, 1849.

To the Editor of the National Temperance Chronicle.

DEAR SIR,—I am exceedingly pleased to be able to communicate to your readers a fact in reference to teetotalism, which is calculated to confirm total abstinents in their noble principles, and to lead others who are partakers of the cup that inebriates, to resolve at once to abandon those drinks which they have for so long a period partaken.

On the 19th of November, 1848, Mr. B. of this town, who has been a teetotaler for many years, and a zealous advocate of temperance principles, was taken seriously ill, and continued from that time getting weaker every day. He, of course, called in medical aid. Dr. C. was his physician—a most eminent Christian and skilful man. Mr. B. stated to him that he was a firm teetotaler, but as he had sent for his advice, he should submit to whatever he (the learned Dr.) thought fit to prescribe. The physician administered to his patient medicines of different kinds, but finding they produced no good effect, requested Mr. B. to take two spoonfuls of brandy, in milk and soda water, thinking that as he was then suffering from extreme exhaustion, it would be beneficial. The experience of Mr. B. proved to the contrary. He received this preparation, feeling justified from the advice given by Solomon, "Give strong drink unto him that is

ready to *perish*," but soon found that the *means* were ineffectual. Other prescriptions were now resorted to, which, by the blessing of God, succeeded in restoring Mr. B. to *health again*. For two months he was so excessively weak, that his physician thought the case a hopeless one. But to the surprise and delight of the doctor, relatives, and friends, he rallied, having fully proved that fermented drinks were of no avail to him. Some may now inquire for the means by which he was restored? I reply, simply by receiving nutritious food, viz., arrow-root, milk, and beef-tea. Such aliments alone were efficacious. Here, then, is the case of a man who has been raised from complete prostration to perfect strength without alcoholic fluid. Any person who may doubt it, may, by communicating with you, be furnished with the name of the person referred to, that he may ascertain the truth for himself. I trust that this may strengthen the resolution of temperance reformers, and encourage them to persevere in arresting the progress of intemperance, and the evils resulting therefrom, even though medical advice may cast a momentary doubt upon the soundness or safety of the principles they profess.

I remain, dear Sir,
Yours most sincerely,
HENRY SHRIMPTON.

To the Editor of the National Temperance Chronicle.

DEAR SIR,—Wednesday, the 19th instant, was appointed by the Bishop of Winchester as a day of humiliation (for the south side of the Thames) under the present serious calamities, relations and friends being cut off around us after only a few hours' suffering. The hand of an offended God is upon us, and truly ought we to repent and turn from our wicked ways. All business ceased, with very rare exceptions; but I noticed, with extreme regret, one class of tradesmen, who, in spite of the general request to abstain from trading as much as possible, and use our exertions to induce all under us to attend a place of public worship, PUBLICANS and BEER-SHOP-KEEPERS kept open as usual, and no exceptions could I see. Their houses were open as a trap, it would appear, to the poor sinner, to invite him in and draw him from his duty to an *All Merciful God*. How disgraceful! These men ought to have done as their fellow-tradesmen, and bow to the general rule of society; but they, like their poor victims, break through every rule of decency. Why not have shut up their houses, and thus give their servants an opportunity of attending a place of worship. How truly did these drinking-houses appear on this quiet day as the *agents of the devil*, to destroy the souls of our poor fallen brethren. When, my dear sir, will these evil influences be driven from our lands? Let every teetotaler be up and doing, and raise both tongue and hands to expel the demon from the face of the earth.

Yours,
R. BANNISTER.

THE MONTHLY SERMON.

Our friends on the south side of London will be pleased to know that the next monthly sermon will be preached at Horsley Street Chapel, Walworth, on Tuesday evening, November 6th, at seven o'clock; by the Rev. Jonathan George.

National Temperance Society.

OFFICE, 11, TOKENHOUSE YARD.

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Rev. A. W. Heritage.

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- Mr. James Balfour.
Mr. Richard Hodgson.

TO CORRESPONDENTS.

All communications to be addressed to the Editor, 11, Tokenhouse Yard, London.

To LOCAL SOCIETIES.—We should be obliged by our friends the secretaries of local societies, furnishing us with their names and addresses, and the names of the societies with which they are connected. This request is made that an accurate registration of all societies connected with the temperance movement throughout the kingdom may be made, and as a step towards ascertaining the position and influence of the cause. Those societies which are in connexion with existing Associations—the British—the Central—the Scottish League—will be kind enough to specify it.

SUBSCRIPTIONS

From August 20th to September 20th.

RECEIVED AT OFFICE.	£ s. d.	Per REV. A. W. HERITAGE.	
Restoration	d 0 2 6	Mr. J. Read, Harwich s.	0 10 0
T. J. Thompson, Bridg-		Mrs. Logan, ditto s.	0 10 0
water	1 0 0	S. A. Maw, Esq., Need-	0 10 0
Per R. HODGSON.		J. Allen, Hintlesham s.	0 5 0
Rev. J. George, Wal-		Suffolk Temperance As-	0 10 0
worth	0 5 0	sociation	d. 0 10 0

ERRATA.

In last list is announced—
R. Barrett, Esq., S.F. ... £3 0 0 instead of £9 0 0
Quartermaster Ellard ... 0 10 0 instead of 1 0 0

W. CASH, Esq., AND THE VENERABLE ARCHDEACON JEFFREYS.

We regret to have the painful news to communicate, that this society and the temperance cause have sustained, during the past month, the loss of William Cash, Esq., Chairman of the Committee, and the Venerable Archdeacon Jeffreys, of Bombay, a Vice-President.

DEMISE OF W. CASH AND T. B. SCUTT, ESQRS.

At a meeting of the Committee of the "National Temperance Society," held on Wednesday, September 19th, 1849, the following resolutions were recorded:—

"That this Committee records, with profound resignation to Almighty God, yet with deep and painful regret, the loss of its valued and steady friend and enlightened coadjutor, Thomas Benjamin Scutt, and trusts that others may be raised up to supply the place which he not only occupied, but constantly and steadily filled.

"That this Committee cannot meet under the bereaving stroke of Divine Providence, which has suddenly removed their late much-esteemed chairman, William Cash, Esq., without expressing their high estimate of his christian and philanthropic character, and recording their deep sense of his faithful, liberal, and devoted efforts in the total abstinence cause, and of his constancy, urbanity, and activity, as the chairman of the National Temperance Society. That this bereavement having befallen our great and good cause, at a time when but few comparatively of the more influential classes are identified heartily with it, the loss cannot but be generally and deeply felt and lamented; but that the Committee earnestly hope that other eminent friends will be raised up to sustain and extend the temperance reformation.

"That a copy of this resolution be forwarded to the relict and family of our late revered chairman, with the expression of our sincere condolence with them, under this heavy and trying affliction."

JAMES MORRIS.

The ravages of the cholera have removed from the ranks of the teetotalers James Morris, a coal-whipper, well known to many of the London abstainers. Having earned, on an average, only ten shillings per week for the last six months of his life, his means were exhausted, and his widow and four young children (of the ages of 8, 6, 4, and 1½ years) are left in a state of utter destitution.

An appeal is now made to the charitable and generous for contributions toward placing the poor woman in a small way of business, that she may be enabled to provide for her fatherless babes. We have pleasure in informing our friends that John Cassell, Esq., has kindly consented to act as treasurer to the fund, and his name will be a sufficient guarantee for a wise appropriation of the money.

Any donations forwarded to the Office of the National Temperance Society, 11, Tokenhouse Yard, shall be duly acknowledged. The Society in Rosemary Lane has contributed upwards of £5, a gentleman, who modestly conceals his name, has given a donation of £5, and John Cassell, Esq., £1.

Reviews.

Remarks on the Confessions of a Convert, &c. By JABEZ INWARDS, pp. 24. London: W. HORSELL.

A Word for Teetotalism, in reply to the Confessions of a Convert, &c. By T. MACHIN, pp. 24. London: HOULSTON & Co.

These are two admirable little pamphlets in reply to the lucubrations of Mr. Thomas Smeeton. They need not be compared, both are excellent, and both deserve, and will, do doubt, receive extensive circulation.

The authors of these tractates have each followed the example of the "Convert," and have respectively adopted appropriate mottoes. The former has been suggested by a most obvious trait of character in the subject of his critique. "For he that wavereth is like a wave of the sea, driven with the wind and tossed," &c., and the latter expressive of an apprehension which will arise in every truly christian mind, conceiving the misguided man, who is now clasping to his bosom the viper which has before inflicted on him a nearly mortal wound;—"The backslider in heart shall be filled with his own ways."

We would fain supply our readers with quotations, but amid so much that is really excellent, we find it difficult to select. The following will serve as a specimen of Mr. Inwards' method of answering his antagonist:—

"We might as well argue that God has given man two tongues, because David calls his tongue his glory; and the apostle James says of the tongue, it is fire," &c.

"Here is the difference. No man has two kinds of tongue; but almost any man may have two kinds of drink. The tongue is under two influences—the good and the bad. When under the right influence, it may be called our glory; when under the contrary influence, it may be compared to fire. So the body, when under the influence of the good wine, is cheered and made glad; when under the influence of the wine which is a mocker, it is injured and poisoned. Before a perfect analogy can be established, Mr. Smeeton must prove that there is only one kind of wine, and that that one wine is called a mocker, a blessing, a serpent, an adder; that it bites, stings, curses, poisons, nourishes, and blesses—that the sacred Scriptures speak for it and against it—that they tell us to take it, and not to take it. Were there only one wine, what a clever argument this would be. By Mr. Smeeton's sophisticated way of reasoning, there are not two ways spoken of in the Bible. It is true, one is called the broad way which leads to destruction, and the other the narrow way which leads to glory. These two ways are clearly spoken of. Oh, no! exclaims Mr. Smeeton; I'll prove there is only one way: for the tongue is said to be a glory in one part of the Scripture and a fire in another. And there is only one tongue; and although these ways are called by different names, there is only one way. This is Mr. Smeeton's mode of reasoning. By such plausible statements he would, if possible, deceive the very elect; and if we allow men thus to handle the Word of God with such reckless impunity, they will extinguish every ray of light, and overwhelm the soul with darkness and death. Such a mode of reasoning would make right, wrong; good, bad; high, low; vice, virtue; time, eternity; a fiend, an angel; and Heaven, Hell. Such a cunning and sophisticated style of reasoning, if believed, would make religion a farce, and atheism a fact."

As a fair sample of Mr. Machin's tract, we quote from pp. 20, 21:—

"You write that 'the meetings of many temperance committees are little more than arenas for the display of hatred and uncharitableness.' No two men view one object through precisely the same medium, and defective education necessarily increases this obstacle to perfect unanimity. Is it not natural, then, that when bodies of men consult as to the best mode of achieving a given object, that each should have his peculiar plan. When such assemblies are largely composed of those whose previous habits have favoured the growth of passion rather than the culture of reason, we may expect that, while they agree in the object to be gained, their views as to its best attainment will greatly differ, and each will insist with an earnestness in proportion to the intensity and purity of his zeal upon the wisdom of his individual scheme. With such materials, and such objects (antagonistic to the fondest prejudices of our early education), would it not be a wonder if the warm impulse of the zealous teetotaler did not sometimes rise beyond the measure of his judgment? A wise man would here discover the important element to which the temperance society is greatly indebted for the vigour which has marked its operations.

"Instead of interpreting these exhibitions as arenas of hatred he would perceive a noble enthusiasm bursting through their asperities for the attainment of a common object, and would by his superior intelligence and skilful counsel show how to create such a fusion of sentiment as would give precision and effect, and turn to the most vigorous account, the ardent energies of these disinterested and devoted bodies of men. While you have seen schism by teetotalism, you direct us to the peace of your own flock; but what have they to disagree about, their affections clinging to sensual entertainments, under a minister who has shown how little he is likely to disturb an indulgence of their tastes? Under such a convenient pastorship, what is there to move fear or unsettle prejudice?"

Our space forbids us enlarging. Nor is it necessary, as we are persuaded many of our readers will get early possession of these replies. Not that for any man who is sound in the faith any answer will be needed, but for the sake of the wavering and uninformed, it may be desirable to have at hand an antidote for the insidious poison, just as in a season like the present, chloride of lime and other disinfecting preparations are in very general request.

On the Connexion between Intemperance and Crime: A paper read before the Dublin Statistical Society. By JAMES HAUGHTON, pp. 10. Dublin: HODGES & Co.

An admirable paper on a most important subject. Such men as Mr. Haughton deserve and usually enjoy the universal esteem of the wise and good, for the energy and perseverance with which they seek to advance principles, generally unpopular among the circles in which they move. The paper before us has introduced facts pretty well known among temperance reformers, (and yet not sufficiently pondered) under the notice of those who otherwise would remain ignorant of them, and yet who are able from their high position and influence to use them to the greatest advantage. We commend this tract to our readers, as one well calculated for circulation among ministers and magistrates, and all others whose duty or whose habits lead them to arrest the march of crime, by removing as far as possible its originating causes.

The Moral Statistics of Glasgow. By WILLIAM LOGAN, Commissioner of the Scottish Temperance League, pp. 76. London: HOULSTON & Co.

Mr. Logan is already favourably known among philanthropists, as a man of facts and figures, and he has here brought together in a small compass an immense amount of statistical information, bearing on the temperance question. Nothing would be more valuable than such a document, developing the state of the drinking practices, in every city, town, village, and hamlet of the United Kingdom. INTEMPERANCE is here considered in reference to disease, mental derangement, pauperism, crime, female prostitution, industrial schools, sabbath-schools, sabbath profanation, and missions, and the whole concludes with a chapter on the estimated cost of the drinking system in Glasgow. On the latter point, application was made by the Scottish League to the Board of Excise, for information respecting the quantities of spirits and malt respectively, but this was, of course, refused. However, the Honourable Sheriff Alison concludes, that £1,200,000 are spent in intoxicating liquor in that city alone, while the religious, benevolent, and educational institutions of the city, with the poor-rates, police, and criminal department expend only £410,000. What can be expected from such a state of society, but degradation and wretchedness. The amount sacrificed to the accursed lust of strong drink, might, if wisely used, mitigate every form of human suffering, and arrest every development of social crime, and Glasgow would be happy and prosperous. Security would be given to property, elevation to morals, success to trade, while extreme want would be entirely banished, and crime comparatively unknown. When will this be? When Glasgow learns to esteem man more than whiskey, and renders more homage to Jehovah, than she now foolishly and wickedly devotes to selfishness and Bacchus.

Original Views on Diet, with Remarks Addressed to Consumptive Patients on the Water Cure. By ONE OF NATURE'S SCHOOL, pp. 66. London: W. HORSELL.

What is Vegetarianism? A letter to a friend in reply to the question pp. 48. London: W. HORSELL.

These little works, each containing much that is excellent, are directed to the question of food. This is the age of investigation. Men take nothing for granted, excepting a good dinner when it is set before them. Now, however, even our dinner-tables are criticised, and like the old lady, who "drank tea by stratagem," we shall dine according to organic chemistry, and prepare our daily meals by the canons of Liebig and Sylvester Graham.

Vegetarianism is a very ancient practice revived, and while some theologians are smiling back on antiquity, and in the exuberance of their veneration, almost ready to worship their grandfathers' bag-wigs and buckle-shoes, the cooks will outvie them by many centuries, and draw their inspiration from antediluvian practices and fossil remains.

But, to be serious, there are, no doubt, many evils arise from the enormous consumption of flesh-meat, and many cruelties perpetrated in order to obtain it. Any thing that promises to mitigate these ought therefore to challenge a patient hearing and an impartial investigation. Without pledging ourselves to all that is said of the advantages of vegetarian doctrine, there can be no doubt that for centuries man lived without the flesh of animals, and that the normal condition of the human frame was developed under a diet from which animal flesh was excluded. The men whose lives were prolonged through nine or ten centuries, were, no

doubt, vegetarians. Many are now trying the system, some with obvious benefit, and most without any injury, and most probably an extensive adoption of the practice would induce the conviction, that even in our artificial state of society, *butcher's meat is not a necessary of life.* We commend the subject to the consideration of our readers.

Ocean Penny Postage: its necessity shewn and its feasibility demonstrated. By ELIHU BURRITT, pp. 32. London: C. GILPIN.

A masterly tract, on a matter of national progress—in perfect accordance with the spirit of the age, and calculated to mark it with honour, and secure for it the affectionate remembrance of succeeding ages. As inland penny postage has mightily accelerated in the United Kingdom the cause of philanthropy—the march of commerce—and the interchange of thought and emotion—so the ocean penny postage will accomplish the same beneficial results for the world at large. The proposal does honour to the land that cradled and succoured this eminent scholar and philanthropist, and the adoption of it will greatly enhance the respect with which Britain is regarded among the nations of the earth. Now for a combined and general effort to give life and being to the ocean penny postage. Temperance reformers should take their stand and use their influence, and the paper under consideration will awaken their interest, command their assent, and secure their aid.

National Evils and Practical Remedies, with the plan of a Model Town, accompanied by an examination of some important moral and political problems. By JAMES S. BUCKINGHAM, pp. 512. London: PETER JACKSON.

Another addition to the numerous proposals for social amelioration and advancement, from the pen of one of the most practical men of the day. That many evils exist in society, everybody admits, and almost everybody deplures. The real friend of man, is he who seeks to trace these evils to their source, and to suggest any practicable means by which they may be removed. Such a man is Mr. Buckingham, who by natural endowment, liberal education, world-wide travel, and accurate observation, combined with an extraordinary faculty for generalizing, has either suggested or promoted more social improvements than perhaps any living man.

In the work before us, the following evils have each a share of attention:—ignorance—intemperance—national prejudice—restrictions of commerce—war—competition and rivalry—pauperism—and the opposition in several influential classes between duty and interest. A state of society is vividly conceived and graphically described, from which these things should be absent; and proposals are there laid down to embody the author's principles in a model town, where all should contribute to the general prosperity, and all share equitably in it.

