

THE



LEEDS

TEMPERANCE HERALD.

1837.

"HAVE NO FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS, BUT RATHER REPROVE THEM."—*Paul.*

LEEDS:

PUBLISHED BY H. W. WALKER, BOOKSELLER, 27, BRIGGATE;

MAY ALSO BE HAD OF ALL TEMPERANCE AGENTS.



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1887.

"HAR NO TELLOR-IT, WITH THE EXHIBITION MOSES OF JARAZZ, BY BETHIE RAYBROE
THOMAS."—*Yonk*

LEADS

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No. 3.

SATURDAY, FEBRUARY 4, 1837.

ONE PENNY.

PUBLIC DINNERS.

THE propensity to eat and drink in large companies seems peculiarly to distinguish Englishmen. There is no surer method of advancing any sect or party in the estimation of a large class of our countrymen, than for that sect or party to assemble frequently around the festive board. Many will join them, who care little or nothing for their distinguishing principles, content to participate in the joyous hilarity of the scene around them. We are free to confess that Temperance Societies have proved no exception to this rule. Numbers have eaten and drunk with us, at our tea-festivals, who by no means belong to our Society, nor adhere to our rules.

But it would be well if public entertainments produced no worse consequences than that of popularising the party which provides them. Great Public Dinners—Reform, Conservative, and Radical—Literary and Philosophical—and those sensual feasts where the sole object is avowedly to eat and drink—have each and all contributed to promote and perpetuate the crying sin of our land. Not many years ago it was considered an honor to be the first to fall under the festal table; and the man who did not sooner or later become drunk, was scarcely considered a man. We are aware that much amendment has since been made. We do not now so frequently witness, on these occasions, the humiliating spectacle of a number of men in the very last stages of intoxication, prostrated in utter helplessness on the ground. Thanks for this change are due to Temperance Societies, and to that mighty moral movement which gave them birth, and sustains their influence. Still there is much drunkenness exhibited at our public festivals. It is true that men are ashamed of the grosser excesses and extremes of intemperance; but the drinking system is openly sanctioned and countenanced, and there is among the company the pleasurable excitement, and the vigorous flow of animal spirits—the first and delusive stages of intoxication—and there are also many instances of complete drunkenness.

Nor is this to be wondered at. The most seducing temptations are present at the festive scene. The intoxicating poison, in its most delicious form—wine—is placed before every guest in great abundance. The assembly soon become joyous from its exhilarating effects; and it were an evidence of misanthropy not to join in the universal mirth. There is then no time nor opportunity for the cool calculations of moderation, and the accustomed number of glasses is almost unwittingly exceeded. Besides all this, the feasters are called upon continually—and etiquette leaves them no alternative—to do honor to a great number of toasts, healths, and sentiments; and this can be done in no way but that which custom has long dictated—by drinking again and again of the inebriating liquor. And is it wonderful that, with all these temptations, men should become intoxicated on these occasions? Nay, we may safely say, that so long as such festivities are popular, and such temptations are presented at them,—and so long as men are but men,—so long there must and will be drunkenness in our land, and the accomplishment of the great and philanthropic objects of Temperance Societies will be materially retarded.

Are we then opposed to rational enjoyment? By no means. Our Temperance Festivals have abundantly proved that there is nothing morose nor anti-social in our principles. They have

proved also that hilarity and mirth are entirely independent of the glass and the bottle. But we do indulge a hearty wish that these Public Dinners were wholly abolished. We believe them to be altogether unfit, even if conducted on Temperance principles, to answer the end for which they are designed. A company assembles to partake of the substantial fare generally provided for the principal meal. There it is, spread on the board before them, in all the richness of luxury, variety, and abundance. The most delicious viands and the most savory dishes alternately tempt them to gratify their appetite; until every man feels perfectly satiated. Then each individual would fain retire within himself; nature demands repose and quietude, perhaps sleep, in order that the process of digestion may commence and proceed as it ought. But this is the very opposite of the social and convivial purpose for which the party assembled. Then the exhilarating cup must be resorted to—the wine must be swallowed—or the conversation would become dull, the speeches spiritless, and the cheering formal and feeble. Public Dinners would be nothing without wine. They would speedily degenerate into stupid scenes of mere animal gratification; it is useless, therefore, to attempt to reform what would be much better abolished.

And why not substitute in their stead a less substantial meal, where "the cup which cheers but not inebriates," shall furnish the social enjoyment—where the company, unoppressed by the weight of a heavy dinner, shall not need the pernicious stimulant to keep them awake and alive? Here would be no danger of excess—no fear of transgressing the bounds of moderation—and in all that concerns the comfort and happiness, the genuine mirth and hilarity of an assembly, there would be great and manifest improvement.

But other reforms would be consequent upon this change. An entirely different plan of conducting what is called the business of these occasions would be necessary. Of course the absurd and unmeaning custom of drinking toasts and healths could find no place in the new order of things. This is, indeed, one of the worst features of the dinner system. It is this custom which imperiously demands that men should sit for hours drinking when they are not thirsty, in defiance of all wholesome rules for the preservation of health. And, truly, the practice itself is utterly ridiculous and useless, without one saving consideration to recommend it.