That immense, and to many minds overwhelming difficulties, stand between the proposition and realization of this plan, no one can doubt, but those who have seen time and space overcome, and the lightning of heaven directed here and there in telegraphic communications, need not quail before gigantic barriers, but should address themselves earnestly to the most rapid and effectual methods of removing them.

Anciently, the world has seen its model cities, but while they have exhibited architectural beauty and orderly arrangement, they have manifested

also the unquestioned dominion of a tyrant's authority, and the degraded servility of the popular mind. Modern towns will probably be formed, developing ideas of human progress, out of which such plans may ultimately be evolved, as will reduce the present jarring state of society to order and health, to harmony and peace, to mutual respect and mutual aid.

This may be visionary dreaming, but we hail such books as that before us, as calculated to convert sentimental pity into practical progress, and to supply materials for thought, which will germinate, grow, and ultimately bloom in beauty and fragrance over the face of the land.

We shall return to this work. Meanwhile, we urge our friends to read it. Mr. Buckingham, with a view of giving facility to the poorer members of our temperance societies, has authorized his publisher to supply it to them at a reduced price. Those who cannot afford a copy to themselves, by contributing each a small sum, may all read and jointly possess a work which points to a practical method of giving the fullest development to the truth they desire to extend and perpetuate.

Notices of Meetings.

COLSTERWORTH.

In this village, for several years, one man, a reformed drunkard, stood alone. About a year and a half ago, several persons joined him, and the first lecture on the subject of total abstinence was delivered in July, 1848, by Mr. Bormond, of York, when several persons signed the pledge, and in August, Mrs. Stamp, of Manchester, spent a fortnight in holding meetings here. Her persuasive and eloquent lectures won over many to our cause, until our number nearly reached one hundred, (many of them professing christians,) who stand true to their pledge. We have just held our first anniversary. After a sermon by Mr. Anderson, surgeon, of Castle Bytham, from these words of Paul, "If meat make my brother to offend," &c. About 160 persons sat down to tea. In the evening a public meeting was held, which was addressed by Mr. Anderson and Mrs. Stamp, after which several persons signed the pledge. Most of the teetotalers in this place are members of the Wesleyan Society, and amongst them are several officers of that church. We have also held a meeting at the neighbouring village of Skillington, where after a lecture by Mrs. Stamp, fifteen persons signed the pledge. In a population of 1000 persons, we have here nine public-houses, but good has already been done, and we are determined to persevere.

W. SIMMONDS, Sec.

An admirable example of the moral influence of one consistent abstainer. We hope that the members of this interesting village-society will still encourage each other, and be true to principle, and the publicans will find another trade.—EDITOR.

FINCHLEY.

The friends of total abstinence here, held their annual festival and tea-meeting, on Tuesday, the 22nd May. The chair was kindly and ably filled by J. Hey Puget, Esq., of Totteridge. The platform was occupied by a great many gentlemen of the village. About 120 sat down to tea enlivened by a good band. The meeting was addressed by Messrs. M'Bain, Gun, Eversden, and others, and

several members were added to our society, which is going on steadily and well. The Rev. G. Birch, signed the pledge, and after an appropriate speech, was followed by — Crane, Esq., and L. Mason, Esq. Several working men and women also signed, and no doubt more will follow. This meeting was the best and largest we have ever held. The band played the national anthem, and thus the meeting concluded.

S. EAMES, Secretary.

HASTINGS.

The cause has recently experienced a considerable impetus in this place, by the delivery of a course of ten Lectures on Human Physiology and Pathology, by P. W. Perfitt, Esq., of London. The lectures were of the most impressive and instructive character, fully showing the baneful effect of intoxicating drinks on the human system, as well as the moral, social and religious advantages which would accrue from the general adoption of teetotal principles. Every branch of the subject were handled in a masterly manner, and elicited general approbation. Twenty-four persons have signed the pledge, three of whom were drunkards, and many others are adopting the principle who have not as yet affixed their names.

On Wednesday evening, September 5th, we were favoured with an able lecture on "The safety of entire abstinence from intoxicating drinks, and the benefits of such abstinence to individuals and society," delivered by Mr. W. R. Baker, of London. The lecturer maintained the subject with power, and his reasonings were lucid and telling, and will not soon be forgotten.

METROPOLIS.

CHRISTIAN UNION TOTAL ABSTINENCE SOCIETY. — On Wednesday, August 8th, a tea festival and public meeting was held at Wenlock Hall, Hoxton, at which Mr. Simmons, Baptist minister, presided, and the principles were advocated in an able manner by Messrs. Cain, Catton, McCarrie, Alford, Ball, and others, and several signed the pledge. We were glad to see many members of the Methodist body with us on this occasion, and we hope they will soon be brought over to help us in this great and glorious cause. The lecture delivered by Mrs. Hardwick, on Friday, August 3rd, gave universal satisfaction to the ladies, and several pledges were signed.

HENRY STREET, HAMPSTEAD ROAD. — Three lectures have been delivered by the Rev. G. W. McCree, of Bloomsbury. His subjects were, "The education, employment, health, and virtue of the working-classes, and the relation of the temperance movement thereto." There was a good attendance. This hall is in the midst of a dense population, whose habits are very unsatisfactory to the moralist and reformer. We hope the Committee will persevere in their mission.

TEMPERANCE HALL, SEVEN DIALS.

A series of monthly lectures on Literary, Moral, and Scientific subjects, are delivered in this Hall. The committee thought such lectures would tend to refine and improve the minds of the members, and have not been disappointed. Lectures on Providence and Universal Peace have been delivered by Mr. Parker; and on Life Assurance and Self-Education, two lectures by the Rev. G. W. McCree, the assistant preacher at Bloomsbury Chapel. On July 4th, a lecture on "The Human Mind and its Improvement" was given by the Rev. J. Robertson, M.A.

Doings of Strong Drink.

A female who is married to a man, by trade a ladies' shoemaker, a very clever workman, and one who can earn thirty shillings per week when he likes, but is a very great drunkard and an irreligious man, many months ago signed the pledge, and has kept it, as she says, by way of example for him. Since signing she has attended the Baptist Chapel in the neighbourhood, and having received the word, was proposed a candidate for baptism. This circumstance excited the rage of her husband, who thus addressed her on the subject:—"So you are about to be baptised, are you? a thing you know I hate and detest. Well, I know I am a bad man, and fain would I well flog you, but I cannot lay a hand on you while sober; but while you are gone to be baptised, I will well supply myself with that DEVILISH drink, (to use his own words,) and then I can do as I wish, and when you come home you shall have a thorough thrashing." This threat he put into execution, and on her return from the ordinance, most grossly and cruelly ill-used her. Still this poor Christian woman asks, "Is it not my duty yet to pray for him?" and thus returns good for evil, and like the Saviour she professes to serve, prays for him who "despitefully uses and persecutes" her.—*Communicated.*

MURDER OF A POLICEMAN AT BRISTOL.—John Pym, a policeman has lost his life from the injuries sustained by an attack on the part of Andrew Daley and John McFarlane, of the 15th Regiment, at Bristol, in a drunken affray. A verdict of wilful murder has been returned by a coroner's jury, and Inspector Bosworth has left Bristol for London with letters to the police authorities, and to the Commander-in-Chief, in order to apprehend the soldiers, but their regiment has sailed for India.—*Nonconformist.*

EDINBURGH. VALUE OF A WOODEN LEG.—On Wednesday evening, as a barouche containing a tipsy party, was driven up the street by a tipsy driver, the pole of the vehicle came against a tipsy man and knocked him over. One of the wheels of the vehicle went over one of the legs of the man, and snapped it asunder. Luckily the leg was a wooden one, so that its owner was as entirely free from pain as if he had been under the influence of chloroform. He was, however, so disabled as to be unable to walk home; but we understand the driver of the barouche, is to furnish the cripple with a handsome new leg, in lieu of the one he broke by his carelessness.—*North British Mail.*

ANNUAL LICENSING DAY AT BRIGHTON. AUGUST 30TH.

All the old spirit-licenses and billiard-licenses were renewed.

The magistrates next heard the application for new licenses, of which there were forty-two, viz., forty-one in Brighton, and one in Hove.

Mr. Upperton (magistrates' clerk) stated that a memorial, signed by a great number of inhabitants, had been sent in, with a request that it might be read on this occasion. Understanding, they said, that numerous licenses for the sale of spirituous liquors were about to be applied for, they wished to state that there were already in Brighton 120 hotels and public-houses, and 210 houses for the sale of beer, making a total of 330. This large number offered a great temptation to drunkenness, which, in the words of Mr. Justice Alderson, was a

most fruitful source of crime, and if removed, would render the assizes of the country mere nullities. According to Judge Hale, as much as four-fifths of all crime was the product of excessive drinking; and similar testimony had been borne by Lord Erskine, Mr. Justice Pattison, Mr. Justice Wightman, and many other judges. Drunkenness, in the opinion of the memorialists, was the cause of nearly all the crime; and to increase the number of houses where it could be indulged in, would be to increase unhappiness, pauperism, and crime. There was a testimony of 1300 medical men of rank in their profession, that total abstinence from all alcoholic or intoxicating beverages would greatly tend to promote public health; and the memorialists, therefore, implored the magistrates to refuse all application for new licenses, and also to take every legitimate mode of decreasing the number already existing. Six new licenses were granted in Brighton, and one in Hove.—*Brighton Gazette.*

Facts and Scraps.

Excise.—In the year 1847, the duty paid on	
Spirits, was	£8,376,078
Wine	1,892,242
Malt and Hops	5,370,915

Total amount of duty only, £15,639,235 in one year, on Spirits, Wine, Malt, &c.

The gross annual expenditure of this nation on intoxicating liquors, the great source of demoralization, pauperism, and crime, the very canker and blight of this country, may be fairly taken at £52,000,000.

If only a portion of this vast sum were expended in the purchase of articles of manufacture, and of agricultural produce, it would cause such an INCREASED CONSUMPTION, as to give a mighty and lasting stimulus to our HOME TRADE—LABOUR would be in LARGER DEMAND—the people would be better clothed and better fed—and, with the blessing of God, prosperity would shine on our land.

PRESIDENT EVERETT.—The *Boston Reporter* has a statement which is highly creditable to the late president of Harvard University. It says that when Mr. Everett "returned from Europe, just before entering upon his duties as president of Harvard University, he was led to measure the grand results of the temperance reform in this country, as contrasted with the drinking habits of Europe. This candid weighing of the matter showed him (though a temperance man before) the new duties that would devolve upon him at Harvard, as the guardian of young men. The result is told, when we say, no intoxicating liquor was allowed at his inauguration, none at the levee, none at the dinner of the Phi Beta Kappa Society, none at the commencement dinner, and none allowed among the students. In short, he banished it from the Institution. A noble example for a great man to set before the world. He must retire from the office with pleasing reminiscences."—*Evangelical Pioneer.*

SIR C. NAPIER AT CALCUTTA.—On reviewing the troops on the 11th of May, at Fort William, at the close of his speech said to the men of the 96th, "Let me give you a bit of advice—that is, don't drink. I know young men do not think much about advice from old men. They put their tongue in their cheek, and think they know a good deal better than the old cove who is giving them advice. But let me tell you, that you are come to a country where, if you drink, you're dead men. If you be

sober and steady you'll get on well. But if you drink you're done for. You will be either invalided or die. I know two regiments in this country,—one drank, the other didn't drink. The one that didn't drink is one of the finest regiments, and has got on as well as any regiment in existence. The one that did drink has been all but destroyed. For any regiment for which I have a respect, and there is not one of the British regiments whom I don't respect, I should always try and persuade them to keep from drinking. I know there are some who will drink in spite of the devil and their officers—but such men will soon be in hospital, and very few that go in, in this country, ever come out again."—*Daily News*.

Mrs. CARLILE.—This venerable friend of the cause is still abounding in the work. In her is fulfilled the promise—"they shall still bring forth fruit in old age." She has visited Coventry, Leamington, Bedworth, Nuneaton, Leicester, Sunderland, &c., and in all has been greeted with her usual success. In Coventry, nearly a thousand juveniles were added to the Society in the course of about a fortnight. This is glorious!! But we tremble for parental influence. Will it sustain the noble resolution of the dear "little ones," or crush it in the bud? The juveniles must be watched and tended. They are our country's hope.—*Communicated*.

THREE WALKING NUISANCES.—A drunken Irishman with a short dudheen, a peripatic tinker with a portable fire-place, and an ill-bred puppy with a cigar.

A SENSIBLE YOUTH.—Mr. John Moor, of Norton, near Stockton, an active, temperate young man, who has not yet completed his first century, but will do so in a few months, digs and cultivates his own garden, and says he shall be glad to live so long as he has health and strength, but "has no wish to live to an old age." Mr. Moore is a wise youngster. He knows that a man may be juvenile at a hundred, and old at twenty. Think of this, ye "fast" young men!—*Gateshead Observer*.

Poetry.

THE THREE PREACHERS.

There are three preachers, ever preaching,

Each with eloquence and power;

One is old, with locks of white,

Skinny as an anchorite;

And he preaches every hour

With a shrill fanatic voice,

And a Bigot's fiery scorn:—

"Backwards! ye presumptuous nations;

Man to misery is born!

Born to drudge, and sweat, and suffer—

Born to labour, and to pray;

Backwards, ye presumptuous nations—

Back!—be humble, and obey!"

The second is a milder preacher;

Soft he talks as if he sung;

Sleek and slothful is his look,

And his words, as from a book,

Issue glibly from his tongue.

With an air of self-content,

High he lifts his fair white hands:—

"Stand ye still, ye restless nations;

And be happy, all ye lands!

Earth was made by God our Father,

And to meddle is to mar;

Change is rash, and ever was so:

We are happy as we are."

Mightier is the younger preacher;

Genius flashes from his eyes;

And the crowds who hear his voice,

Give him, while their souls rejoice,

Throbbing bosoms for replies.

Awed they listen, yet elated,

While his stirring accents fall;—

"Forward! ye deluded nations,

Progress is the rule of all:—

Man was made for healthful effort;

Tyranny has crush'd him long;

He shall march from good to better,

And do battle with the wrong.

"Standing still is childish folly,

Going backward is a crime:—

None should patiently endure

Any ill that he can cure;

Onward! keep the march of Time.

Onward, while a wrong remains

To be conquer'd by the right;

While Oppression lifts a finger

To affront us by his might:

While an error clouds the reason—

Or a sorrow gnaws the heart—

Or a slave awaits his freedom,

Action is the wise man's part.

"Lo! the world is rich in blessings—

Earth and Ocean, flame and wind,

Have unnumber'd secrets still,

To be ransack'd when you will,

For the service of mankind;

Science is a child as yet,

And her power and scope shall grow,

And her triumphs in the future

Shall diminish toil and woe,

Shall extend the bounds of pleasure

With an ever-widening ken,

And of woods and wildernesses

Make the homes of happy men.

"Onward!—there are ills to conquer,

ills that on yourselves you've brought,

Tyranny is swoll'n with Pride.

Bigotry is defied,

Error intertwined with Thought.

Vice and Misery ramp and crawl,

Root them out, their day is pass'd:—

Goodness is alone immortal;

Evil was not made to last!

Onward, and all Earth shall aid us—

Ere our peaceful flag be furl'd."—

—And the preaching of the preacher,

Stirs the pulses of the world. C. MACKAY.

TEMPERANCE SONG—No. 1.

BY J. PIERPONT.

TUNE—"Auld Lang Syne."

SHALL e'er cold water be forgot,

When we sit down to dine?

O no, my friends, for is it not

Pour'd out by hands divine?

Pour'd out by hands divine, my friends,

Pour'd out by hands divine:

From springs and wells it gushes forth,

Pour'd out by hands divine.

To Beauty's cheek though strange it seems,

'Tis not more strange than true,

Cold water, though itself so pale,

Imparts the rosiest hue:—

Imparts the rosiest hue, my friends,

Imparts its rosiest hue:

Yes, Beauty, in a water-pail

Doth find her rosiest hue.

Cold water too—though wonderful,
 'Tis not less true again—
 The weakest of all earthly drinks,
 Doth make the strongest men :
 Doth make the strongest men, my friends,
 Doth make the strongest men :—
 Then let us drink the weakest drink,
 And grow the strongest men.

I've seen the bells of tulips turn,
 To drink the drops that fell
 From summer clouds ; then why should not
 The two lips of a belle ?
 The two lips of a belle, my friends,
 The two lips of a belle—
 What sweetens more than water pure,
 The two lips of a belle ?

The sturdy oak full many a cup
 Doth hold up to the sky,
 To catch the rain, and drink it up,
 And thus the oak gets high :
 'Tis thus the oak gets high, my friends,
 'Tis thus the oak gets high ;—
 By having water in your cups,
 Then why not you and I ?

Then let cold water armies give
 Their banners to the air !
 So shall the boys, like oaks, be strong,
 The girls, like tulips, fair ;
 The girls, like tulips, fair, my friends,
 The girls, like tulips, fair ;
 The boys shall grow like sturdy oaks,
 The girls, like tulips, fair.

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The following subscriptions have been received since the 24th of August:—

	£	s.	d.		£	s.	d.
J. Ellis, Esq.	2	0	0	R. Peck, Esq. ...	1	1	0
H. Morrison, Esq. 1	1	0	0	Mr. J. H. Woodley	0	5	0

T. MACHIN, Sec.

September 17th.

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THE
NATIONAL TEMPERANCE CHRONICLE
 AND
TEMPERANCE RECORDER.

It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak.—ROM. XIV. 21.

No. 47, JOINT SERIES.]

NOVEMBER, 1849.

[PRICE 1d., STAMPED 2d.]

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THE CONGREGATIONAL UNION OF
ENGLAND AND WALES.

THE autumnal meeting of this religious body has been held during the past month at Sheffield. Ministers and gentlemen to the number of 300 were assembled. The object of such convocations is, primarily, the advancement of religion among the people; and, secondarily, the extension of denominational peculiarities. With the latter we have, of course, nothing to do—in the former we are deeply interested. Among temperance reformers, especially those whose temperance principles are the offspring of earnest practical christianity, it is a deep settled conviction that the alcoholic beverages, as at present used, are among the most powerful obstructions to the success of the Gospel among the masses of the people. Such an affirmation, made by any christian man, *demands* an investigation. But when made by multitudes of christians, of every sect—when sustained by accumulated facts—when deposed to by city, town, and village missionaries—when established by recorded acts of church discipline—when presented for consideration to those whose profession and position require that they should know and ponder it—and when pressed with affectionate, yet intense urgency, by earnest labourers for the amelioration of the social state, we conceive that it has a right to expect such an amount of attention as its importance warrants.

With a view to obtain, if possible, some advice or recommendation to the churches of the Congregational body, on the subject of temperance

generally, and especially with reference to the drinking of toasts in public assemblies of Christian men, the National Temperance Society presented to the Congregational Union, assembled at Sheffield during the past month, the following memorial.

To the Ministers and Members of the Congregational Union of England and Wales, assembled at Sheffield.

The Memorial of the Executive Committee of the National Temperance Society, respectfully sheweth,—

That in the opinion of your memorialists, one of the most important subjects which can engage the consideration of an assembly of British Christian Ministers, is the fearfully prevalent use of fermented and distilled liquors as the ordinary beverages of society.

That the insidious nature of these beverages gradually induces the formation of habits which have a ruinous effect upon moral and religious character, by which many christian churches have been robbed of their brightest ornaments, and the christian ministry of many able and devoted labourers; while the same cause has operated in placing myriads as far beyond the sphere of christian effort and influence, as if they were the inhabitants of a heathen land.

That the testimony of hundreds of medical gentlemen, and the still more powerful affirmation of multitudes of practical abstainers, prove that these beverages are altogether unnecessary to persons in health, and that even invalids may discontinue them, not only without danger, but with positive advantage.

That practical abstinence is sustained by not a few scriptural examples, which arose from divine command, or are recorded with divine approval; and that while many passages of Holy Writ obviously involve the principle we seek to establish and extend, even direct scriptural injunction can be pleaded for the practice.

That the moral influence of the christian church would be greatly extended by the universal adoption of temperance principles, by multitudes being brought within the range of its ordinances, to whom the sound of the gospel is now unknown; and christian institutions more liberally supported, and more vigorously worked, by the consecration of much time and wealth to the service of Christ, now spent in ministering to merely animal enjoyments.

That the drinking customs exert a most baneful influence in seducing the rising generation from the paths of religion and virtue, and leading them into irregular and vicious habits, which render them injurious to society here, and in many painful instances send them to an untimely grave, and an awful destiny.

That these considerations appeal strongly to all christians, especially to those who occupy prominent positions in the church, for their decided practical protest against all habits and practices which tend to throw around the drinking customs the sanction of religion, particularly against the use of intoxicating beverages at the holy convocations of Christians, the dedication of houses for worship, and the settlement of ministers.

That your memorialists affectionately commend this important subject to your serious consideration and prudent counsels, and trust that such action may be resolved on, as may be calculated to advance the moral and religious prosperity of the masses of the people.

Signed, by desire, and on behalf of the committee,
WILLIAM JANSON, *Chairman.*
ISAAC DOWSEY, *Secretary.*

Here, reader, pause, and ask yourself, how you would expect such a document would be received by a body of Christian ministers. Do you anticipate that it would be carefully read, solemnly pondered, and wise and well-digested resolutions thereupon adopted?

The report of its reception we quote at length from the *British Banner*.

"The Rev. A. WELLS intimated, that he had two Memorials on the subject of temperance. He suggested that they should be read, and a resolution adopted, stating that, though the Union was not prepared to adopt the principle, it rejoiced in the success of all labours to diminish the vice of intemperance.

"Several ministers urged the inconvenience of having the business of the meeting interrupted by Memorials from any other body, and objected, on principle, to reading what they could not stop to discuss.

"The Rev. N. HALL urged that these Memorials should be read, and then a rule laid down for the future. He urged that not to read them would have a very evil effect.

"The Rev. Dr. CAMPBELL said, considering the assistance which the temperance advocates had from the publications of the Union, they had no right to complain that the meeting could not hear and discuss these Memorials. He undertook that they should be read.

"The PRESIDENT put the matter to the meeting, and it was decided that the Memorials should not be read; but it was suggested, that the receipt of them should be respectfully acknowledged."

We are not disposed to complain, especially of Christian brethren, but we cannot resist the impression, that such a mode of dealing with any

respectful memorial is discourteous and reprehensible. But nothing amazes us more than the remark attributed to Dr. Campbell. We should like to ask the Dr. to suppose that a memorial had been sent from the Congregational Union to the World's Temperance Convention, and had been even refused to be read;—What would our Independent brethren have thought of such treatment? Would it have been justified by saying, that "Considering the assistance which the Congregational churches have received from the labours of temperance reformers, they have no right to complain that their memorial was not read?" The Convention might expect, and would no doubt richly deserve, one of the severest rebukes which Dr. C. could give.

But we cannot be diverted from our object—we have discharged our consciences—and if assemblies of ministers have no time and no inclination to look this grave matter fairly in the face, we must quietly, but earnestly, work on, with such assistance as we can secure.

It will be seen by our readers, that one main design of the above memorial was to take a step towards the abolition of the absurd and barbarous custom of drinking toasts at religious assemblies. A discussion on this point would no doubt have been very inconvenient, if immediately followed by the reprobated practice. On this occasion, even the venerable Dr. J. P. Smith was honoured by a toast. The Dr. is a staunch teetotaler, and, as such, must regard the practice of drinking honours as a part of a dangerous and delusive system; yet even he is not suffered to escape. It would have been graceful to have acknowledged the Dr.'s known predilections, and to have presented the honours he so well deserves, without the accompaniment which he cannot but regret.

It is in vain to plead that the Congregational Union has no interest in this subject. No Christian church can earnestly prosecute temperance work as one department of Christian labour, without reaping a speedy and a rich reward. Many churches can point to their brightest ornaments, and most devoted and zealous members, and remember that they were reclaimed by the influence of temperance principles. Hundreds of ministers have subscribed this declaration:

"That the universal success of this principle would tend, under the Divine blessing, to lessen human sufferings—to stay the progress of pollution, crime, and Sabbath profanation,—and to promote the high interests of natural order, sound morality, and true religion."

If this be true, then all the assistance that the Union publications have given to the temperance advocates, has been so much clear gain to the religious body they represent; and the temperance reformers, instead of being regarded with suspicion or indifference, should be welcomed as brethren, and acknowledged, not only as true philanthropists, but as fellow-helpers in the gospel of Christ.

LIBERTY AND DESPOTISM.

TO THE WORKING MEN OF ENGLAND.

"Who would be free, himself must strike the blow."

If the three millions of slaves in America could emancipate themselves, no doubt the southern states would immediately resound with the chorus of

"Earth's holiest music, the breaking of chains."

But there is a bondage in England—a bondage which separates husbands from wives—parents from children, and drags many an intelligent man from his own fire-side, and his own domestic enjoyments, to the noisy skittle-ground, or the smoky dungeon called a tap-room. The bondage to which attention should be awakened all over the land is the drink-usages of our factories, yards, and workshops. These are self-imposed and self-sustained. They are heavy in amount, they are numerous in occasion, they are inexorable in demand, and when declined, are barbarous, cruel, and malicious in their inflictions. But they must be abolished, and they will be, working-men, as soon as you have

TOO MUCH OF VIRTUE TO BE TYRANTS, AND TOO MUCH OF MANLINESS TO BE SLAVES.

Look at the influence of these fines, footings, mulcts, &c. upon your exchequer. You understand "the ways and means" of replenishing it. It can be debited with nothing but what you earn. The tension of your muscles—the vigour of your arms—the sweat of your brows—the skill of your intellects, must obtain the necessary supplies. Could you afford to give your employer a discount of 15 or 20 per cent. on pay-night? or to pay an income tax of 10 per cent? But the excise customs of your factory or workshop frequently levies on you such amounts as these.

Look at the result to your personal comfort. You are fathers, husbands, brothers. These relationships imply affections meant for your enjoyment, and obligations required to be performed. But how constantly after the toil of the day, do your shop customs lead you to the public-house, while personal cleanliness and domestic comfort are sacrificed to guzzling beer, and inhaling an atmosphere of filthy smoke.

Look at the effect on your mind. That soaring intellect which might rise and roam through all the material universe, and busy itself with everything in earth, air, sea, and fetch in facts which would minister to your increased usefulness, and awaken thoughts which would kindle with emotions of wonder, gratitude, and love, yea, that might rise from earth and hold communion with the infinite source of all purity, and wisdom, and benevolence; and by frequently cherished intercourse, assimilate you to itself—that mind grovels in ignorance, or wallows in sensuality; and gradually, yet surely, loses all the purity that allies it to the angel, and all the power that distinguishes it from the beast.

These drink-practices have only one sound argu-

ment in their defence—they are supposed to secure carefulness in the performance of duty. Now, working-men of England, what say you? Are fines and mulcts necessary to induce you to fulfil the engagements of the shop or factory according to the best of your ability? Is there not in English workmen any true principle which will lead them to exert their skill? Is not the most skilled labour the best rewarded? Do not such considerations prove that fines and penalties are unnecessary? Are there not many factories and workshops in which they have been utterly abolished?

But while these inflictions and evils are unnecessary, they are also undesirable. A general system of espionage, the conversion of every man into a spy over his fellow-man's actions, and an informer against his fellow-man's shortcomings and mistakes, has a natural tendency to degrade. Every man of course strives to conceal the faults and flaws of which he may be conscious; general concealment leads to general suspicion—while discovery and information enkindle jealousy and ill-will. These results may not always and invariably follow; but if the system tends to produce them—and of this there can be no rational doubt—a sufficient reason exists for their entire and immediate abolition.

Admitting, however, that under any conceivable circumstances fines may be necessary or desirable,—Can they not be better appropriated? A library for circulation and reference, by which wholesome knowledge and information could be constantly supplied—a fund for relief in sickness, by which many a comfort could alleviate the sufferings of the toiling labourer—a provision for the widows and orphans of deceased workmen, which would mitigate in some measure the heaviest of worldly afflictions—a means of bringing lecturers of talent and repute, who could improve and entertain by oral instruction on the various branches of science and literature—or any appropriation that could be devised that would benefit the working-man, in body, in mind, or in circumstances, or minister to the comfort and happiness of his family, would be infinitely preferable to the present ruinous and degrading system of drinking.

What say you, working-men, and what are you prepared to do? To emancipate yourselves, your brethren, your class, from this bondage, is worthy of your noblest aspirations, your warmest desires, your best efforts. The liberty we urge upon you to gain for yourselves, would bring immediate comfort to your firesides—immediate improvement to your circumstances—immediate satisfaction to your consciences. But how must it be done? By light, by truth, by reason, by love! Now is the time for a discussion on the subject in every shop—in every factory—in every mill, where the drink-fees are yet exacted. Talk over the matter among your fellow-toilers—calmly consider how you can best

accomplish the object—let every man who has a thought, coin it, circulate it, and truth will become greater and brighter by every examination, and even by every repulse. The world is advancing—light is spreading—on every hand we behold the dawning of a brighter day, and a deepening conviction that “there’s a good time coming.” To those who are determined that the slavery of drink-customs shall no longer continue, we say, “Whatsoever thy hand findeth to do, do it with thy might.” Not the might of brute force but the might of truth, the might of reason, the might of benevolence.

Working-men, be in earnest and your deliverance is at hand.

THE REV. NEWMAN HALL, B.A.

At the recent meeting of the Congregational Ministers at Sheffield, this gentleman urged that the memorials on the subject of temperance should be read, and that their rejection would have a very injurious influence. He has since addressed a long letter to the Editor of the *British Banner*, on the condition of the working-classes, in which he urges ministers of the gospel to identify themselves with the temperance movement. The following quotation from this document will be read with interest. All honour to the Christian minister who dares thus to speak out on a theme so unpopular among the leaders of the body with which he is identified!

“There are other movements among the people, still more important than those professedly intellectual. I mean especially, that great moral reformation, with which so many hundreds of thousands of working-men are associated, and which, far more than any mechanics’ institute, halls of science, or socialist and political associations, engages their strong sympathy and their active zeal. Little are some persons aware of the strong hold which the temperance cause has gained on the affections of the working-classes. In many of the large towns of the north, the number of people assembling at the week-night temperance meetings, exceeds many times over the united week-night congregations of the churches of all denominations. In Hull, throughout eight months of the year, there are several crowded temperance meetings every evening of the week. On Good Friday, when the annual meetings are held, upwards of 2000 sit down to tea, and many more tickets would be sold, if the rooms were larger. There are at least 100 working men who advocate the cause at these meetings; many of them with an untaught but thrilling eloquence, and most of them with an ardour which would put to shame many of our religious platforms. In too great a degree these efforts are not aided, in some instances they are discouraged, by Christian ministers. Who can wonder at the result? Here are men, who were, a short time ago, sunk in the lowest depths of vice and wretchedness, but who, by the efforts of the friends of total abstinence, have been raised to sobriety, respectability, and comfort. They say ‘How can Christian ministers be sincere in their wish to do us good, when they hold aloof from such a cause as this?’ They infer that Christianity does not seek their temporal well-being; or they impute love of

strong drink to its professors and advocates. They thus cherish prejudices against those members of the Gospel, who encourage practices which they deem so destructive, which have proved so dangerous to themselves, and which they are exerting all their energies to repress. Thus at temperance meetings the conduct of Christians is often severely censured, and an influence is thus produced unfavourable to Christianity itself. It is well known that multitudes of teetotalers refuse to attend the ministry of any one who does not abstain from alcoholic beverages. I am not defending these interferences, or this conduct. Far from it. I only state the fact, which I have good opportunities of knowing. What then should we do under these circumstances? Dr. Halley, in his admirable letter, read before the Union, spoke of the immutability of the great truths of the Gospel in connexion with the liberty we possessed of endless diversity in the method of diffusing it. The principles are the same; the modes of operation vary with circumstances. Paul ‘became all things to all men, that by all means he might save some.’ Whatever, then, may be our individual opinions on the necessity or expediency of total abstinence for ourselves, I would venture, Sir, with all humility to suggest, whether we should not, for the sake of the Gospel and the souls of men, ally ourselves to this great movement. None can surely think that total abstinence is a sin. None will say that their religious influence will be lessened by it. If, then, to drink wine or to drink water be in itself a matter of indifference, does it still remain so, if by becoming a water-drinker, I may obtain an influence over the minds of great multitudes of the working classes, which I could not otherwise possess? Should I not be willing to relinquish a gratification I may feel to be quite innocent and harmless if by so doing I ‘may save some?’ It is often a matter of complaint, that the working of temperance societies is hostile to Christianity. Let Christians work those societies themselves, and the hostility will at once cease. Do temperance advocates sometimes utter infidel sentiments? Though I have for some years frequented temperance meetings, and have never heard them, yet, if this is the case, should not we be there to counteract them? May we not in preaching temperance preach something still better. May we not by our presence and co-operation, not only stop the evil complained of, but turn a tide, the course of which some deem at least questionable, in the direction of pure gospel truth? May we not imbue the principles of total abstinence with religion, and be the means of leading multitudes from the temperance hall to the Christian church, to return again the safer and still more zealous advocates of sobriety?

“Such results have already more than realised all the expectations which the most sanguine could have indulged. Allow me to mention an instance or two. A working-man in Hull, who had not attended any place of worship for twenty years, heard me speak at a temperance-meeting, signed the pledge, followed me on the Sabbath-day to the sanctuary, received the truth in the love of it, is one of the most consistent members of my church, and has been the means, not only of inducing most of his fellow-workmen to join the temperance society, but to attend the house of God. Last year, a drunken man, named Wilkinson, was induced to attend one of our temperance meetings, signed the pledge, went on the Sabbath-day to hear the Rev. Mr. Lamb, a Primitive Methodist,

who had spoken at the meeting, became a sincere Christian, laboured diligently to benefit his companions, was suddenly killed by an accident in the docks, where he was working, was followed to his grave by some hundreds of his fellow-workmen, sixty of whom appeared well-dressed at the next temperance tea-meeting, some of the fruits of his efforts. The Rev. Mr. Rose, of Alford, in Lincolnshire, told me, the other day, of a working-man who had been reformed from drunkenness through the efforts of the temperance society, with which he zealously co-operates; who was subsequently induced to attend the house of God, became a Christian, is now working at the new docks at Great Grimsby, where the effect of his labours among the other workmen is such, that every day at noon, when there is an interval of rest for dinner, part of the time is spent in holding prayer-meetings, by many different groups of men in various parts of the works. Is not this the cause of British missions? Is not this home missionary work? Last year, in connexion with our temperance society, I delivered, besides other addresses, two lectures to working-men, in the Music-hall of Hull. Upwards of a thousand were present on each occasion, a great part of them not being attendants at any place of worship. The particular topic selected was of little comparative consequence, but it was important that I was able, in both lectures, clearly and plainly to preach the gospel without losing the ear of the audience, and to commend the word of God, which I held in my hand, as the best charter and friend of the working-man and the poor. During the coming winter, it is arranged for various ministers of the gospel to deliver a course of weekly lectures in connexion with the temperance society, on various subjects of interest, which cannot but give them many opportunities of introducing the greatest of all truths, as well as of securing the kind feeling of their audience. In visiting various towns during the summer months, I see the good effect of the temperance lecture delivered to working-men on one evening, in the large congregation collected on the following night to hear the gospel. I have often been told that persons never known to attend public worship, have, on these occasions, been seen to listen attentively to the preaching of the cross. What an illustration of the same thing has recently occurred at Zion Chapel, Whitechapel. That building was well-nigh deserted; about fifty formed the congregation. It was proposed to close the doors, but a minister, who was known to be a friend of the working-classes, and a zealous advocate of temperance, Mr. Parsons of Ebly, went to do the work of a missionary there for three months, and long before the expiration of that period, every seat was occupied, the aisles were crowded, and numbers went away unable to obtain admission, and these almost entirely the working-classes.