Let us picture to ourselves a Public Dinner, when the company are commencing this "business of the evening," as it is termed. The chairman, of course, gives—"The King,"—upon which every loyal man in the room stands up, and the well-known signal, "hip, hip, hip," having been given, three times three tremendous simultaneous "hurrahs," burst from the assembly; and then every man empties a glass of wine into his stomach, and thereby fancies he has placed his loyalty beyond all possible dispute. Similar honors are paid to the Queen, to the members of the Royal Family, to the Army and Navy, and possibly to the People; during which so many bumpers of wine are swallowed, for no conceivable reason, and with no possible utility. But then comes into notice the "lion" of the evening. The chairman deeply laments that some one more competent than himself has not the task of proposing his "health;" but consoles himself by saying: that the character, talents, and services of their distin-

guished guest are such as to preclude the necessity of eulogium, and he is content simply to call on his audience to testify their sense of his merits by—drinking his health. Thereupon a scene of indescribable confusion and riot ensues. The company rises as one man, and wave their handkerchiefs, clap their hands, and shout at the top of their voices, until their distended throats are so parched that they simultaneously seize the full glasses before them, and pour down their contents, all in honor of their distinguished guest, and for the promotion of his health! And then the aforesaid distinguished man returns thanks. Of course he is utterly overwhelmed with gratitude—he can find no words to express it—he begs them to accept his most unfeigned thanks, and assures them that nothing can efface from his recollection the honor they have conferred upon him by—shouting and clapping, and drinking bumpers of wine to his name! Thus we might stay, and see numerous other toasts and healths honored and drunk in the same manner, till the audience as well as the toasts were *drunk*. But we have seen enough to convince us of the utter folly and ludicrousness of health drinking—a practice which, besides being ridiculous and irrational in itself, produces nothing but intemperance in those who pay, and the most hackneyed common-places in those who receive, the compliment.

Away, then, with heavy Public Dinners, and all their foolish and vicious appendages! So long as they are tolerated and upheld the Temperance Reformation can never completely and finally triumph. We trust soon to see our principles flourish even on festive occasions, which have hitherto proved the hot-bed wherein the seeds of Intemperance have sprung up into premature and deadly luxuriance.

Another gratifying result of the abolition of these Dinners, and the substitution of tea and coffee entertainments, will be, that the ladies will be restored to their proper place in contributing to the enjoyments of the festive board. How disgraceful is it to see an assembly of the lords of the creation gratifying their sensual appetites alone, and the fair sex, who could impart a charm of their own to the scene, either entirely excluded, or, which is quite as barbarous, admitted into some gallery above the heads of their lords, to be mere spectators and listeners!

Really it is time that we returned to a more rational method of celebrating our festivities. We hope that Temperance Societies will adhere to their tea-drinkings; and, we trust, we shall have the valuable assistance of the ladies in endeavouring to reform this part of our social system.

THE DRUNKARD'S APPETITE.

In our first number we examined the constitution of the body, and, from a comparison of its wants with the nature of alcohol, inferred, as a consequence, that alcoholic stimulants were poisons. In our last publication we traced their operation upon the living system, and showed that their primary result—excitement—was, in fact, a state precisely the same *in kind*, but different in degree, with that which exhibits the external and acknowledged symptoms of intoxication. We then pledged ourselves to consider another effect of these stimulants—the creation of the appetite for them, upon which the habit of intemperance is founded—an effect which, in relation to our paramount object, is of the first importance, since its destruction forms an essential condition to the reform of the drunkard, and its prevention to the security of the sober.

In order clearly to unfold the *how* and *wherefore* of this effect, our first object must be to ascertain the precise nature of appetite itself. We have already seen that each organ of the body has an amount of excitability and vital power peculiar and appropriate to its particular organization and functions. This special condition of an organ demands, of necessity, corresponding stimuli to action and the proper performance of its function. And as the proper action of each organ is essential to the health of the whole system, the sensation or feeling consequent upon the non-application of the proper substances or stimulants, may be defined to be appetite or physical want of any sort. For example, the stomach becomes

the seat of appetite or hunger when the last supply of its natural stimulus—food—has been exhausted in making up the perpetual waste of the blood. The eye may be said to have an appetite for light when that stimulant has been long excluded; so the lungs for air; or the ear for sound; in fact, every organ, or aggregate of organs, must have an agent adapted to call forth its functions, and, consequent upon the suspension or absence of that agent, a want or appetite corresponding to its specific nature. This principle extends to the state of the organic structure induced by habit. After the disturbance in the equal distribution of vital power and excitability, produced by intoxication, the gradual return to a healthy state is never immediate nor perfect. The structure of the stomach has been changed, just according to the extent of indulgence in the stimulant. This partial change of organization, no matter how slight, leaves it possessed of a different and proportionate measure of excitability and vital energy, precisely adapted to the nature and power of the spirit itself. A repetition of the fits of intoxication, or a continued use of the same stimulus short of inebriation—i. e. a moderate indulgence in the drunkard's excitement—impairs, still more permanently, the structure of this organ, until at last it will only respond to the strong and unnatural stimulant which had so changed it. A cessation in its application, therefore, is attended with a desire for it, almost resistless, and with an uneasiness the most distressing—for, there is no pain more intolerable than excitability, unexcited; no misery more intense than desire, ungratified.