"And these effects will follow wherever the same means are tried. Are they not worth a trial? Or can a better method be suggested?"

THE QUEEN'S OWN BALMORAL GIN.

WHAT mysterious elements are combined in royalty!—What incongruous duties is it often required to perform! English majesty, as the head of the Church, commands the people to keep holy the sabbath-day; but English majesty, at the head of the Government, orders post-office clerks to desecrate that day, or quit the service! Her Most

Gracious Majesty (long live Victoria!) appears as the patroness of a society for the suppression of spirit-drinking—a society which had the honour of taking the lead in the Temperance reformation, and took many by the hand, inviting them, for the sake of their brethren, to abandon "toddy" and "punch"—a society, which awakened in many minds a sincere desire for the emancipation of their country, and gave them principles, which, followed to their legitimate extent, found their complete consistency and ultimate resting-place in "total abstinence from all that intoxicates." Of this society, which we desire to esteem for its work's sake, we have said Her Most Gracious Majesty is the patroness; and, with this high and honourable office, she now combines the awfully incongruous one of patroness of the Lochnagar Distillery. Some may be inclined to smile at what they consider the beautiful inconsistency, but a moment or two of calm reflection will show the propriety of this distribution of royal patronage. Her Majesty is the ruler of the nation, and as a nation is composed of various classes, all of whom acknowledge her sway, there is a fitness in her royal sanction being given to the church and the play-house, the temperance society and the gin-shop. This is indeed the perfection of liberality. It affords to every subject an opportunity of following his predilections and displaying his loyalty. The orator on the anti-spirit platform may deliver his eloquent appeals under the sanction of royalty, and invite men to abandon the curse of spirit-drinking, and "to discountenance the causes and practice of intemperance," assured of royal patronage—while those who are hardened against all such arguments, and devoted to the worship of Bacchus, may retire to "the Crown and Cushion," or some other *rendezvous* for moderate tipping, and indulge in a plentiful imbibition of the "QUEEN'S OWN."

But to be serious in a serious affair. One of the metropolitan associations has adopted the following recommendation, which we have great pleasure in presenting to our readers:—

Resolved—"That the Queen having granted her public patronage to the Balmoral Distillery, and a great impetus having been thereby given to spirit drinking, this association respectfully recommends to all temperance societies throughout the kingdom to adopt forthwith petitions to the Throne, presenting to Her Majesty's consideration the serious evils likely to arise, and humbly praying that the royal patronage may be withdrawn."

We cannot, of course, expect that all will concur in the recommendation. If generally acted upon, it would call public attention to the subject, and peradventure Her Most Gracious Majesty might be induced to distribute her royal favours in future with some regard to *personal consistency and sacred conviction*, instead of following the rule of *regal anythingism*, and exposing the royal patronage to the smile of derision or the sneer of contempt.

GOOSE CLUBS.

Suppress your smiles, gentle reader, we will not ask any unnatural excitement of your organ of ideality. We are not about to carry you into the airy heights of imagination,—do not expect it,—but simply to whisper a plain, unvarnished matter of fact.

This is the age of institutions—the religious, the philanthropic, the speculating, and the crafty, have all their favourite plans, and all seek to accomplish their purposes by the principle of association. No doubt it is a law of nature, that men should increase their power by uniting; but the law of combination, like all others, may be adopted for most mischievous purposes, and may mightily increase the power of malignant agencies. Greatly should men rejoice, if schemes, designed for their ruin, are laid bare for their inspection, that they may not fall by the snare.

Goose-clubs!! Let us beware of a mistake. Are the bipeds who furnish these societies with their distinctive name to be construed in the *genitive* or in the *dative* case. Horne Tooke has admonished us of the power of prepositions, and his cautions must not be lost upon us, in adjudicating between the claimants of *and for*. No doubt many will consider the titles of both as equally valid, and determine that the parties shall be admitted to a joint participation. The publicans will no doubt clamour for a decision in favour of the dative case, but at the same time indulge a mental reservation in favour of the particle *of*. Little doubt can be entertained that they presume greatly upon the proverbial gullibility of John Bull.

But, to give the association a fair opportunity of asserting their own claims, we supply the rules of one which is now rejoicing in the *eightyyear* of its existence:—

“1. That this club is to consist of an unlimited number of members; that each member is to pay the sum of 12s. into the club for a goose, and a bottle of gin, and a bottle of rum.

“2. That each member, on entering his name in the club, is to pay the sum of 1s.; and 1d. for the card of rules; and 1s. next week; and 7d. per week on every Monday evening, commencing on Monday, August 13th, 1849, till the sum of 12s. is paid up. The above sum must be paid on or before Monday, December 17th, 1849, or else the sum that has been paid into the club will be forfeited.

“3. The subscriptions will be received every Monday evening, between the hours of 8 and 9 o'clock, by the landlord; on which evenings the members are respectfully requested to attend.

“4. That each goose is not to weigh less than 9 lbs.

“5. That the drawing for the geese will take place on Monday evening, December 24th, at seven o'clock precisely.

“6. That no member will be allowed to be a defaulter more than 6 meeting nights; if so, to lose all claim upon the club.

“7. That on the last night of payment, each member must pay the sum of 6d. for the bottles, and when the bottles are brought back, the 6d. will be returned.”

Oh! for the pencil of a Hogarth or a Cruikshank, to sketch the distribution scene; with a series illustrative of all the melancholy results of connexion with this club upon the several members. The frequent pinching and stinting of absolute necessities, to supply the weekly subscription, and the drinking expenses invariably and inevitably connected with it—the habits of sottishness and indolence induced or fostered—the total neglect of social duties—the utter disregard of paternal obligations, and the consequent abandonment and ruin of children—the low and degrading associations with which the mind is familiarized—and the ten thousand social evils which fatten and flourish in the public-house and the beer-shop.

It is scarcely necessary to remark on the unblushing manner in which the dupes of the publican's wily arts are pledged to continue their contributions to this object. The poor man may have paid up his 8s. or 10s. but sickness or the other casualties of life, to which none are more subject than the miserable patrons of the public-house, causes a deficiency of the means, the critical 17th December arrives, and all the deposits are forfeited without hope of recovery, and remorselessly pocketed by the greedy treasurer of the goose club.

We are reminded of a vegetarian, who, in the ardour of his affection for his favourite practice, assured a friend, that man became assimilated to the nature of the animals on whose flesh he fed. His friend wishing to enjoy a laugh at his expense, immediately replied, “then you must have fed much upon goose of late.” Perhaps the publicans are staunch believers in the doctrine of our vegetarian friend, and having an eye to their own advantage, hold out the goose as a bait, in hope that those once entrapped may become annually more willing subjects and more abject slaves.

When will the common sense of our workmen see through these miserable schemes? Surely they must know that the authors of them laugh in the sleeve at the folly and weakness of those who are at once their patrons and their dupes! If the working man must have a Christmas goose, our advice is, that he buy it at a proper market, without allowing the publican to force on him the vile, intoxicating poison, and to tax the goose heavily at the same time. No man has more right than the hard-toiling sons of Britain to such lawful indulgences, and if our plan be adopted many of them can feed upon goose more than once in the year, without allowing the publican to transmute them into geese, that he may feed on them all the year round.

A RUINED FAMILY.

It is now thirteen years since the writer with the view of doing good to the rising generation chiefly, not supposing at that time that her example would have weight with others, signed the pledge of total abstinence from all intoxicating beverages. She

unfeignedly rejoices in the fact many a youth has been led, through her advice and practice, to abandon the path of danger and distress, while even some adult inebriates have been induced to listen to her counsel, and have at length gratefully acknowledged the benefits they had experienced from the adoption of the total abstinence principle. Truly happy would she have felt, had the family, whose history she is now about to record, been led to shake off the trammels of habit, and abandon those customs which are at once both unmeaning and expensive, to say nothing of their tendency to extravagant and immoral practices. Alas, for them that it was not so!

Mr. and Mrs. — resided for some years a few miles from the metropolis. Their family consisted of three daughters and four sons, and no expense was spared to render them accomplished young persons, but mental and moral training was lamentably neglected. The parents exercised no authority over their household—their indulgence was almost without bounds, allowing every wish of their children to be gratified, and seldom, if ever, reproving them, however reprehensible their conduct might be. The sad results of such foolish indulgence and criminal neglect may be easily imagined. Three of the sons soon manifested very untoward and rebellious dispositions; not having been subjected to restraint, they had never checked their vain and unreasonable desires, and they resolved as they advanced towards manhood, to listen to no advice which parental or friendly solicitude might dictate. As they possessed pecuniary resources independent of their ill-fated father, they determined to gratify their sensual appetite, regardless of all consequences. But a very short period had elapsed, before two of these youths were classed among the most reckless of their companions, and when they had well-nigh spent their all, they hesitated not to engage in dishonourable practices in order to maintain a decent exterior, while they remained in the neighbourhood, where once they had mingled with persons of respectability.

After a time, however, they became, by their dissolute conduct, the cause of the almost entire ruin of their family; their mother rapidly declined, and died apparently a victim to grief and depression;—while their misguided father removed from his native home and settled in a land of strangers.

In a few months the three brothers also expatriated themselves, foolishly imagining that on a foreign shore they could pursue with impunity their guilty pleasures and abandoned habits. Most unwelcome tidings have since reached the relatives of these unhappy youths, proving that sin can meet with its due reward in every land. The career of one was soon ended; for, far from all who could have loved him, was he borne to the silent grave, alike unheeded and unlamented. A second has often experienced the misery of those who by their own folly become homeless and friendless—ashamed to revisit the scenes of his childhood and youth; and when brought into contact with any branch of his once flourishing family, he is greeted with indifference and suspicion. The third has never returned to his native land, but lives as an exile, at a distance from all his early associates.—May he be sensible of the great necessity of personal reformation. I would that this were the only gloomy picture in this family's history, but it is not.

One of the sisters, who was naturally amiable, and had many personal attractions, but whose mind was undisciplined and vain, fell a victim to the wily seducer, and at an early age, after having frequented the ball-room, the concert, and the theatre,

and experienced the unsatisfying results attendant on such scenes, she became, sad to relate, an habitual inebriate. At the family repasts she had, when a child, acquired the relish for those intoxicating beverages, which were then seen in great abundance at her father's board. Now, having lost all self-respect, and feeling at times her degraded position, she, instead of endeavouring to overcome her sad and baneful practices, gave way to her appetites, and thus was the once beautiful and modest eye changed to the unmeaning stare or stupid dulness of approaching intoxication. After the death of her mother, and the departure of her father, she left the neighbourhood of London, and lived a few years almost forgotten by those who had *flattered, admired, and ruined her*. Her habits of intemperance from so early an age had totally changed her appearance; for even her fair and delicate complexion had become red and bloated; whilst a coarse and unladylike demeanour characterized the once admired and beloved Emma —. In this manner did she for a time exist, calling forth the commiseration and regret of those who had occasionally the opportunity of witnessing the sad reverse of all that had been most endearing. Now!—where is she? Within the precincts of the cold and dreary grave. She fell a prey to disease, convulsion seized her debilitated and injured frame, and the last reluctant groan was almost immediately heard. No tender mother's tears embalmed her tomb—no kind father's sighs were heard at her interment—but the mournful ceremony was performed with all the indifference of strangers. Ah, ye parents! ye too indulgent parents, be not, by your indecision and dangerous example, the murderers of your immortal offspring. Put far from them in the future the inebriating draught; invite them not to partake of the poisonous liquid; be not accessory to the injury of their physical powers, nor to the prostration of their mental faculties.

Remember the foregoing is not the production of the writer's fancy—it is no picture of imagination, but the real circumstances of a family with whom she was long familiar, and for whose unhappiness she has often shed the tear of deepest sorrow.

May those who peruse this melancholy sketch be more and more anxious to do all in their power to aid the cause of total abstinence, especially among the youth of our land; for the time must come, when, with the combined influence of the aged and the young, intemperance will cease to be the stigma of our country—and peace, happiness, and prosperity shall be established on the ruins of discord, misery, and want.

THE LATE BISHOP OF NORWICH.

Bishop Stanley "having established temperance societies in Alderley, and having witnessed their beneficial influence there, was desirous to encourage them in Norwich, and therefore presided at some of their meetings. This however was, to some persons, very offensive; and when Father Mathew came to hold his great meeting in St. Andrew's hall, the bishop was entreated, and almost commanded, by some of his clerical friends, not to attend.

"But persuasion and remonstrance were in vain, He believed the cause was good, and that the man was worthy to be supported: and he therefore made his appearance on the platform, and joined his hearty and Quaker friend, Joseph John Gurney, in giving a commendatory welcome to the Roman Catholic Teetotaler."—*Norfolk News*.

National Temperance Society.

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All communications to be addressed to the Editor, 11, Tokenhouse Yard, London.

To LOCAL SOCIETIES.—We should be obliged by our friends the secretaries of local societies, furnishing us with their names and addresses, and the names of the societies with which they are connected. This request is made that an accurate registration of all societies connected with the temperance movement throughout the kingdom may be made, and as a step towards ascertaining the position and influence of the cause. Those societies which are in connexion with existing Associations—the British—the Central—the Scottish League—will be kind enough to specify it.

SUBSCRIPTIONS

From September 20th to October 20th.

Per Mr. J. INWARDS.	£ s. d.	£ s. d.
Dale, —Esq., Balby, Don-		Howard, Mrs. E., Tot-
caster	0 5 0	tenham
Walker, G. Esq. do. do.	0 10 0	Christy, Mr. J., Clains-
		ford
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Collins, D. Esq., Mary-		Bowly, S., Esq., Glou-
port	0 5 0	cester
Jones, Mr., Kingston ..	0 5 0	Burder, Rev. J., Bristol
		Hill, Mr. W., Brighton..

JAMES MORRIS.

Our benevolent friends will be happy to learn that, in addition to £11 1s. 7½d., which we stated in our last number, the following subscriptions have been received:—

	£ s. d.	£ s. d.
A friend	0 2 6	Harp Alley Society ...
Mr. Castleden	0 10 0	Cartor Street Society... 0 7 8
Fitzroy Society	0 13 0	Star of Temperance do. 1 2 6
Mr. Woodhouse and		Good Samaritan Society,
friends	0 7 6	Hackney
Dockhead Society	1 5 5½	A Teetotal Carver 0 2 6
J. E.	0 3 0	Working-men's Hall,
Woolwich Society	0 15 6	Vauxhall Walk
H. M.	1 0 0	Dunlop Lodge, Shad-
Coal Porters' Association	2 2 9½	well

The list is still open, and friends who have means at their command, will oblige by forwarding donations to JOHN CASSELL, Esq., 80, Fenchurch-street, or to ISAAC DOXSEY, 11, Tokenhouse Yard, Bank.

THE MONTHLY SERMON.

In consequence of the meeting of the Walworth and Camberwell Temperance Society on the 6th November, the Monthly Sermon will be deferred.

THE CHILD'S APPEAL.—The following lines, by a child aged thirteen years, appeared lately in the *Rochester Star of Temperance*, and are very touching from their simplicity, and the associations they suggest. It sounds in our ears like the appeal not of one child, but of tens of thousands of forsaken and worse than fatherless ones.

Come, father, come
This is no place for thee;
Dear mother's sick at home,
Then father come with me.

Come, father, come,
Your clothes are soil'd and torn,
And all is dark and drear
In our once happy home.

Father, do come,
For I am lone and sad,
Forsake your filthy rum,
'Tis that that makes you mad.

GIN PALACES.—The investment of capital in gin palaces is one of the greatest commercial disgraces of the present day, and how men can quietly pocket the profits of such speculations, and compose themselves to sleep at night, with the wages of such iniquity in possession, is one of those mysteries which confound the thinking mind.—*Westleyan Methodist Magazine.*

SOMETHING IN A NAME.—The names of several sorts of liquor serve to remind us of the miseries which they occasion. *Ale* will cause many to *ail*; *beer* will bring many a man to his *bier*; *gin* is a *snares*; *brandy* will *brand-ye* with the infamy of a drunkard; *wine* causes many to *whine*; and *champagne* often gives real *pain*—*Bristol Temperance Herald.*

LIFE ASSURANCE.—Mr. Compton, Secretary of the Temperance Provident Institution, in a letter recently addressed to Mr. Russon, the agent for this city, observes:—"We have issued no fewer than 530 policies in the last eight months, being within ten of the number issued in the whole of 1848, though that year greatly exceeded any other. The deaths have only been six more this year than last!"—*Bristol Temperance Herald.*

CONSTITUTIONAL TEMPERANCE.

A letter from the Rev. John Dunmore Lang, D.D., appears in the *British Banner* of Oct. 17th, in which he expatiates on the productiveness of the colony where he has established himself, and the interest of which he is labouring to promote. He quotes a statement from a Sydney paper, referring to the cultivation of the vine, in which the writer says—

"There are not more than five acres in bearing, and I have made upwards of four thousand gallons of wine, one hundred and fifty gallons of vinegar, and I expect to make, at the least, sixty gallons of brandy."

The advocates of temperance are often unfairly represented as much opposed to the production of the vine, and to other fruits. Nothing could be more erroneous. It is the conversion of them into intoxicating fluids that excites their indignation. What a melancholy thing that a new and rising colony should be deluged with the destructive poison that has ruined myriads in the mother country, and as we shall presently see, is doing its own horrid work in the young colony. In reference to this quotation Dr. Lang remarks—

"I fear I shall stand but a very indifferent chance of canonization, on the part of the Right Worshipful the Teetotal Society, for these extracts; but begging the pardon of the worthy members of that Society, for whom I have the sincerest regard, I must state my belief and conviction, that the cultivation of the vine in Australia, and the general use of the light wine which it produces, similar in quality to that of the Rhine and of France, are likely to do far more eventually for the cause of temperance in that country, than even the Teetotal Society. The natives of Australia, I mean those of European origin, are, I am happy to say, constitutionally indisposed to intemperance, even those whose European parents on both sides have been remarkably dissipated, and I have no fear for the country in this respect, as soon as the race of European drunkards now in the colony shall have died off."

This is indeed awful. Who can contemplate the loss, the inconceivable, the eternal loss of one soul! One human spirit lost to purity and holiness—lost to happiness, to heaven!! Yet here is a "race of European drunkards," in Australia, coolly contemplated as "*dying off*." But will no influence remain? Are there no young aspirants for their dismal fame? No juvenile followers in their dangerous steps! Oh no! "the natives of Australia, of European origin, are constitutionally indisposed to intemperance." We tremble for those who have expatriated themselves to Cook's Land, if the representations they have received are not more credible than this astounding statement. Where, in the world, has "constitutional indisposition to intemperance," stood long against brandy, powerful, and plentiful and cheap? "No fear for the colony in this respect!!" What! are all the lessons of history to be thus reversed? Have not "cheapness and plenty" in these things, produced nearly the same result in every climate, and under

every sky! Reports of temperance societies in every British colony, in Asia, Africa, and America, blow loud the warning trumpet, yet an eminent and successful advocate of colonization hears not or heeds not the sound!! Common sense bids us avoid the sunken rock, and the Saviour of sinners, teaches the earnest prayer, "Lead us not into temptation." Shall we, dissatisfied with the temptations with which the arch-enemy has surrounded us, multiply snares for our rising sons and daughters? Shall we erect our distilleries—manufacture the spirituous temptation—cheapen and render accessible the delusive draught—hand round the poisoned chalice to every colonist—and then trust to a supposed "constitutional indisposition" for an universal resistance, and a successful escape? And do christian ministers recommend this suicidal policy—this dallying with temptation—this deliberate infringement of the physical laws of God? Awake, awake, Australian teetotalers!! Dissipate the darkness that broods over your interesting colony, and let light penetrate even the legislative council, that your darling sons and blooming daughters may be saved from the temptations, which are, with daring impiety, to be wrung out of the bounties of Divine Providence.

But one word of pity for "the race of European drunkards" that is "*dying off*." We presume that the mind that trembles under "*no fear*" for the un-fallen—expands with *no hope* for the degraded. The two things are correlative. Oh! Christian brethren, will you not make many sacrifices for these dying Australian drunkards? What will you give for the salvation? How much of labour? Of property? Of self-denial? They are admitted to be "*dying off*"!! Oh! terrible danger!! Oh! appalling calamity!! Oh! inconceivable ruin!! It is worth many an earnest thought—many a fervent prayer—many a willing sacrifice—and many a weeping effort, to rescue one—only one. But contemplate a race of perishing drunkards! and if a ray of hope gleams across their darkening destiny, follow that gentle light, and seek to reclaim the lost, *even if that effort demands the abandonment of the wine-cup and the determination to abstain.*

AUTOBIOGRAPHY OF A RECLAIMED ONE.

DEAR SIR,—It is now upwards of thirty years since I was led to listen to the truth, and I humbly trust, receive that repentance which needeth not to be repented of. In course of time I became, and continued so for several years, a member of an Independent church, from which I, with a few others, seceded, and founded a separate and distinct sect, then designated *The Happy Few*. Among other things, this society maintained that no sooner is the breath out of the body, than we should treat the remains of a friend as we would a loathsome nuisance—get rid of it as soon as possible. I have known some, who, having lost their husbands,—others, their

wives or children,—never gave the least manifest sign of sorrow or regret, but hurried their remains from their dwelling with indecent haste. Disgusted with their practices, I returned to the world, and soon became the companion of those, who frequent more the ale-house, tea-gardens, &c., than they do the church or chapel, until, by imperceptible degrees, I became a wretched, miserable DRUNKARD, lost to every fine and manly feeling. For upwards of twenty years I was an outcast of society, experiencing all the wretchedness and misery consequent upon a course of intemperance; but after a series of almost untold sufferings in affliction, brought on by my own improvidence, I was led, near nine years ago, to sign the teetotal pledge, and, by God's blessing, have been enabled consistently to adhere thereto, and thus to conquer my easily besetting sin.

I have not only been reclaimed from my habits of intemperance, but have been received again into church fellowship, and am I humbly hope, now endeavouring to walk worthy of the high vocation whereby I am called.

Oh, when I look at the hole of the pit from whence I was digged,—when I look at the rock from whence I was hewn, the language of my heart is "To grace—to grace how great a debtor—daily was I constrained to be;" and I cannot but love and thank God for a principle which, in my case, has been the means of my restoration.

Perusing, lately, a little work entitled *Sobriety contrasted with Intemperance*, by George McCulloch of Stirling, in page 101, I read the following reply to the enquiry, "How may intemperance be cured?" It is represented as given by a person of angelic appearance.—"Intemperance is the polluted fountain whence flows the river of woe, which carries desolation and despair in its course; and while that river continues to flow, desolation and despair will continue to involve in one common destruction all who come within its influence. 'Tis in vain that you tell mankind to be virtuous, while intemperance is allowed to undermine the very foundations of virtue; 'tis in vain you tell mankind to be wise, while intemperance steals their wisdom; 'tis in vain you tell mankind to be good, while intemperance, the root of almost every evil, is suffered to exist amongst us; 'tis in vain you tell mankind to be holy, while intemperance, the fruitful source of iniquity, remains; 'tis in vain you tell mankind to be pure, while intemperance, the fountain of impurity, remains unsealed; 'tis in vain you tell mankind to be happy, while intemperance, the source of misery, continues to send forth its pestilential streams; 'tis in vain you preach 'repentance toward God, and faith to our Lord Jesus Christ,' while the withering demon of intemperance is allowed to retain one spot on which to rest his form; 'tis in vain you point to heaven as the place of never-ending joy, while the false, the fleeting pleasures of intemperance enslave the mind of man; 'tis in vain you point to hell as the place of never-terminating woe, while the soul and spirit are steeped in the lethèan sea of alcohol. 'What then,' I asked, 'is to be done—where is the cure to be found?' As I put the question to him, I thought—

"My strange partner seemed no longer man;

His youthful face grew more divinely sweet,

His robe turned white, and flowed beneath his feet.

His feet scarce seemed to press the grass of the valley in which we were standing. Strains of heavenly music burst upon my ear, and as the sounds grew fainter and more faint, the celestial messenger ascended on expanding wings, and as he

disappeared in the region of upper air, he dropped a scroll, which I knew contained the cure I had been so anxious to learn. I caught the precious gift, ere it reached the earth. I unfolded it. I found inscribed, in golden characters, TOTAL ABSTINENCE FROM ALL INTOXICATING LIQUORS is the only cure."

The above remarks seemed so peculiarly applicable to my experience and feelings, that I could not help penning them down, and sending them to you. I think the above facts shew that total abstinence is one very powerful means, in the hands of God, in leading many, who were once drunken and disorderly, now clothed and in their right mind, to the feet of Jesus. Wishing every possible success to the cause of true sobriety, viz. teetotalism,

I subscribe myself, yours, &c.,
ONE RECLAIMED.

Correspondence.

RAGGED SCHOOLS AND TEMPERANCE SOCIETIES.

To the Editor of the *National Temperance Chronicle*.

DEAR SIR,—In the October number of your very valuable journal, you inserted an extract from the Seventh Annual Report of the Field Lane Ragged School, to the effect, that, "but for drunkenness the committee's duties would well-nigh cease." And you followed up this extract with some very strong appeals to the teachers and friends of ragged schools to join the temperance movement, which I sincerely hope may have the effect of inducing many to do so, and by that means increase their usefulness to a very considerable extent.

I have much pleasure in informing you that the gentleman who drew up the Report of the Field Lane Ragged School, Mr. J. T. M. Ware, the honorary secretary, has been a pledged abstainer for some time; and that two of the committee, viz. Mr. Tomkins, the London City Missionary, and myself, have been pledged abstainers for some years.

There are also two pledged abstainers in addition to myself on the committee of the Ragged School Union, and Mr. Horrocks, the inspector of the schools, has been a pledged abstainer for many years.

Our noble chairman, Lord Ashley, presided lately at a meeting of the City of Westminster Total Abstinence Association, and Juvenile Bond of Hope, when his lordship, in a long and excellent speech, warmly expressed his approbation of the temperance movement. I have therefore great hopes that his lordship will ultimately be led to give the temperance movement the benefit of his great influence, by signing the pledge of total abstinence from that drink which is the chief cause of so much of the wretchedness, misery, crime and rags, which his lordship has so earnestly and perseveringly endeavoured for so many years to remove from our land.

Several of the teachers and scholars of the Brook Street Ragged School are pledged abstainers, and a public meeting has been held every Thursday for some time past in the school-room, Henry's Passage, Hampstead Road. The secretary, treasurer, and several of the committee of the Hinde's Mews Ragged School, Manchester Square, are pledged abstainers, and a temperance meeting is held in the room the first Monday in each month. I have much

pleasure in giving the following extract from the last report of this school.

"Your committee feel called upon to state most distinctly, that after much enquiry, observation, and experience, it is their conviction that the great proportion of the misery, vice, and ignorance, with which they come in contact, is the *direct result of intemperance*, and that if they would remove rather than *palliate* these effects, they must destroy the cause; they have, therefore, felt it to be their duty to urge upon the youths to abstain altogether from all intoxicating drinks, and in several cases with success, and the most pleasing results."

I have sent you the above particulars, to show that some of the teachers and committees of ragged schools have seen it to be their wisdom to join the temperance movement, and endeavour, in dependence upon the Holy Spirit's assistance, to explain to their scholars that "The grace of God which bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live *soberly*, righteously, and godly, in this present world; looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."—*Titus* ii. 11-14.

I remain, dear Sir,

Your's faithfully,

JOHN VANDERKISTE.

Field Lane Ragged School, Oct. 1849.

Reviews.

The Cholera: the Claims of the Poor upon the Rich. By THOMAS BEGGS. pp. 12. London: C. GILPIN.

The Cholera: the Duties and Interests of the Working Classes as to Cleanliness, Temperance, &c. pp. 12. London: C. GILPIN.

Two excellent and admirable papers, by one who understands the subject, and who knows both how to advocate the rights of the poor, and to teach them their duty and interest. They both assert and defend the principle that health is dependent on physical laws, divinely appointed, and having their own proper sanctions so annexed, that reward and punishment follow with hasty step their observance or infringement. Cholera, typhus, and other epidemics are the natural result of filth, overcrowding, and intemperance. *All these are removable causes.* The philanthropic, the wealthy and well-instructed, have a mission to perform; and those who visit the homes of the poor, should kindly point out the things to be done, and the best method of doing them. The female members of our temperance societies, while carrying temperance tracts around the district in which they reside, should endeavour to make the working-man's home clean, comfortable, and attractive, by gentle hints to the working-man's wife. One district of a certain Irish town, was, and still is, remarkable for its, neat, clean, and tasteful appearance. Every cottage is neatly whitewashed inside and out; a small plot of ground smiles with simple flowers; the jasmine, clematis, &c., are trained round the windows and doors, inviting observation and awakening enquiry. Two or three ladies (members of the Society of Friends) have produced this change, by kind advice and watchful care. No rest ought to be taken until we have made the poor man's home as cheering and inviting as circumstances will allow.

But there must be co-operation, cordial and persevering. Hence Mr. Beggs has not only advocated the poor man's claims, but tendered the working-classes sound and salutary advice. These tracts ought to be circulated by thousands, and on this account we regret the price at which they are published. We earnestly hope a cheap edition will be called for, and that our temperance friends will see that every cottage has a copy of "the duties and interests of the working-classes."

Tetotalism Defended. An Examination of the "Confessions" of T. Smeeton. By A. W. HERITAGE. pp. 36. London: W. TWEEDIE.

Another reply to Thomas Smeeton's tract, in form more to our mind than any of its predecessors. It contains—

"1. A review of his introductory remarks.

"2. An examination of the four main propositions in the work.

"3. An investigation of the author's answers to objections.

"4. A consideration of the statements advanced in the Appendix."

The doubts which Mr. Smeeton confesses to have had through his whole course, are well met by quotations from his own writings, and will no doubt convince every reader that either *this* confession was insincere, or that the author of the quotations was skilled at most consummate hypocrisy. A man may apologise for a rash or overheated remark made in the excitement of an enthusiastic meeting, but that he can sit down alone and commit to paper earnest thoughts, confident assertions, and stirring appeals, upon a subject about which his own mind is in a state of grave doubt, and all this while making a profession of religion, is such an exhibition of deep-laid deception, that we blush for any man who can coolly attribute it to himself.

The main propositions of the work are carefully considered, and the stronghold of the author of "Confessions," in reference to the example of the Saviour, is completely demolished.

We cannot enter at length into the consideration of this interesting tract; nor is it needful. The fact that its substance was delivered in two lectures to an Ipswich audience, and by them requested to be printed, is, in our judgment, sufficient recommendation.

A TEMPERATE RETORT.—A tourist, who had "put an enemy into his mouth, that stole away his legs," tumbled from the deck of a barge into the Crinan canal, and being fished out, quarrelled with the captain for not having a rail round the craft. The skipper turned the laugh upon him by retorting, that he should have had a rail round his mouth.

THE DUKE OF WELLINGTON.—At one of Mr. Grubb's meetings in Broseley, Salop, the chair was taken by the Hon. and Rev. O. W. Forester, who stated that, when on a visit to London some time ago, he met at the house of his brother-in-law a gentleman who stands high in the medical profession, and on the subject of temperance being broached, the medical gentleman remarked, that from a circumstance that occurred when at Malta some years ago, he had become an abstainer, and had experienced much benefit from the practice. He stated also, that being by appointment one of the medical attendants of His Grace the Duke of Wellington, he stated as a fact, that, for the last two years the duke had not drunk a glass of wine—water being his only beverage.

Temperance Operations.

HOLLAND.

In every country our principles are seen to be important. It is interesting to know the opinions of enlightened men of other nations, and we have great pleasure in submitting to our readers the following interesting letter from Dr. Egeling of Haarlem. It was written in English, a language which our learned friend is not much accustomed to write. This will account for some peculiarities in the style, with which we preferred not to interfere, excepting so far as was necessary to make it readily intelligible to uneducated readers.

"SIR,—Thanking you for regularly sending me the *National Temperance Chronicle*,—a journal which I endeavour to make useful to the cause of temperance in my country, and begging you to be so kind as to continue doing so, I take the liberty to send you herewith the *Fifth Report of the Dutch Society*, from which you will see that the number of our pledged members is now about 6000.

"This number would be considerably greater, if we did not grow more and more prudent in accepting new members. We do not admit drunkards before they have undergone a trial of some months, because experience has taught us, that many drunkards, well feeling the misery of their condition, and wishing to be delivered from it, refuge to our society, brought thereto by the example or instigation of others, or by a momentary excitement of mind, without the earnest and sincere purpose to continue fighting with all their powers against the enemy. And even when this purpose is serious, they almost always fail in due courage and power, and soon—sometimes very soon—they fall again into the former fault, and so do much evil to our cause, seeming, by their fall, to give a weapon to our adversaries. The cause of temperance has taught us how little the inferior class of men regard the word they once have given. The hope of assistance, benevolence, or productive work, is, for many of them, the only motive to unite themselves—with the word, but not in fact—to temperance.

"We believe this to be the great reason that the good cause of temperance does not make greater progress as well in America as in the continental part of Europe,—That the fidelity of the members, and the true progress of our cause, is not much greater in England than in the Netherlands, appears, I believe, from some passages in the *Temperance Chronicle* of August, edited not long ago, and that the same is observed in Germany, where the *unfidelity* of the members is a common cause of complaint, was told me just now by Kaplan Selig, from Osnabrück, a well-known apostle of temperance.

"This fall of the unfaithful members greatly diminishes the moral influence of our societies, and their respect among the public. It discourages good and honest men from uniting with us. Therefore we seldom accept any one whose temperance and good behaviour is not known to us, or certified by a well-known person. Since we have observed this rule, more honest men—also more from the highly cultivated and influential classes—are united to us, of which we are much rejoiced, because, taught by the experience of some years, we believe that in *this* manner only we can make great progress, and that the condemnation of fire-water

must descend from the higher rank to the lower. And so the fellowship of the temperance society must be for the working and inferior class a *title of honour and testimonial* of good behaviour, so it will be from itself a personal recommendation for them, and a reason of preferring them to others who have not signed the pledge.