It is, emphatically, *this* state of the intemperate man which completes and confirms this slavery, and which fixes, almost irrevocably, his dreadful doom. Here is seen the full power of that tyrant spell which intemperance casts around its victim, and which baffles all his attempts to break it, unless he keep *entirely* beyond its circle. Here is that 'bourne' in the progress of this practice, from whence few travellers have ever returned, even through the long lapse of ages, until the arrival of our own day, and those who have become emancipated have done so only by an *entire departure* from the old and sanctioned path. If the unhappy slave of this vicious appetite—vicious in its every stage—still tampers with the poisoned cup, he must live and die a slave to its despotic power, and that without remedy—in vain friends and kindred entreat—in vain flow the tears of the heart-stricken partner of his happier days, as he bends before him in longing solicitude—in vain the silent eloquence of helpless and suffering children is addressed to him, heart and conscience, while under the influence of this devouring passion, are beyond appeal—the forms of death itself, as they are presented in grim array before him in all the varied hideousness of the drunkard's fate, cannot arrest his steps—"he still goeth as an ox to the slaughter, or a fool to the correction of the stocks."

Such is the nature of the drunkard's appetite. Its origin is traceable to *moderation* in the use of the intoxicating agent; indeed, to start with great *excess* in quantity, or even with a moderate quantity of the fluid in a concentrated form, would, in most cases, prove immediately fatal. Its progress is *insidious*, almost imperceptible, yet sure. The first degree of appetite—the simple *liking* for a daily glass—is precisely of the same nature as that of the confirmed inebriate, the character of which we have faintly sketched; both are the creation of the same spirit—in fact, one is but the other, sustained, extended, and increased. And as the first degree of appetite is firmly connected with "*moderate use*," so is each stronger successive stage of appetite firmly united to that which preceded its own formation. Hence, he who cannot, without a sacrifice of his likings, abstain from his *single glass*, has already gone too far for safety—he has generated the drunkard's appetite, and commenced the drunkard's career.

The inevitable inference from the entire examinations into which we have entered, may be summed up in the striking language of Scripture:—"Wine is a mocker,—strong drink is raging,—and whosoever is deceived thereby is NOT WISE."

A HINT.—There are in this country a great number of people who are anxious for the success of Christian missions; say in round numbers 500,000. On an average, each of these spends at least three-pence per day in intoxicating liquors, which, for the whole number will make the startling sum of £2,500,000 a-year. Now if every Christian would devote his trifling share of this sum to the missionary cause, the standard of the Gospel would very speedily be unfurled among every nation, and kindred, and tribe of the earth. Will any Christian refuse—or even hesitate—to make this sacrifice?

WHAT IS A TEMPERANCE SOCIETY?

Notwithstanding the rapid spread of Temperance principles, this is a question frequently asked, and which it is, therefore, of some consequence to answer. There are thousands who barely know of the existence of Temperance Societies, but have little acquaintance with their nature and objects, which are very much misrepresented and misunderstood.

As the name implies, a Temperance Society is an association of persons of both sexes, for the promotion of Temperance. Deeply impressed with the enormity and extent of the vice of Intemperance, and convinced of the absolute necessity for vigorous and systematic efforts to subdue this great moral evil, they have voluntarily united together for the purpose of aiding and supporting each other in the diffusion of their principles throughout the world. Temperance Societies are associations of the temperate, united on the ground of a common practice—abstaining from the use of all intoxicating liquors as an article of diet or luxury, and discountenancing all the causes and practices of Intemperance. Subscribing the name to the declaration of which the above is the substance, is all that is essential to becoming a member of the society. To subscribe to the funds of the society is not a condition of membership, but all are strongly recommended according to their ability to support the cause by their pecuniary contributions. The pledge is not given for life, but only for the period during which the individual professes to be a member of the society. Persons join the society with their own free-will, and at any time they are at liberty to withdraw their names and return to the habit of taking intoxicating liquors, if they so please. It is hoped, however, that few persons having known and enjoyed the benefits connected with abstinence, will desire to separate themselves from the society. On the contrary, it is expected that all who enlist under the banner of Temperance, will do what they can to discourage the use of intoxicating liquors, and to extend the principles of true Temperance. The plan is simple in itself and effective in its mode of operation. The reformation contemplated is one of immense importance, the means employed are good, unobjectionable, and perfectly adapted to the end. The great design is to produce a change in public opinion and practice on a subject regarding which they have long been in error, both speculatively and practically. Believing the community to labour under gross deception respecting the nature and properties of all intoxicating liquors, they are anxious to excite inquiry and disseminate truth. Whilst their efforts are strenuously directed to the reformation of drunkards, their great desire is to cut off the sources of drunkenness, and these sources they conceive are found in the opinions and practices of the sober part of the community. Knowing that prevention is better than cure, and that desperate cases require strong remedies, they urge upon the temperate, and especially the young, the adoption of the safe and effectual principle of Total Abstinence. The work is great, but it may be achieved. Whenever this design is accomplished, the friends of Temperance Societies presume that the results will be beyond all previous conception, beneficial to individuals, and to the population at large. By precept and example the members of Temperance Societies illustrate and enforce the great principles of abstinence. "The incredible effects produced by the different societies now at work throughout the world have taught a lesson by which all should profit. How insignificant is any member of these societies as an individual! how great is he as a part of a mighty system that is sweeping away as chaff inveterate superstitions, and moulding at will the destinies of nations! One and another in this and that district of country abstain; but they are unknown to each other and to the world, and their strength is feebleness. Unite them together by a common bond, and at once they rise to new life; their vigour, their strength, their influence, their means of effecting reformation, are all incalculably increased. Without union no great reformation can be accomplished; by union on good principles and by good means, every thing can be done that ought to be done. The registering of names is one of the very noblest and most effective parts of the great system of temperance reformation. It gives consistency, and concentration and permanence. The members know each other; they support each other; their hearts beat high for each other's welfare; and each man knowing that so many friendly eyes are upon him, and being deeply interested not merely in the supporting his own honour and the honour of the society of which he is a member, but in the success of the common cause, there is furnished to the world a most delightful practical illustration of the words of the wisest of men—Two are better than one, and a threefold cord is not easily broken."

HOW TO ADVANCE THE CAUSE.

By the concluding paragraph of the Mutual Agreement, adopted by all Temperance Societies, each member engages to promote the cause of Temperance in all suitable ways in his power. These suitable ways will be as various as the circumstances of each individual; and even in the same person, they will vary with his pursuits and avocations.—The man who stays in his shop, will be limited in his endeavours, and the chief variation in his efforts will generally arise from circumstances beyond his control. Not so with the man whom business or pleasure calls to journey to different cities and towns. Every succeeding day will present new and varied opportunities of promoting the cause he has espoused, either by conversation, distributing intelligence, or by example. We would not have any one obtrude the subject, as we have seen some do, into every company, and in every place, to the annoyance of even its friends, and the utter defeat of the object. There is a time and a season for all things; and "a word fitly spoken" requires to be seasonable, and appropriate as to person, time and place. Neither would we have any one hold a person by the button, as we lately witnessed, and read him a temperance lecture, while the poor man was as uneasy as if lying on a bed of thorns. All this is misplaced, and entirely out of character, makes no friends, but creates enemies.

We lately had the pleasure of travelling some hundred miles or so, with a distinguished gentleman and a warm friend of temperance, and noticed with much satisfaction, his judicious and happy manner of introducing the subject, and the perfect propriety and politeness with which it was done. And we have no doubt he invariably left a salutary impression. One way in which he promoted the cause was, by giving to children temperance publications. Wherever he saw a child, either in a tavern or on the road, he uniformly presented it with a book, filled with cuts representing intemperance in all its various stages; and each cut followed by some useful information or interesting anecdote. When circumstances permitted, he always entered into some conversation with the child; and among the scores we saw him address, we did not see one who did not appear pleased. Now, to this gentleman, the expense of the little books was a mere trifle; while the amount of good done, will without question, be immense. The child would carry its book home; it would be kept as a thing of value, and read and remembered; while the parents, seeing their child thus pleased and interested, would read the book, and if drinking persons, perhaps be reformed. And it must be remembered that this distribution extended over a very great extent of country, and the intelligence thus diffused will reach perhaps hundreds of minds, some of which probably would never have heard of temperance societies in any other way.

Another method by which temperance men who are travelling can do a great deal of good, is, by example, consistent example. For instance, if six persons are travelling in the stage, and even only one be a temperance man, it is more than probable that the example of abstinence which he gives, will have a beneficial influence upon the rest of the company. His conduct will operate as a constant reproof, and at the same time exhibit the inutilty and needlessness of intoxicating drinks. But to give example its full effect, it must be consistent; i.e. when five drink their brandy and water, if the sixth take wine, or cider, or beer, his influence is neutralized; and more than that, it is rendered injurious.

MEDICAL TESTIMONIES.

MR. C. T. THACKRAH.—The late Charles Turner Thackrah, in his celebrated work, "The Effects of Arts, Trades, and Professions, on Health and Longevity," says—"Some literary men have been in the habit of taking vinous and spirituous liquors, but this practice is decidedly injurious. The intellectual excitement it produces at the time is more than counterbalanced by the subsequent depression; and ruin of health, and the abbreviation of life, are the ultimate results. Tea and coffee are much better and safer stimulants. They have been highly prized by Harvey, Pope, Voltaire, Napoleon, and others. Their moderate use may be commended; but the student should be informed, at the same time, that their abuse—the drinking, I mean, of tea and coffee of great strength, or several times a day—decidedly impairs the tone of the stomach. Fermented liquors are injurious."

OPINION OF DR. KAYE GREVILLE, OF GLASGOW:—"It is my deliberate opinion that the use of intoxicating liquors is unnecessary to the healthful human constitution, and that the strength which they seem to impart is temporary and unsound. It is present energy purchased at the expense of future weakness."

IRELAND.

No benevolent individual, to whatever sect or party he may be attached, can look upon the abject and wretched condition of our fellow-citizens in the sister island without feelings of deep pain and commiseration.

That state of society is, no doubt, the effect of combined causes, amongst which, however, Intemperance holds a high and fatal rank. The connexion between whiskey and outrage—between Intemperance and every species of suffering—is established by facts but too numerous and lamentable. In unhappy Ireland that connexion has been demonstrated with an emphasis and certainty more strong and awful than, perhaps, is presented in any other country of the civilized world. During the last twenty years, the consumption of intoxicating liquors has, with slight variations, been gradually on the increase. The last three years' expenditure on whiskey alone, amounted to £18,900,000, which would afford nine guineas for each family, (say consisting of four persons) allowing the population to be 8,000,000 of souls. Meanwhile the physical, moral, and social retrogression of the Irish people has proceeded as rapidly. The agencies hitherto employed to arrest its onward progress, though exceedingly well meant and zealously prosecuted, have proved impotent and unavailing. But a ray of that light which is shedding a moral glory on America and England has shot athwart the gulf of Ireland's wretchedness, and is already brightening the prospects of her people. Mr. Robert M'Curdy, of Halifax, is now on a mission to that country, and has been eminently successful in his advocacy of the principles of Total Abstinence from all intoxicating liquors. In less than a fortnight that gentleman has held twelve meetings, and obtained 372 signatures (including twelve ministers) to the Tee-total pledge. While we would not estimate slightly other causes actively at work for the good of Ireland, yet we do attach to the one here referred to a paramount importance. It will most powerfully assist in harmonizing its chaotic elements, and combining them in forms of moral and social order. The principle has been taken up with an earnestness and spirit which augurs well for its future success, as will be seen from the following extract from the *Newry Telegraph*:—