"In this way, we believe, we shall advance, slowly, but *surely*, because, although the number of our members will not increase very soon, we shall be, though weak in number, strong in *internal* power. Therefore we always endeavour to persuade that the temperance societies do not impose on themselves principally the task of *curing* drunkards for ever, (which is almost always impossible), but especially that of *preventing* drunkards to be formed. It is true there are examples of *perfectly* cured drunkards, but they are scarce. It cannot be denied, also, that for him, who wishes to be converted from drunkenness, the engagement [the pledge] must be a powerful support in the fight, which sometimes is heavy enough, and that we are sorry to be obliged to refuse the repenting; but is it advisable to buy the *possible* but *not probable* assistance of one, for the *almost sure* infidelity of many, the fall of whom exposes our cause to false judgment and contempt? Do we not expose in this manner the *possible* preservation of thousands of temperate men (who otherwise would have united themselves to us, and be secured from drunkenness) by trying the *not probable* saving of a few drunkards?

"Forgive me, Sir, that I have treated this point somewhat amply, but it is in the opinion of many in this country, a vital question for our cause, and if I did not fear to be too arrogant, I would take liberty to beg you to submit those ideas to your particular attention, and to that of other temperance brothers.

"I am, Sir,

"Your respectful servant,

"W. EGELING."

"Haarlem, October 30th. 1849."

There may be in the circumstances of our Dutch brethren some national peculiarity, which may render necessary the probationary measures to which our esteemed fellow-labourer adverts. Throughout England and Ireland the general plan has been, to take a pledge of any man the moment he was in the mind to sign or declare it. No doubt it is desirable to have as few pledge-breakers as possible; but we doubt whether, if all the pledgers in this country were divided into two classes,—the formerly moral, and the formerly inebriate,—whether the proportion of defaulters will be as great among the latter as among the former. We shall on this point be happy to receive statistics from all our correspondents who may be able to supply them. In our own experience, while scarcely one reclaimed drunkard in twenty has gone back, two-thirds of the moral, religious, and generally respectable, have deserted our ranks.

It is worthy of remark, that in Great Britain, Ireland, and America, thousands of drunkards have been reclaimed, while in Holland it appears almost a hopeless case to restore the fallen. How can this be accounted for? Our past experience in this matter should awaken our own gratitude,

and stimulate our own zeal, and our abundant and increasing success may arouse our continental friends, and they may henceforth have a more cheering prospect, and a brightening hope with respect to the rescue of the wretched inebriate.

One other point is suggested by the foregoing letter. Is it desirable to consider as *members* of the society all who merely give a contribution occasionally or periodically? The latter plan, we believe, has never been adopted: but the former extensively prevails. Membership should consist only of those who subscribe both the pledge and the list of contributors. Obtain pledges from all who are willing to sign—and donations from all who are willing to pay: but by all means expect both qualifications from MEMBERS. If the privileges of membership were what they ought to be, it will be an honour to be a member of a temperance society. The fallen who may sign, will then anticipate the honour of a membership as an object to be obtained by steady perseverance in the good way, and by a pecuniary subscription as soon as his finances may be recovered from the awful consumption which continued intemperance almost invariably produces.

AGRA.

At a Meeting held at the Benevolent Institution, on Monday evening, the 19th March, 1849, pursuant to a notice in the *Agra Messenger*, of the 17th instant, for the purpose of forming a society to discountenance the use of fermented and intoxicating liquors, on the total abstinence principle, it was moved, that the Rev. T. Phillips take the chair.

Moved by the Rev. A. B. Lish,

Seconded by Mr. W. H. Blackburne,

That a Society be constituted and denominated THE AGRA TEMPERANCE SOCIETY, the pledge being as follows:

"We, the undersigned, do agree, with Divine aid, that we will not use any kind of fermented or intoxicating liquor, or drug, nor traffic in them, and that we will, in all suitable ways, discountenance their use throughout the community.

"This declaration or promise, does not apply to any religious or medical use of the articles mentioned in it."

Moved by Mr. J. C. Parry,

Seconded by Mr. W. McLeavy,

That the following be the rules of the Society:

1st. That this Society be Auxiliary to the British and Foreign Temperance Society in London.
2nd. That every member of the Society be expected to contribute something monthly to its funds, for the purpose of purchasing periodicals, tracts, &c. for their own information, and for general circulation: and that every member use his influence to extend the temperance cause.

3rd. That a Committee, consisting of a President, a Secretary and Treasurer, and five Members, be appointed to carry out the objects of the society, with power to add to their number.

4th. That these officers be elected annually, at a general meeting, which shall be held as early as practicable after the first week in January, when a Report of the Society shall be submitted to the meeting.

5th. That the Committee be expected to meet for business, at least once each month.

6th. That the Committee be instructed to solicit donations and subscriptions, generally, in aid of the funds; and that a friendly correspondence be maintained with kindred societies, and with the parent institution in London.

7th. That quarterly meetings of the members and friends of the Society be held to advocate the temperance cause.

Moved by the Rev. R. Williams,

Seconded by Mr. N. Parsick,

That the following gentlemen be pleased to take office for the ensuing year.

J. W. Urquhart, Esq., *President*.

Mr. W. Parry, *Secretary*.

Members.

J. Parsick,

W. H. Blackburne,

J. McConnell.

J. Jahans,

J. C. Parry,

Moved by Mr. C. Haygarth,

Seconded by Mr. J. Scott,

That the thanks of the Meeting be presented to the Committee of the Benevolent Institution, for the use of the building.

The pledge was then read by the chairman, and signed by himself and thirteen others, after which the meeting was closed.

THOS. PHILLIPS, *Chairman*.

LICENSES.—BRADFORD, YORKSHIRE.

The cause, which has for some time been rather languid in this town, is now happily reviving. The society has lately presented a memorial to the Brenster Sessions against the granting of new licenses, and asking them to suspend the license of the Bermondsey Hotel, where musical concerts have for some time back been held, and to which hundreds of our youthful population have resorted nightly for amusement, to the injury of their physical and moral condition. I am glad to state that the magistrates have suspended the license for twelve months; but the keeper declares she will still carry on the concert room, and keep the house as a TEMPERANCE HOTEL!!! If however she does hold her immoral and obscene concerts, the magistrates will probably not renew the license at the expiration of that period.

The licenses of three other houses, which had been suspended, were renewed, on the condition only that, as to two of them where concert rooms had been open before, no such concerts were again held.

The magistrates are evidently awakening to the enormities of the drinking system; for, although they granted two new licenses, yet they would not have done so had not the keepers promised not to open dram-shops on the premises. One other publican, who had a notorious dram-shop connected with his house, was obliged (though very reluctantly did he consent) to close it, or he would have lost his license.

It is to be hoped that all temperance committees will see the importance of memorializing the Sessions on this subject.

We have this week been favoured with the services of Mr. Jabez Inwards, of Leighton Buzzard, who has delivered four lectures in our hall, and much good we trust will result from them.

The society has engaged a town agent for three months to stir up the slumbering energies of the teetotalers of this place. His labours are already telling, and it is to be hoped that he may be the means of teetotalism flourishing once more in this town.

The committee are making strenuous efforts to relieve themselves from a debt of £111. 8s. upon

their hall. Circulars have been forwarded to many influential and benevolent friends of the temperance movement throughout the county, and I shall be happy to receive any donation, however small, towards causing the hall to be ranked among, I am sorry to say, the few temperance halls which are free from incumbrance.

GEO. HALLIDAY, *Secretary.*
Green Lane, Bradford, Oct. 13, 1849.

LONDON.

The first of a series of six aggregate meetings in advocacy of the principles of temperance, took place at Exeter-hall on Monday evening last, and the arrangements for the meeting were of the most complete character. It was announced that the subject of the addresses would be—

“THE TEMPERANCE REFORMATION, IN ITS BEARING ON THE MORAL, SOCIAL, AND POLITICAL ELEVATION OF THE WORKING CLASSES.”

This fertile theme was divided into four heads or portions, one being allotted to each speaker, as follows:—By the Rev. Benjamin Parsons: “The Importance of the Working Classes, and the Duty of Promoting their Welfare.”—By Mr. Thomas Beggs: “The Drinking Usages of the Working Classes destructive of their Social Comfort.”—By Mr. Robert Lowery: “Strict Sobriety essential to the Moral and Political Elevation of the Working Classes.”—By Mr. T. A. Smith: “The Popular Delusions as to the Real Properties of Strong Drinks the Great Hindrance to the Progress of the Temperance Reform amongst the Working Classes.”

At half-past six o'clock the chair was taken by John Cassell, Esq., and the proceedings were commenced by singing the 27th of the Temperance Hymns.

[We regret that our space forbids a report of the admirable speeches which followed; but necessity knows no law. Our friends who feel interested in the subject have no doubt seen some notice of them in the daily papers, and this reconciles us to the exclusion which we are compelled to make.—*Editor.*]

WATLINGTON, OXON.

On Thursday, October 18th, Mr. T. Hudson of London, delivered a lecture in the town-hall, on “Physical Slavery,” or the evil tendencies of strong drink. The chair was taken by the Rev. — Lockyer, Wesleyan minister, late missionary in the West Indies, and who for several years, in that burning climate, had practised total abstinence. Although a slight charge was made for admission, the hall was well filled, and (with one slight exception), the able and intelligent lecturer was listened to with great attention and interest.

CAERNARVON.

MORIAH CHAPEL.—On Monday last, at seven o'clock in the evening, the Rev. Evan Davies, Newmarket, delivered a lecture on total abstinence, at this chapel, to a very numerous congregation. After dwelling upon the effects of intemperance, the lecturer very clearly proved that teetotalism is an effectual means to raise man in the scale of being, as an individual, a head of family, a citizen, and as a sojourner in this world on his way to eternity. Great attention was paid to the address, although it lasted very long; and several new members have been since added to the society.—*Caernarvon and Denbigh Herald.*

A GOOD ANSWER.—“What shall I do,” said a liquor-seller to a temperance lecturer, “if I quit selling rum?” “Go into the poor-house,” said the lecturer, “and be supported there, and let the poor you have made paupers come out.”

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**THE TEMPERANCE CHRONICLE AND
RECORDER.**

For four years the *Chronicle* has now been issued in its present form, during which time it has subjected the National Temperance Society to a very heavy loss. This is a disastrous course both for the Society and the cause; and it cannot, and must not continue. It seeks to "chronicle" important proceedings—to "record" facts of interest to the workmen in this reformation—to propose plans of operation—to notice, with gravity or lightness as the case may require, each new manifestation of the drinking customs, and every existing barrier against their abolition. It aims to strengthen the new convert, by furnishing replies to the most popular objections to our principles; and to stimulate the sometimes desponding hopes of the veteran reformer, that he may gird himself anew for the work, and resolve never to forsake the standard he has nobly borne until death shall demand its surrender, and introduce him to his reward.

But in order to its efficiency and permanence, it must have the support of the temperance world. Will this be earnestly and heartily given? We have had many communications respecting its enlargement. An enlarged and more powerful organ may be demanded by the necessities of the times, and the gigantic difficulties with which we have to cope. But if teetotalers do not themselves encourage temperance publications, how can they in reason expect the triumph of their principles. No doubt many pledgers go back to their former practice for want of more deep conviction of the truth

and importance of the cause they have espoused. Amidst the opposition with which they have to contend in society, they need *information and impression*. The subject should be kept constantly before them, and their "minds stirred up by way of remembrance." LET EVERY TEETOTALER ORDER SOME MAGAZINE devoted to the subject.

A word to Societies. Have a plentiful supply of books, tracts, and especially of periodicals! If some member undertake the sale and regular delivery of these, societies would be materially strengthened and the cause advanced. Secretaries have enough to do. Divide the burden. Appoint an individual for this especial work, who will undertake it *con amore*, and if any profit arise let the funds of the society reap the benefit.

Subscribers to the National Temperance Society of 5s. per annum and upwards have hitherto received a copy of the *Chronicle* by post. This has been a heavy expense to the Society, yet one which if able it would willingly bear still for the promotion of the cause. But not a few have declared that they would rather pay for it, than encumber the Society. The committee have resolved, however, to forward it as usual to all who subscribe 10s. and upwards annually, but do not introduce this limitation from any disrespect to those who cordially contribute the smaller sum and feel that they cannot consistently with other claims afford more. Necessity alone compels this decision—a necessity deeply regretted, against which the Society has struggled as long as prudence would warrant; but to which they now feel it their duty to yield.

Will our friends throughout the country do us the favour to weigh well this matter. The temperance reform will never triumph until an earnest, persevering, and long continued effort be made to extend temperance information. No one can expect either moderate or immoderate drinkers of alcohol to seek for these things of themselves. We must bring the light to them—and then bring them to the light. We must point their attention to some star of truth, and attracted by its beauty, the firmament may become subject to their profound and admiring study.

In commencing a new year, we shall seek to give new life, new energy, and new beauty to our advocacy. Variety is required to suit all readers. We ask original articles from thorough going men. Biography of successful advocates, and signal trophies will be read with interest, and our friends can furnish them from all parts of the country. New plans of operation, thoughts, desires, suggestions, hints, tending to advance the work will be welcome. In short, whatever can tend to remove prejudice, to banish ignorance, to confute objections, to illustrate duty, to make the chord of sympathy vibrate, and to brace the energies of the will for a wise, firm, unalterable decision; we hope our educated friends, whether ladies or gentlemen, will plentifully supply.

With renewed devotion to the glorious work we have in hand, we take leave of our friends and of the current year, and invite them all to resolve solemnly, that with the help of God, 1850 shall be a distinguished era in the history of the temperance reformation in Great Britain.

TEETOTAL IMBECILITY.

"It is characteristic of the age that it comprehends a large class of minds apparently unable to distinguish between use and abuse." Thus oracularly does the *Examiner* of October 27th, introduce a philippic against Elihu Burritt, B. Rotch, Esq., and Thomas Beggs particularly, and against teetotalers in general, whom it describes "as running a-muck like Malays," and as therefore "a bad example and a public evil, only less intolerable than drunkenness itself."

Now intelligent abstainers can afford to smile upon such an estimate of themselves and their work, concluding, no doubt, as is suggested by the *Standard of Freedom* in reply, that the writer was in that peculiar mesmeric condition denominated *after-dinnerish*. But in a very few words we propose just to vindicate our claim to common sense, and to quote the *Examiner* himself as a unique specimen of that "large class," whose mental weakness he deploras.

Now we hold that before a case of *abuse* can be made out in regard to any article, its proper use must be determined by correct reasoning. If a

chemist take any substance in hand with a view to test its virtue—if his object were to ascertain the propriety of using it as an article of food—he might ascertain the elements of which it was composed, and the proportions in which those elements were combined; and this might afford ground for some conjectural conclusions. Perhaps he might suppose that it could be safely introduced into the human system. But to protect himself in his future experiments, he procures a small animal, and tries its effects upon it. Now if he should find death caused, or the healthy functions of the body deranged, he would decide at once, and pronounce it a poison. On such grounds, the evidence which teetotalers acknowledge, rests; and according to the evidence, they regard alcohol as a poison; and because a poison, not to be used as food.

They go further; and on the evidence of the best physiologists, assert that *the system will not use it*. It does not submit to the action of the gastric juice—is not convertible into blood—interferes with the process of healthy respiration—impedes the vitalizing operation of the lungs—inflames all the delicate membranes and tissues with which it comes in contact—irritates to wildness, and then stupifies to insensibility that wondrous organism the brain, and "generates a tendency to death." From all this they conclude, that its use is not to be poured down human throats, nor placed upon dinner tables or sideboards as an article of human diet.

These considerations will shew how wretchedly informed upon the subject the writer of the following paragraph must be.

"So, because drunkenness is, for the most part, inseparably associated with crime and misery, a leap is made at the conclusion that there must be no drinking. Because Bill Brute, the robber in Newgate, and Mr. Brallaghan of Killaloo, resident down the next court, make wild beasts of themselves under the influence of strong liquor, therefore Jones, the decent and industrious mechanic, going to Hampton Court for a summer day with his wife and family, is not to have his pint of beer and his glass of gin-and-water—a proposition which we make bold to say is simply ridiculous."

Ridiculous enough! if alcohol be a *necessary* of life. But what if thousands are converted into "Bill Brutes" by this drink!! What if Jones and his family are gradually sinking under its influence to the degraded level of Mr. Brallaghan of Killaloo!! What if on investigation it may be found that nineteen-twentieths who live in the same court with Mr. B., or in similar abodes of wretchedness, are brought to that condition by multiplying "pints of beer," and increasing glasses of gin-and-water! What if the wise, the moral, the virtuous are entrapped, and fall by its bewitching influences! What if writers of witty paragraphs and even editors of newspapers, sink from being occasionally "*after-dinnerish*," or "a little fuddled," to become in their turn "Brutes" and



"Brallaghans!" What then? Why it would be as well to give it up, especially when it is proved that the *use* of poison for food is a crying *abuse*.

The *Examiner* is exceedingly angry with Mr. Rotch, whose praiseworthy and disinterested labours among the degraded inhabitants of Cold Bath Fields, have secured him the thanks of magistrates, and the esteem of philanthropists. It is well known that during his term of office as a visiting justice, Mr. Rotch "remembered mercy" to the outcasts of the jail, and sought to use a kind and subduing moral influence to reform their manners, and render them fit for civilized society. Several of the warders took the pledge, and endeavoured to aid in the humanizing work. But Mr. Rotch's term expired, and the duty was confided to others. The teetotal warders were abused and insulted as "Rotch's saints," and sought to be driven from the pledge by persecution. The *Examiner* says that "the chief of these saints was discharged from his office for drunkenness," and in a parenthesis pledges the mysterious "we" to a "knowledge of the fact." Suppose this statement were true, how does it serve the moderation cause? Is teetotalism unsound in theory or useless in practice, because one individual under vexatious and annoying persecution breaks his pledge? But the "fact" proves to be a "fabrication," as will appear from the following letter from Mr. Rotch, in reply to our inquiry on that subject:—

Lowlands, 7th November, 1849.

DEAR SIR,—With reference to your note of last week, inquiring if there be any truth in the statement contained in the scurrilous article in the *Examiner* of the week before, as to the chief of my teetotal warders at Cold Bath Fields Prison having been discharged for *drunkenness*; I beg to say, as you will of course have anticipated, that no such thing has occurred.

I am informed upon inquiry that, after I ceased to be a visiting justice of that prison, some man pretending to be a teetotaler, and having a letter of recommendation from Mr. Janson of Tottenham, the chairman of the Committee of the National Temperance Society, addressed to me, but which man I neither knew nor recommended, presented himself to the visiting justices and was appointed a junior subwarder, and a very short time afterwards proved to be a drunkard, and not a teetotaler, and was very properly discharged from his situation for coming drunk to duty.

I cannot find that there is any other foundation on which the author of the absurd paragraph in the *Examiner* which you allude to, could have rested his very bold but equally false assertion; and I of course do not mean to admit that he had even this excuse for what he has written, for he may never have heard even of this poor delinquent; and the whole story may have been as pure an invention of a brain evidently distempered on the subject of true temperance, as his insinuation that common London thieves and vagabonds had the temperance pledge administered to them indiscriminately by me in the prison, another statement in the same article equally at variance with the truth.

I really cannot advise your wasting your time by replying to or in any way noticing such a disreputable article in a paper so comparatively little read as the *Examiner*, but hope you will be satisfied to set off against it, the admirable and well-written article which appeared only a few days afterwards in that most respectable and widely circulated newspaper the *Morning Chronicle*, on the singular death of poor Mr. Morton, the assistant surgeon of University Hospital, which is likely to do far more good to the great cause of temperance, than all such intemperate and contemptible attacks as that in the *Examiner*, can do it harm.

I am yours faithfully,
BENJAMIN ROTCH.

The *Examiner* has been publicly challenged to discuss the principles of total abstinence with Dr. Lees, F.S.A., who recently lectured at the Mechanics' Institution in London. To that meeting the Editor of the *Examiner* was invited by an official note from the Secretary of the National Temperance Society, with a promise of a *courteous, candid, and patient* hearing, and with the choice of delegating the task of defending his sentiments to any friend he might select. This offer he, of course, did not notice, but having committed to paper four and a-half columns of *gentle and friendly strictures* (?) acted on the principle that "discretion is the better part of valour," quietly abides in the darkness, from which he fired his random shots at Elihu Burritt and Co., and proves himself utterly incapable of defending what he writes and prints.

But who now need fear the charge of imbecility vended against moral reformers in the *Examiner*? Like all truth, the more violently it is attacked, whether by vulgar ignorance or polished satire, the principles of temperance shine with increasing loveliness and brilliancy.

AMUSEMENT.

"There is a more profound meaning in the word 'amusement' than most people in this country are disposed to admit. There is a philosophy in amusement, as well as in education; indeed, we have no hesitation in averring, that Amusement is a most important part of Education.

"Of course, there are many kinds of amusement, varying according to the degree of moral and intellectual culture of those taking part in them. There are the low amusements of the gross and the uneducated, whom society has allowed to grow up in its midst, with minds untrained and untaught, with tastes unrefined by intercourse with art or letters, and who are narrowed in all their sources of pleasure and enjoyment. To these the brutal exhibition of a dog-fight or a public execution affords the only opportunity for a saturnalia of enjoyment—an enjoyment which is level with the meanest capacity, and no other.

"How different the amusements of the intelligent and refined—such as an intercourse with the beauties of nature, a ramble through a beautiful country full of historic associations, a concert of exquisite music, a picture exhibition, a soirée, an agreeable book, or an evening's delightful conversation with intelligent persons. Then, there are the out-of-doors amusements; the manly games, of

which the healthful game of cricket is one of the most cheerful and exciting.

"The occupations of a very large portion of our town population are sedentary and unwholesome, and require, for health's sake, a frequent relaxation in games of this latter sort, which bring a man's muscles into action, and healthfully excite all the organic functions of the system. What is better calculated to blow away the vapours from the brain, and to give a thorough fresh-airing to the blood, than the breeze blowing across the heath, while the cricketer is actively engaged in batting, balling, fielding, and the other exercises of the game? Every muscle is put in action: he must run, and ply his limbs actively, the use of which, while sitting at his city desk, he had well nigh forgotten. He must be all alive—he makes the green carpet of turf fly from under him, while the welcome breeze plays around his head. He is cheerful and full of good-humour; care and anxiety are banished; and lumbago, head-ache, or gout is driven further from him in every run that he takes. He goes to bed well-tired, and then enjoys the profound and refreshing slumber which he has earned on the cricket-ground; rising in the morning clear-headed, and renovated in health and strength.

"It is a mistake to suppose that the man who plays at cricket, or who otherwise amuses himself in active exercise during the intervals of business, is wasting his time. Amusement is not waste of time, but rather economy of life. Relax frequently, if you would enjoy good health during a longer period of existence. If you relax not, and take no amusement—that is, if your calling should not itself be a constant exercise—then you will mentally suffer, in the pangs of indigestion, in weak and unhealthy lungs, in colds and rheumatisms, and in all the penalties which attend confinement and sedentary occupation.

"Man has a strong natural appetite for relaxation and amusement, and, like all other natural appetites, this has been implanted in us for a wise purpose. It is not to be repressed, but will break out in one form or other. If we provide not the opportunity for enjoying wholesome amusements, men will certainly find out vicious ones for themselves.

"There are, we believe, some people in the world who, under mistaken notions, would, if they had the power, hang the heavens about with crape; pick the bright stars from the sky; veil the sun with clouds, because of his shining too merrily on the gay green earth; and pluck the silver moon from her place in the firmament, no more to brighten the young wooers who laughed and loved under her beams; or throw a shroud on the beautiful and life-heaving bosom of this fair planet; shut up our gardens and fields, and all the sweet flowers with which they are bedecked, and doom our world to an atmosphere of gloom and cheerlessness. But there is no reason nor morality in this, and still less religion. A benevolent Creator has endowed man with an eminent capacity for enjoyment, set him in a fair and lovely world, surrounded him with things good and beautiful, and given him the disposition to love, to sympathize, to produce, to co-operate, to enjoy; and thus become an honourable and a happy being, bringing God's work to perfection, and suiting the divine creation in the midst of which he lives.

Who knows not that the heart of man is greatly influenced by the moral atmosphere which he breathes; and that he is disposed to an affinity with the good, very much in proportion as his

spirits are kept in that genial tone which their due relaxation promotes. Make a man happy, and his actions will be happy too; but doom him to dismal thoughts and miserable circumstances, and you make him gloomy, discontented, morose, and probably vicious. Hence coarseness and crime are almost invariably found among those who have never been accustomed to be cheerful, whose hearts have been shut against the purifying influences of a happy communion with nature, or an enlightened and cheerful intercourse with man.

And yet all, even the meanest of human beings (if any human being *can* be mean), possess the sense to discern, and the heart to love and even reverence beauty in all its forms. Why should not some care be taken, then, to cultivate a taste for the beautiful in art and nature among all ranks in the community? Why should not this means be adopted of unfolding the noble powers and affections of men? Why should not the fields and the gardens be thrown freely open to the classes who now waste their long hours in consuming toil, cut off from all higher pleasures, and impelled too often by the strong love of excitement, to seek a deceitful solace in sensual excess, after escaping from the burden of their daily care and labour? Above all, why should not Music be made a lightener of toil, a cheerer of social intercourse, a relief of loneliness, and a means of solace even in the poorest dwellings?

"'Regarded as a refined pleasure,' says Channing 'Music has a most favourable bearing on public morals. Let taste and skill in this beautiful art be spread among us, and every family will have a new resource; home will gain a new attraction; social intercourse will be more cheerful; and an innocent public amusement will be furnished to the community. Public amusements, bringing multitudes together, to kindle with one emotion, to share the same innocent joy, have a humanizing influence; and among these bonds of society, perhaps no one produces so much unmixed good as music. What a fulness of enjoyment has our Creator placed within our reach, by surrounding us with an atmosphere which may be shaped into sweet sounds! And yet this goodness is almost lost upon us, through want of culture of the organ by which this provision is to be enjoyed.'

"The improvement of the character of our popular amusements is a subject, we believe, well worthy the attention of our temperance reformers. Perhaps they do not sufficiently consider how much intemperance is the result of gross and uncultivated tastes, and of the too limited opportunities which exist in this country for obtaining access to amusements of an innocent and improving tendency. The workman's tastes have been allowed to remain uncultivated; present wants engross his thoughts; the gratification of his appetites is his highest pleasure; and when he relaxes, it is too often in indulgence in intoxicating stimulants. In the beer-house he finds comfort; there is a bright fire and clean hearth, contrasting strongly, perhaps, with his own uncomfortable home. Here he joins in merry talk with his fellows; he discusses the topics of the day, or the news of the neighbourhood. He thus learns to talk, to argue, and to measure wits with others. He acquires the habit of frequenting the public-house, for no other public place is open to him. There are few or no public galleries of art open to the poor. There are few or no cheap amusements, nor rooms for rational enjoyment and recreation; and until the people at large are furnished with such means of rational, healthy, and exhilarating enjoyment, we fear public-houses will continue to

be frequented as now, and intemperance prevail in its grosser forms.

"Men cannot be expected to spend their whole time in labour, going home merely to eat and sleep. There must be intervals of relaxation. Picture galleries, museums of art, concerts, gardens, exhibitions, theatres—all are better than the gin-palace and the public-house. Possibly we may only be giving a more concentrated form to vice, by frowning down in a pharisaic way those popular amusements. There was some time ago a kind of crusade against music licenses, originated by a belief amongst the respectable classes, that every assembly of the working class for singing and dancing, must, of necessity, be a scene of vice. To a certain extent they may be so; for, when innocent pleasures are forbidden by public morality, and repressed by law, these very pleasures become poisoned fountains. It is the prohibition, not the indulgence, which creates the vice.

"No such objections, however, can be taken to the cultivation of a popular taste for music. Father Mathew, very properly, followed up his temperance movement by a singing movement. He promoted the establishment of musical clubs all over Ireland; for he felt that, as he had taken the people's whiskey from them, he must give some wholesome stimulus in its stead—and he gave them Music. Having taken away a mischievous pleasure, it was necessary to give a wholesome one; and Music was found to be the very thing wanted. Singing classes were established, to refine the taste, soften the manners, and humanize the mass of the people. As a means towards this end, we believe that nothing is superior.

"We should like to see galleries of art also thrown open freely to the people. Accustom them to the sight of beautiful objects, and in course of time they will learn to understand them; their tastes will be educated, and their respect for genius excited. The exhibitions of Mechanics' Institutes, which, some years ago, took place throughout the provincial towns, were a good beginning, and we should like to see them repeated. Some of the most liberal and public-spirited members of the aristocracy are at present opening their fine picture galleries freely to the public; among others, the Duke of Devonshire is allowing immense numbers of the working classes to inspect his magnificent collections of painting and statuary at Chatsworth; and railway trips for the purpose are got up at Bradford, Leeds, Sheffield, and others of the smoky towns of Yorkshire. The conduct of the working men, on these occasions, does equal justice to their manners and their intelligence. Let all such means of wholesome amusement be encouraged, and we shall shortly find foreign observers giving a much better account, than they can give at present, of the character, manners, and intelligence of the mass of the English people."

[The above admirable paper is from *Eliza Cook's Journal*. Differences of opinion may exist among temperance reformers, as to what amusements are lawful and desirable. As a general rule, such as tend to improve the health without depraving the morals, and to brace and purify the mind in relaxation, without giving a distaste for the stern yet wholesome demands of duty and obligation. RECREATION is the proper name for all amusement strictly useful. Man was sent into the world, not to spend the energies of an immortal mind in

giddiness and frivolity, but to work for the happiness and advancement of the race, and for the honour of the God who made him. Amusement, therefore, which recreates, refreshes, energizes the man, in body and mind, for the work to which duty summons him, is that which every man needs—that which may be innocently and usefully enjoyed—and that which we urge temperance reformers, as far as possible to supply.—EDITOR.]

Reviews.

The Moral Reformer's Almanac, a Manual of Advancement and Civilization for 1850. Edited by EDWIN PAXTON HOOD. pp. 64. London: C. GILPIN.

The Temperance Almanack for 1850. pp. 27. London: B. L. GREEN.

Both admirable publications, not rivals, but fellow-helpers in social advancement. The former embraces in its interesting paragraphs, original and select, the subjects of capital punishment, anti-slavery, peace, temperance, &c. The latter is a teetotalers almanac. No member can have it in daily use and forget his pledge, and no advocate can refresh his mind with its useful and interesting matter without improving himself and thus advancing the cause. If any should be in doubt which to prefer, our advice is to follow the example of the Bishop of Bath and Wells and choose *baath*. The astonishing cheapness of these useful publications will enable any one to adopt our advice without effort, as the two will not cost sixpence, and will furnish gems of thought and facts of importance well worth a sovereign.

The People's Abstinence Standard. London: W. TWEEDIE.

A new advocate of our good cause, published weekly, at a small charge. We cordially wish it success.

British Folly, or the Patchwork Institutions of Great Britain. By a Clergyman of the Church of England. pp. 20. London: WERTHEM & Co.

A spirited pamphlet on the enormous sacrifice of money in the drinking cause, compared with the tardy and reluctant contributions for charitable purposes. It is "addressed to thinking people," and to *such* we cordially recommend it.

WISE MEN.—In Lewis and Clark's Travels among the Indians, is the following anecdote of the native good sense and virtue of the tribe of Ricaras. At the time it occurred, the value of the example was not practically appreciated by the civilized Americans, but in this day of temperance organization and practice, it will be felt. "We are gratified," say the travellers, "at discovering that these Ricaras made use of no spirituous liquors of any kind; the example of the traders who bring it to them, so far from tempting, having in fact disgusted them. Supposing that it was as agreeable to them as to the other Indians, we at first offered them whisky; but they refused it with this sensible remark, 'that they were surprised that their fathers should present to them a liquor which would make them fools.' On another occasion, they observed to M. Tabeau, 'that no man could be a friend who tried to lead them into such follies.'—*Canada Temperance Advocate*.

National Temperance Society.

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All communications to be addressed to the Editor, 11, Tokenhouse Yard, London.

To LOCAL SOCIETIES.—We should be obliged by our friends the secretaries of local societies, furnishing us with their names and addresses, and the names of the societies with which they are connected. This request is made that an accurate registration of all societies connected with the temperance movement throughout the kingdom may be made, and as a step towards ascertaining the position and influence of the cause. Those societies which are in connexion with existing Associations—the British—the Central—the Scottish League—will be kind enough to specify it.

SUBSCRIPTIONS

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Lane.....	1 1 0
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THE PRIZE ESSAY.

We have pleasure in informing our readers that the prize of £10. for the best Essay on the "Management of Temperance Societies," has been adjudicated to Mr. D. G. Paine of Deptford. His Essay which is entitled "Scaffolding for Teetotal Societies, or How to Reach the Top-stone of the Temperance Reformation," is in the press, and will shortly be attainable at our publishers. It is scarcely necessary to urge all Societies to give it a vigorous circulation.

TEMPERANCE SERMONS.

We have great pleasure in informing our friends, that the following Sermons will be preached during the month of December.

On Sunday evening, December 9th, at Stepney Meeting-house, by the Rev. John Kennedy, M. A., Subject—"Intemperance."

On Sunday evening, December 23rd, at the Borough Road Chapel, by the Rev. Asa Mahan, M.A., President of Oberlin College, Ohio. Subject—"The influence of the Temperance movement, in promoting the salvation of souls, and extending the kingdom of Christ."

The services commence at half-past six, P. M., and all classes are respectfully invited to attend.

ACKNOWLEDGEMENTS.

The Editor begs to acknowledge the following donations:—For the Widow of James Morris, from J. M. W. 0 10 0
For Smith testimonial from M. M. Munro, Esq., Enfield 0 10 0

CENTRAL ASSOCIATION.

We have much pleasure in stating that Mr. Cornelius Newcombe has been appointed Secretary to the Central Temperance Association, vice, Mr. Wakelin resigned. We congratulate our friends upon having secured the services of one so eminently qualified for the office; and would express the hope that his labours may be as successful in his new position, as they were while Secretary of the Coventry Temperance Society.—Communicated.

EXTRAORDINARY CASE.

(From *The Times*, November 2nd.)

Yesterday morning Mr. T. Wakley, M.P., held an inquest on the body of Mr. Thomas Morton, an eminent member of the medical profession. The jury assembled at the house of the deceased, No. 7, Woburn-place, Russell-square, and having been sworn, proceeded to view the body, which was that of a well-proportioned good-looking man, of 36 years of age.

From the testimony of the medical gentlemen who conducted the *post mortem* examination, it appeared that the unfortunate man died from the influence of prussic acid. Among his papers various memoranda were found of which the following is a specimen:—"Never take beer or wine in the morning. Let me never exceed my quantum under any circumstances. Never take wine and beer together. Two glasses of wine are quite enough for the twenty-four hours. Rise early from table. Do not be in too great a hurry to get rich. Always be doing some good and useful work. Don't dwell on unpleasant affairs. Laugh and be cheerful. When things go wrong laugh and be cheerful. Remember the happy lightsomeness of a water drinker."

Other memoranda repeatedly inculcated rules to be observed—to avoid drinking beer or wine, and specified a determination to avoid either. They said—"I fail from want of sufficient firmness, and from running into temptation to try myself; also from an opinion that I can stand a good deal of beer." Another concluded with these words—"Let me not forget my dreadful sufferings in the morning, after taking two or three pints of ale (*delirium tremens*.)" Another said—"To pray night and morning to be strong against temptation; avoid going to taverns and oyster shops for beer." An old memorandum said—"It is the system of 'Well, one glass more,' which breaks a man down. Regular attention to business will enable a man to get through his work. Let me remember my dreadful sufferings in the morning—lowness—suicidal feelings—despondency—gloomy thoughts—pulse 100 to 120—limbs tremulous—pains about the heart—flatulence—eructation—incapacity for duty—irritable temper."