"We confess ourselves surprised at the result of Mr. M'Curdy's advocacy of the total abstinence principle in this country. It has in a great degree dispelled a delusion under which we, in common with others, for a considerable time laboured; for we have hitherto believed, and strenuously maintained, that the public feeling was against the introduction of this extreme measure—that we were not prepared for it, and that its discussion was not only premature but dangerous—as calculated to force the principle too precipitately forward against prescriptive custom, and thereby create a reaction against it; but candor compels us to admit that the result of the experiment has proved the fallacy of that opinion, and that the period has arrived for the uncompromising maintenance of this system. While we acknowledge that some of the ablest and best friends of the temperance cause—men, who have led it from its infancy to its present state of maturity and success—still doubt the expediency of establishing the abstinence pledge, as the exclusive rule of our Societies, we are convinced that a strong public feeling has been excited in its favor—that a sudden change has been effected in the opinion of some influential persons on the subject, and that it may henceforth be urged onward with safety, and every fair prospect of ultimate success, if supported by a bold, spirited, and judicious advocacy. The progress which it has already made in the brief space of two weeks, has been as decided as unexpected; and if the cordial reception it has met with, and the alacrity with which the names were given in as members, be any test of the comparative estimation in which the two pledges are held, we have a conclusive proof of the popularity of abstinence over moderation, in the preference shewn for the former whenever an option was given to the meeting, as was the case in Armagh, when 25 signed the abstinence declaration and but 8 the other. In Tynan, this was still more strikingly illustrated, for, of an assembly composed of but 47 persons, 39 enrolled themselves as tee-totalers—a proportion of members to the numbers present unparalleled in the annals of Temperance Societies. Zealous as we are, however, for the advancement of this plan, we confess ourselves favorable to retaining the two pledges concurrently in the present divided state of public opinion; but conscientiously believing a total abstinence from all intoxicating beverage the safest, the soundest, the purest principle, and most secure from the liability to abuse, as well as best calculated to correct the demoralizing

influence of social indulgences, we think it would be desirable to establish all future Societies exclusively on that basis, and we have the most unequivocal evidence of the feasibility of this plan in the issue of the experiment at Tandragee. We believe the way has been opened for its general introduction, and we feel satisfied the public are fully prepared for its adoption, if the efforts of its advocates be not frustrated by the timidity of well-meaning but over-cautious friends. And now that the principle of total abstinence has been brought into operation, we think the cause of temperance would be seriously injured if it be treated with passive indifference by the leaders of Societies—in fact, if it be not made a prominent point of discussion at all public meetings. We are quite sensible that unwearied perseverance is necessary to keep alive the sensation which has been produced on this question, and it is to be hoped that no little jealousies will be suffered to impede its further progress, but that the advocates of both measures will cordially unite their best efforts to promote their common objects—the welfare and happiness of mankind."

We have always treated, as an idle fallacy, the assertion that the country was not prepared for the extreme principle of Total Abstinence. The history of Temperance exertions in England has furnished demonstrative evidence of its soundness, and the success of the experiment in Ireland has confirmed our opinion of its adaptation to the circumstances of the country, and the exigencies of the case.

POPULAR INDIFFERENCE.

In glancing over the columns of a newspaper the eye is frequently arrested by the ominous words—"Death from Intoxication." And yet how feeble is the impression which so awful a fact produces on the minds of men generally. Sudden and premature death from other causes excites strong emotions of sympathy and concern; but "*Deaths from Drinking*," are passed over as matters of little moment and trifling consequence. From whence arises this strange difference of feeling and conduct? Is it that the unfortunate drunkard is a link broke off from the great chain of humanity—a wretched and lonely wanderer amongst the world's population, no man caring for his soul? It is not so. Broken and depraved though he be, there are those in whose hopes and sympathies he has a being; who, obeying the strong force of nature's law, find, for a moment at least, in his violent and untimely death, the consummation of their suffering and sorrow. If there be any peculiarity of circumstance and character fitted to call forth expressions of concern, it is surely, in the case of the poor Inebriate, who is suddenly cut off in his sins, and that without remedy—life and hope interred in the same sepulchre! Is it because his soul is less valuable than others? That cannot be. They are alike precious and valuable: alike the "offspring of God:" bought by the same great price—endowed with the same capacities for enjoyment and suffering, and journeying onwards to the same eternity. Is it, then, because Society is relieved from a load which oppressed and impoverished it? This is but a sorry calculation. Think of the legacy of want, disgrace, and wretchedness, he has bequeathed to the community, and which will eat as a canker-worm among his descendants, and can only be remedied by the toil of generations. And remember that his spirit, with the millstone of its guilt around it, has gone down to the depths of darkness and despair; for it is written by the pen of Inspiration,—the Drunkard shall not inherit the kingdom of Heaven.

It is impossible to ascribe the general insensibility existing on this subject to the reasons here referred to. We verily believe that it is formed by the prevailing habit of indulging in the Drunkard's drink, which appears, in some degree, to benumb the benevolent sensibilities of the heart, and corrupt the fountain of moral sentiment and feeling. Being so accustomed to handle the instrument of the mischief, we but slightly estimate the amount of death it occasions, or the many cruel wounds it inflicts. Regarding the destructive agent as a necessary of life, we have willingly closed our eyes on its dark tragedies of guilt and woe. It has so enlisted prejudice, appetite, aye, and interest too, in its favour, that, while thousands admit its fatal consequences, they are ever ready to wedge in an extenuating clause, and parley for toleration. This parley is contained in the almost universal plea for moderate drinking; but we give no quarter—ours is a war of extermination. Until persons cease to drink themselves, they will never fully see the evil of the practice in others.

IS SUDDEN ABSTINENCE SAFE?

It is very common to hear it advanced as an important objection to the total abstinence principle, both by those who drink moderately and by those who drink to excess, that it is prejudicial to health, and, in the case of drunkards dangerous to cease suddenly from the indulgence of their vicious propensity. However fallacious the latter objection may be, it is of importance to give to it a fair portion of attention, and, if possible, a satisfactory reply. This is the more necessary, as, whether true or false, it has been supported to some extent by several eminent men—men who to the full acknowledge the poisonous character of alcohol, and the consequent injurious nature of intoxicating drinks. The most talented advocate of this theory was the late Robert Macnish. In his 'Anatomy of Drunkenness,' he opposes the reasonings of Dr. Trotter, who, in our opinion, successfully contended for instant abstinence, on the ground that intoxicating substances being in themselves injurious, their discontinuance could not possibly be hurtful. Macnish admits that his arguments are ingenious, but argues that inebriation is a second nature, which, no more than other natures, can be changed with impunity. His proofs, however, appear to us exceedingly obscure and remote, and their chief force rests upon cases of experience neither apt, intimate, nor correct. The illustrations drawn from these depart widely from the proper analogies. For example, he states that a sudden exposure to light, and to pure air, after a long exclusion from them, has been known to produce sickness. Now what does this establish? Simply, that these elements, in relation to the *impaired* organs upon which they acted, were *natural* stimulants applied in *excessive* quantity, and produced the natural consequence of *excess*; certainly *not* that *abstinence* from the use of *noxious* stimulants is injurious. Again, he speaks of the predicted "danger" in terms excessively vague. It is "a certain degree of risk"—a trial "not free from hazard"—at least "not safe in many cases." Besides, he allows that the "gradual reduction" scheme, the only other alternative by which to escape from the thousand-fold greater and absolutely certain dangers of drinking—is next to *impracticable*! Neither would he apply the scheme to the "incipient drunkenness" of the various orders of moderationists, nor to any but drunkards in the very last stage of exhaustion. "When much bodily vigor remains—when the morning cravings for the bottle are not irresistible, nor the appetite altogether broken—the person should give over his bad habits *instantly*." This is a state of incipient drunkenness. He has not yet acquired the constitution of a confirmed sot, and the sooner he ceases the better. The immediate abandonment of drinking may also, in general, take place when there is any organic disease, such as enlarged liver, dropsy, or scirrhus stomach."

The question, however, as we have previously hinted, is one the determination of which comes more properly within the sphere of well conducted and unequivocal *experiment*, than of abstract reasoning. Macnish coincides in this view, and strives to prove his point from alleged experience. He states that when the use of opium has given rise to a false action in the system, the latter would suffer a *sudden disorder* if deprived of its accustomed stimulus. Now, if we remember rightly, the English opium-eater made trial of this. From 4000 drops of laudanum per day, he reduced the dose to 40—a transition, to him, equivalent to total abstinence, yet without any dangerous result. The contrary was the case. We know, also, from instances that have fallen under our own observation, that opium, from a very large, and to those unaccustomed to the drug, fatal dose, may at *once* be reduced to zero. Sound theory must always harmonize with correct experiment. And they are not at variance with reference to sudden abstinence from intoxicating drink. THE EXPERIMENT HAS BEEN MADE; and, for such a question, made upon a scale of unexampled magnitude. Hundreds of thousands of moderate drinkers, and thousands of drunkards, in every stage of their career, have made the trial, and, with an uniformity that has surpassed all expectation, unite in the emphatic declaration that *total and instant abstinence is both safe and salutary*. It is by no "narrow induction" that we establish this truth—by no reference to a few distant and isolated instances—but by a series of daily accumulating experiments on the grandest scale. The subjects of these experiments comprehend individuals engaged in every department of labour—of both sexes—of varied constitution and circumstance—of all ages—and of almost every condition of health and disease—and consequently the experiment and result is perfectly decisive, and the inference of general application. The matter is now placed

beyond all rational dispute. The exceptions are of the smallest possible number: we know not half a dozen, and they are to be traced to obvious and peculiar causes. The reformed characters in Leeds do not furnish a *single* instance in which sudden abstinence was attended with "danger." Many of them felt rather weak for the first ten days or so, and this was to be expected; but to attribute this effect to abstinence is absurd. If excessive drinking is calculated to impair strength and induce weakness, it is natural to suppose that the weakness will exhibit itself most evidently when the subject of it is no longer under the influence of strong excitement. The *cause* of that symptom existed prior to abstinence; the latter merely permitted it to be developed. As the system, however, resumes its healthful action and tone, this weakness disappears, and with it, very often, many other diseases. Another phenomenon, which occasionally attends these cases, we will notice in the language of Macnish, as it is one which ignorant people much misinterpret: "Many persons, after such changes, become remarkably lean, but this is *not an unhealthy* emaciation. Their mental powers also suffer a very material improvement—the intellect becomes more powerful, and the moral feelings more soft and refined."