These memoranda afford grounds for grave consideration. The deceased is declared by intimate friends to have been a most temperate man, indeed exceedingly abstemious. But that he had with more or less frequency practised secret intoxication no reasonable doubt can exist. Whether the practice was superinduced by the mortifications of his professional career, or whether indulgence was the cause of the vexations which, in view of those circumstances, afflicted him; the warnings are equally important. *They bid us abstain*. The excitement produced by the fiery stimulant, alcohol; prepared the way for the more deadly poison, prussic acid. Habitual and persevering abstinence from the one, would in all probability have saved this eminent man from the administration of the other.

The jury of course declared the deceased "in an unsound mind." What could they else? But is not every man insane when under the influence of intoxicating drink? Drunkenness is a state of temporary insanity—and frequent repetition pro-

duces perpetual derangement. Such a case loudly demands the abolition of this horrible scourge—this social pest—this most powerful satanic temptation—alcoholic drink. These are its proper fruits. To such results it is always tending, and only extreme caution in handling this poisonous serpent prevents all who cherish it from perishing by its bite.—EDITOR N. T. C.

CHOLERA AND COLD WATER.

WE do not profess to intrude into the province of the medical profession—to adjust the disputes of homœopathsists and allopathsists—nor to pledge ourselves to the belief in hydropathy as a branch of the healing art. But the following paper appears to be so important, as embodying the opinion of a distinguished man, that we submit it for consideration to all whom it may concern. It may be remarked, however, that should hydropathy ever succeed in pushing itself into universal or very general adoption, it will be another most beautiful illustration of Divine wisdom, in compassing several important ends by one simple arrangement. The beverage which nature provides for man's daily wants, now claims to possess powerful healing virtues for most of "the ills which flesh is heir to."

Pressnitz recommends the following treatment in cases of cholera; it has appeared in the German papers, and been printed for circulation.

"In the year 1831, I applied the following treatment to cholera patients with the best results:—one or two *abreibungen*; if much pain in the body a clyster of perfectly cold water; a *sitz bath*, water 6 to 8 degrees of Reaumer; copious water drinking to promote vomiting; remain in the *sitz bath* till the vomiting and diarrhœa have ceased. If there is much cramp several *abreibungen* should be taken in succession, five minutes each, with the dry and wet sheet. Bind an *umslag* round the body and go to bed; on awakening, a tepid bath 11 to 12 degrees Reaumer; fresh air should be freely admitted to the room; eat cold victuals, but on no account meat. The bath-man has nothing to fear from contagion, and cholera treated in this manner is not at all dangerous, and can generally be cured in a few hours without after pains.

A cold wet bandage worn round the body with a dry one over it, and re-wetted so often as it gets dry; washing the body all over, morning and evening, in cold water; drinking two or three tumblers of cold water when fasting and at meals; is a great preservative against cholera and laxness of bowels. No hot food or drinks on any account allowed.

Abreibung, is a large linen sheet, wrung out in cold water, thrown over the whole body and head, in which you must be rubbed for some minutes by yourself and the bath-man; a similar one, dry, is then used and rubbed for a few minutes; when nearly dry, flap the sheet about the body, so as to make the air act upon the skin; this flapping is called an air bath.

Umslag, is a linen about 6 feet long and 1 foot wide, wrung out half the length in cold water: wind it round the body, the dry end the last over the wet.

Sitz bath, is the common hip bath.

On this subject, the following cases have been furnished by a temperance friend in London, and being well authenticated, and on a subject of painful interest, are presented to the attention of our readers. We sincerely hope that all necessity for putting any remedial processes to the test in this awful disease will soon cease, and that such precautionary arrangements may be generally adopted, as may ward off any future attacks.

No. 1.

I was attacked, about the last week in July, with diarrhœa, which continued for a month with increasing severity. I was then attacked with cramp in the bowels, attended with vomiting. I had, hitherto, resorted to no remedial measures; the matter now becoming serious I left my employment and went home. I first washed myself with soap and water from head to foot, continuing till the sickness and cramp abated; I then took a sitz bath for thirty-five minutes, the water being changed three times. I then had three wet sheets, the two first an hour each, and the third two hours; I went to sleep in the last sheet and a profuse perspiration came on; on coming out of the sheet I was well rubbed in a cold bath five minutes. During the entire process I drank cold water freely—about two gallons. After the cold bath all the bad symptoms entirely ceased—the cure was most satisfactorily complete—and I have since had no return.

No. 2.

One morning, the first week in September, an engineer was going to Stratford; in crossing Victoria Park, he was overtaken by a smart shower and got wet through. He was immediately seized with a sense of itching in the neck, then in the arms and thighs; he began to swell all over; sickness and cramp, came on severely, so that his flesh turned black and was drawn up in knots on the arms, legs, and in the body. He managed to get by some means to a friend's house at Old Ford. He immediately stripped off his clothing, and assisted by his friend, with a towel and vigorous rubbing, he applied water to the entire skin. In an incredibly short space of time the blackness gradually left the skin, the sickness was subdued, the cramp gradually subsided, and the knots dispersed. He left the house in less than an hour from his arrival, perfectly cured. The man can be produced, and the fact can be attested by competent witnesses.

CONGREGATIONAL TEETOTALISM.

To the Editor of the *National Temperance Chronicle*.

On Monday evening, November 12th, the members and friends of the "Association for the diffusion of total abstinence information in the Church," took tea in the Fitzroy Temperance Hall, in commemoration of its third anniversary. Nearly 100 persons sat down to the social feast, after which a meeting was held, Mr. Roberts, Treasurer of the Association, presiding; having sung a temperance hymn, Mr. Carson, of the City Mission, supplicated a blessing.

The chairman in a few pointed remarks, having spoke of the perpetuation of the drinking system, depending, in a great measure, on the position and practice of professing Christians, called on the Secretary to read the report, which stated the origin of the Association to have been a result of the World's Temperance Convention. The opera-

tions of the Society chiefly were confined to the circulation of tracts among the attendants at the house of God.

Among other encouraging circumstances narrated, was the following:—a Christian man, through the perusal of one of the tracts, became an abstainer; shortly after he visited his native town, carrying the tract with him, which was made the means in leading several to pay attention to the subject of temperance, and of inducing a maltster to give up his occupation from conscientious convictions. Nearly 10,000 tracts, including pamphlets, had been distributed during the twelve months; the report concluding with an appeal to all classes of professing Christians, to give that attention to the question which the wide-spread and continued ravages of strong drink in the world and in the church demanded.

Mr. G. Campbell then addressed the meeting, and in a clear compact argument supported by fact, demonstrated that while Sabbath-schools and Missionary Societies might severally be injured by drinking, it was not possible for them to be benefited by it; and on the other hand, each of these might be benefited by those connected with them becoming abstainers, and could not possibly be injured. The object of teetotalers was not to put teetotalism in the place of Sabbath-schools, or of Missionary Societies, or of the Gospel, but in the place of drinking; so that the question was not whether teetotalism be better than either of these, or any other mode of Christian operation, but is *teetotalism* better than *drinking*?

Mr. Mann, in the course of a powerful impressive speech, referred to the position of usefulness a Christian who was an abstainer occupied distinct from those who were not, and advanced the following fact:—a man had several times been cut off from the church in consequence of drink, his wife applied to an officer in the church to visit him, urging that if he would make her husband a teetotaler, all might be well; not being a total abstainer, his conscience would not permit of his enforcing what he did not conform to; he therefore, thought that he had opportunity for Christian usefulness, which it was impossible those who drank strong drinks could have.

The Rev. W. Morton stated several cases of individuals who had occupied high and influential stations, losing property and character through drink. In an appeal to mothers, he showed the education given in childhood to be the implanting of principles which would grow with their growth, illustrating this by the manner in which idolatry was perpetuated in India, the mothers taking their children from the earliest period to the shrine of the idol gods, and instructing them in the obscenity and follies connected with that devotion, to which afterward they become desperately attached.

The hymn of dismissal was then sung, and this delightful and refreshing meeting concluded.

A. S. D.

INTEMPERANCE.—On Saturday evening, July 28th, a young man, lately from Ireland, came to Port Credit, by the steamer *Eclipse*, in a state of intoxication. He went up to the tavern, and after treating a man who helped him to carry his trunk, returned again to the pier, and either fell or leaped into the water and was drowned. His body was obtained in about an hour, and after the usual proceedings, consigned to the silent grave.—*Toronto Messenger*.

Temperance Operations.

CHESTERFIELD.

We are happy to hear that the teetotalers of Chesterfield, are not unmindful of their obligations, to that estimable friend of temperance, W. Bingham, Esq. This gentleman has made considerable sacrifices for the sake of principle. The room in which the meetings are held was formerly a malthouse, and was converted into a hall for meeting by Mr. B., who has allowed the use of it for some years free of expense. The temperance men determined to testify their gratitude by an appropriate testimonial, which was presented on the re-opening of the rooms which have recently been enlarged.

The following account of the interesting circumstance has been kindly forwarded to us.

Mr. Bingham took the chair as usual and called on an old Scotchman, who spoke a short time; after George Hewitt of Leeds, and William Saunders had spoken, Mr. Cutts rose, and in a neat address said, he had the honour of presenting a teapot, salver, and cream-jug, from the teetotalers of Chesterfield and Brampton, as a testimonial of their esteem of Mr. Bingham, and on Mr. C. resuming his seat, a deathlike stillness prevailed. Mr. B., sat some minutes quite overcome by the intensity of his feelings with his head resting on his hand. Mind appeared to influence mind, and no sound was heard but the deep drawn sigh, and all seemed fixed as statues. Mr. B. at length arose and stood some minutes prior to being able to give utterance to thought. When he tried to speak his lips quivered and rushing tears prevented him, at last he conquered and replied, deeply impressing his audience, and by the manner of receiving the testimonial calling forth fresh feelings of admiration and esteem.

The inscription on the teapot was—"Presented to William Bingham, Esq., by the teetotalers of Chesterfield and Brampton, as a testimonial of their high esteem of his benevolent and philanthropic character."

When Mr. Bingham had resumed his seat, Mr. Cutts again rose, and said that he had another testimonial to offer;—not from the temperance society, but from a teetotal girl, and addressing Mrs. Bingham, presented to her a very neat pin-cushion, made of white silk. Mrs. B. replied and said, "that she hoped that this mark of esteem would pin her more closely to the temperance cause."

The Scriptures teach that honour should be given to whom it is due, and they who labour and spend for the welfare of man, deserve the expression of human gratitude, though they do not seek it, and are overwhelmed when it so unexpectedly and so heartily appears.

BURNLEY.

Dr. Grindrod commenced his course of physiological lectures in Burnley, on Tuesday week, in the Court-house, which was granted by the magistrates for the occasion. The audience was very crowded and highly respectable. The lecture occupied about two hours and a half in its delivery, and was received with frequent expressions of applause. James Simpson, Esq., of Foxhill Bank, occupied the chair.

On Thursday evening, the 1st inst., Dr. Grindrod delivered the second lecture of the course in the Court-house; Mr. Clegg, sen., churchwarden of the Cathedral Church, Manchester, in the chair. The large building was crowded to excess by a highly

respectable auditory, and the greatest degree of enthusiasm prevailed throughout the entire proceedings. At the conclusion of the lecture, numerous questions were put to the lecturer and answered from time to time. A vote of thanks having been passed to the chairman, he made an effective address in behalf of total abstinence. The third lecture was delivered on Monday evening last.

The success of Dr. Grindrod's visit has been so great that in two lectures, the committee have been enabled to meet all expenses, to pay off an old debt, and to reserve a fund for future efforts. A strong impression has been produced on the public mind in favour of the views and principles of the lecturer.

Dr. Grindrod was induced to deliver a fourth and additional lecture on Thursday evening, to which young persons from eight years of age to sixteen were admitted free. The audience was numerous and attentive.

SUFFOLK TEMPERANCE ASSOCIATION.

The first annual meeting of this Association was held on Wednesday, the 14th instant, at Ipswich. The proceedings commenced at 10 o'clock, A.M., with the delegates from the local societies, assembling at the house of the Secretary, for the transaction of business, which was amicably conducted, and closed shortly after 2 o'clock.

In the evening, about 230 partook of tea in the Temperance Hall, which, considering the very unfavourable state of the weather, was more than might have been expected.

At 7 o'clock, W. D. Sims, Esq., took the chair, and after some appropriate introductory remarks, called upon the Secretary, the Rev. A. W. Heritage, to read the report, which was a very interesting and encouraging document, showing that 162 meetings had been held during the year, for the diffusion of the principles of total abstinence in Ipswich, and other localities in the counties of Suffolk and Essex—that great attention had been given to the general organization of the district, with a view to the future efficiency of the Association. There was also much cheering information, indicative of the growth of our principles in the public mind, and assuring us of the ultimate triumph of truth and sobriety in these counties.

The meeting was addressed by R. Charlton, Esq., of Bristol, Rev. I. Duxsey, of the National Temperance Society, Mr. Steele, a farmer from Walton, and one or two other friends; after which the company separated, highly gratified.

J. ASHDOWN,

Secretary of the Haldleigh Temperance Society.

HAWKSTONE HALL.

SIR,—I have great pleasure to inform the temperance public through your *Chronicle* that the large Hall in the Waterloo Road, Lambeth, is again opened for the advocacy of teetotalism, under the name of Hawkstone Hall, that name being given to it in consequence of the schools held there in commemoration of the centenary of the birth of Rowland Hill, and Hawkstone Hall being the birth-place of that venerable man. The first meeting was held on the evening of October 19th, when the President, Rev. James Sherman, took the chair. Long before the time announced, a large crowd of persons were waiting to obtain admission; and soon after the doors were opened, the place was overflowing with a highly respectable and intelligent audience. The chairman delivered a very effective address, and was followed by the Rev. Mr. Pennington of New York, Dr. Burns, John Cassell, Esq., and Mr. Isaac Duxsey; and the best proof of

the effectiveness of their speeches is seen when it is told that forty signatures were taken.

On the following week Rev. W. W. Robinson of Chelsea, presided. Messrs. J. N. Lee, and T. A. Smith, took part in the proceedings.

November 2nd, Benjamin Rotch, Esq., took the chair. Mr. D. G. Paine of Deptford, and Mr. Mann of Paddington, spoke to a packed meeting; the speeches produced a marked impression.

November 9th, Dr. Lovell presided, the Hall was quite full. Mr. Burt of Poplar, Rev. G. W. McCree of Bloomsbury Chapel, were the speakers.

Tuesday, November 13th, Dr. F. R. Lees, delivered one of his splendid lectures to a meeting highly respectable, enthusiastic, and intelligent, the lecturer was listened to throughout his discourse for two hours, with almost breathless attention, and concluded amidst loud cheering, between eighty and ninety pledges were taken at the five meetings.

Allow me to inform you that the Hall is opened every Tuesday, at half-past seven, chair taken at eight precisely. We publish a large bill for every month, naming the chairman and speakers with the topics to which they speak. We have a missionary, Mr. James McBain, who visits all those who sign the declaration. If this should meet the eye of any wealthy friend of the cause, we promise him if he will assist us, to lay out the money in a way that shall answer the end desired. Yours truly,
G. CAMPBELL.

FARRINGTON TEMPERANCE SOCIETY.

The twelfth anniversary of this society was held at the Mechanics Institution on Monday evening, November 19th. The chair was taken by George Cruikshank, Esq., and the meeting addressed by Messrs. Philp, T. B. Smithies, Smyth, from Canada, Isaac Doxsey, G. W. McCree, and J. H. Esterbrooke.

The annual festival of this Society will be held on Thursday, 27th December, in the School-rooms at Harp Alley, when B. Rotch, Esq., has kindly consented to preside.

SEVEN DIALS.

On Sunday evening, November 18th, the Rev. G. W. McCree preached in the Temperance Hall, Seven Dials. His subject was "Drunkness and its Results," and the text Proverbs xxiii. 29-32. A large audience attended, and at the close of the discourse two young men—both of them drunkards—signed the pledge.

PEMBURY GROVE, HACKNEY.

A course of three lectures has been delivered on the 23rd, 24th, and 31st October, at Pembury Grove Chapel, Hackney, upon the following subjects. The accordance of "Teetotalism" with the authorised version of the Scriptures, as a principle, a doctrine, and a system. On the wines of Scripture, with reference to the original Hebrew and Greek. The use of intoxicating wine at the Passover, or Lord's Supper, a violation of the letter and spirit of the Old and New Testament. It was proposed by the Rev. H. Robinson, minister of the chapel, seconded by Mr. R., senior deacon, and carried unanimously, "That the cordial thanks of this meeting be presented to the highly esteemed and talented lecturer, Dr. F. R. Lees, for the singularly clear, convincing, and eloquent manner in which the varied propositions in the lectures just referred to, were laid down, illustrated, and enforced. Also, that this meeting would express as

its opinion, that we may confidently challenge the whole world to controvert the conclusion that teetotalism is a principle and doctrine of truth. Further, this meeting expresses as its belief that the principle of true 'temperance' cannot be more effectually promulgated and defended than by causing the delivery throughout the length and breadth of the land of such lectures as those herein referred to. And in conclusion this meeting would prayerfully hope it may please God, that the valuable life of Dr. Lees, may be continued yet many years to reap freely of the fruits of his Christian, manly, dignified, self-denying, and self-sacrificing advocacy of that part of Divine truth now clearly and distinctly recognised in the principle of 'teetotalism.'"
THOMAS MANTON, Secretary.

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