But our evidence is not confined to experiments of a comparatively recent period. We can refer to experience of a longer date than that of the Temperance Society, namely, to that of our Female Penitentiaries, which have for many years been conducted upon the principle of total abstinence. The Leeds Guardian Asylum has been in existence nearly fifteen years, and in the whole of that period, though there have been received many who had been drunkards for years, yet no results prejudicial to health have ever been experienced by them. On the contrary, the health and personal appearance of the inmates are uniformly improved by their total abstinence from all intoxicating liquors. And this abstinence, after the first struggle with the propensity to drink has been sustained, is not felt as a privation, but rather is a means of individual enjoyment to which the unhappy outcasts had previously been strangers; so that in some of the worst cases it has been stated that their residence there was the happiest period of their lives. The same testimony is uniformly borne in our houses of correction, and at the convict stations of Botany Bay, where, besides the sudden and total deprivation of the alcoholic stimulant, the prisoners frequently undergo an equally sudden transition from a life of idleness to one of severe and unremitting labor. In the large penitentiaries of America also, the trial has been attended with the like invariable result. Nor does a variety of climate affect the issue; for travellers at the tropics, and Ross at the North Pole, equally attest the benefit of abstinence.

On the ground of danger, therefore, let no slave to a debasing appetite for a moment hesitate to abandon at once the intoxicating cup. The chances of ruin to health and comfort, between continuing to drink and immediate abstinence, are at least a thousand to one.

Progress of Temperance.

HOLBECK & MEADOW LANE.—This Branch is in full activity. The committee contemplate holding a Festival, on Shrove Tuesday, on a more extensive scale than heretofore, and are making preparations for the occasion. But we are, above all, glad to know that the females have formed themselves into a Society, and are actively engaged in preparing Tracts for distribution. In their hands the cause *must* prosper, and the gentle and persuasive influence of their visits to the homes of the poor and wretched will produce a deep impression.

HARROGATE.—We feel a peculiar pleasure in announcing that the *cold water* doctrine has been introduced into this "fashionable watering place." On Thursday evening, January 19th, a meeting was held in the Methodist School. The company, consisting of about 300, was addressed by Messrs. C. Proctor, Joshua Pollard, John Andrews (from Leeds), and a reformed character from Ripon. At the close, 14 persons commenced a Society, by signing the pledge, amongst whom were several ladies whose influence, we hope, will tell in their respective circles. All the persons were visited on the following day, and expressed their determination to adhere to the principle. A Temperance Hotel will, be opened before the "season" begins, which will afford great accommodation to friends of the cause visiting this place.

DEWSBURY.—We are glad to learn that the Teetotal zeal awakened at this place, during Christmas week, has not been suffered to abate. The weekly meeting then established has been attended with eminent success, adding, on an average, 20 weekly to the list of members. On Saturday, the 21st instant, Mr. Mason, of this town, their old and zealous friend, paid them a visit, when 21 persons yielded to the force of his arguments. On the following morning, Mr. M. conducted a class of Wesleyan Methodists, containing nearly 50 reclaimed characters, who ascribe their conversion to the instrumentality of Teetotalism. The present members of the Society amount to 340.

BATLEY.—This once barren wilderness has begun "to blossom like the rose." A very extensive and gratifying revolution has taken place on the Temperance Question, and great numbers have subscribed the Total Abstinence Declaration. On the 20th ultimo, Mr. Mason, of Leeds, addressed a very crowded audience in the Town's School, when many additional members were obtained. We hope the Dewsbury and Batley friends will unitedly extend their operations into the populous districts immediately adjacent, and thus let their light shine around them.

ALVERTHORPE.—A numerous attended meeting was held at this place, on Thursday evening the 12th ultimo, and was addressed by Mr. J. Wood, of Wakefield; and Mr. Jessop and friends, from Dewsbury. The Rev. Mr. Miller, of Silcoates, President of the Society, is a zealous Teetotaler; and, we hope, will be instrumental in effecting much good.

RIPON.—On the 20th ult. a meeting was held in the Primitive Methodist chapel, when addresses were delivered by Messrs. C. Procter and Joshua Pollard, of Leeds. Much good has been done by the labors of the Ripon Society, but there is a strong leaven of moderation in it which threatens to thwart its future usefulness. Unless this state of things is speedily changed, and the moderationists cease to obstruct the cause, we advise the teetotalers to form themselves into a distinct society. A correspondent writes—"Our numbers keep increasing. We are doing well at Winkley; I believe we shall get the whole village to join. At Kirby, though the society is only just commenced, there are 40 tee-totalers, and they propose to open an hotel."

Evils of Intemperance.

THE DRUNKARD'S HEART.—The degree of callousness and deep atrocity of crime which intoxicating drinks produce, would be incredible if not forced upon our belief by daily occurrences. On Tuesday, the 17th ult. an inquest was held at the Holbeck workhouse, on the body of Hannah Pickles, and an infant female child, of which she had just been delivered without assistance. It appeared that the husband used to spend his wages in drink, and ill treat her. On the Friday morning previous, his wife was taken in labor, and requested him to fetch a surgeon and to call in some of the neighbours, but the wretch, without speaking a word, left the house without attending to her request. On his return, at noon, he found the bodies of his wife and daughter dead in bed. It appeared that the poor woman was in want of clothing and of the necessities of life, and was laboring under great debility. The unnatural husband was severely reprimanded, and the coroner expressed his regret that he could not make a public example of such villains.

RUM NO POISON!—On the 15th ult., at Hunslet, a man, acting under the impression of the popular philosophy which asserts that alcohol is no poison, drank but a single gill of rum, instigated by the diabolical offer of some miscreant to pay for it, if the man would drink it. An inflammation followed, of which he died on the succeeding Tuesday. When we consider that only one small measure of this stuff was drunk—moderation in quantity—and that this rum was above half of it water—if the result does not prove it to be a poison in quality—no such a thing as a proof of any thing can be given. Had this occurred in America, the man who gave the poison, would have been arrested for manslaughter. And yet are men permitted to make and sell, and purchase for daily use, this deadly poison—and society too sanctions it!

On Thursday night, (the 19th ult.) a person named Joseph Hudson, residing at 12, Monmouth-street, London, returned home in a state of intoxication. Being totally unable to move, his wife undressed him, and put him to bed. On her awaking next morning, about five o'clock, she was horror-struck at finding him a corpse!

CHANGE FOR A CHILD.—The other week a female was committed to Stirling jail for theft: she was in a state of drunkenness. It appeared that, after getting whiskey at several places, without money to pay for it, she had offered the child for the reckoning! Going into a shop where she declared her intention of selling her offspring to a surgeon, a childless collier and his wife, from humanity, bought the child for a shilling, and the girl, who is about six weeks old, was taken home, they having resolved to adopt it as their own.

ANOTHER VICTIM.—Lately, on the inquest over the body of John Wickstead, aged 22 years, of Wardour-street, Soho, London, the coroner remarked, that "the present was another of the melancholy instances of nearly daily occurrence, arising from excessive drinking." The deceased had been in the habit of excessive drinking, since his accession to a third of £15,000, left by his uncle. This had caused convulsive fits, which, added to a fracture of the skull, produced by a fall during one of them, had produced death. Verdict—"Accidental death." How prolific of such deaths is the drinking system.

MURDER IN A FIT OF INTOXICATION.—A few days ago, a man named Pegsworth was summoned before the Court of Requests, Tower Hamlets, London, for a trifling debt due to Mr. John Holliday Ready. Judgment was given against the defendant. The next day Pegsworth, being in a state of intoxication, went to the house of his creditor, and, after some little altercation, drew out a knife and stabbed him to the heart. The unhappy man has since made a full confession of his crime. He says—"In a fit of madness and intemperance I am brought to this. I declare to God, before whose bar I must shortly appear, that I was not sober; and can say, to the best of my recollection, that I did not think of the horrid deed at all until about twenty minutes before it was perpetrated." Who can tell what may not be the consequences of drunkenness? Pegsworth was not an habitual drunkard; his friends speak highly of his general conduct—but he took the fatal draught, temporarily destroyed his reason, and precipitated a fellow-creature into eternity. His crime speaks to all—"Beware of the fatal draught!"

MATRIMONIAL FELICITY.—William Taylor, a journeyman paper stainer, was charged before Mr. Rawlinson with having well drubbed his wife, Martha Taylor, a sour-looking woman, old enough to be his mother.—Mr. Rawlinson (to the wife): Well, can't you settle this matter between yourselves without our interference?—Wife (in a passion): Make it up! never. I'll suffer death first.—Mr. Rawlinson: What has he done to offend you so mightily?—Wife: Done! see how he has pummelled my face. Why, I'm as black as ever a Hottentot. Venus was.—Mr. Rawlinson: When did he beat you in this way?—Wife: The last Saturday night that ever was. Oh! I shall never forget it.—Husband: There now, I've caught you. On that night it was impossible for me to thrash you; cos'vy, I vos so ill with the plaguy influenza, I vosn't fit for no sich exertion.—Wife: It was the "gintuenza" that you laboured under, and, you nasty fellow, you are always labouring under it.—Husband: Don't be so hard, Darling; consider this is our wedding day. We've been married sixteen years this blessed morning.—Wife: Well, I know it; but I'll serve you out for it now.—Mr. Rawlinson: Well, What do you wish me to do with him?—Wife: Bind him neck and heels to keep the peace, or let him go to prison if he can't find bail.—Husband: Oh, don't send me to prison sich a dark gloomy day as this, and our wedding day too. I shall certainly lay violent hands on myself.—Wife: And serve you right, for laying violent hands on your lawful wife. Husband: Don't lock me up; only see how dark it is (it was so dark that the office was lighted with candles). You know you provoked me, by giving away that there fine hare wet I had sent me from the country.—Mr. Rawlinson decided the case by ordering the husband to enter into his own recognizances to keep the peace, observing that there were faults on each side.

DEATH OF A WATERLOO PENSIONER.—An inquest was held at the King's Arms, Broad-street, Bloomsbury, on the body of John Colyer, aged 58, a Waterloo pensioner, who died in Saint Giles's station-house, under circumstances of a very melancholy nature. The deceased had been in the army thirty years. On the Saturday he received his pension, and drank more than did him good. He had been wounded in the head at Waterloo.—The jury returned a verdict—"That the deceased died from the effects of intoxication."

A DRUNKEN TAILOR.—An inquest was held at Wapping, on the body of John Nowlan, an Irish tailor, aged 71, whose death, it was thought, had been occasioned by starvation. The landlord of the Gum public-house stated that the deceased came into his tap-room in the most miserable plight, his person covered with mud, with every appearance of having been drunk overnight, and lolling about the streets. His presence becoming disagreeable to the other customers, he was obliged to have him removed. The deceased then sat on a bench close to the house for about an hour, when he dropped off, and expired. A female, at whose house he had lodged, described him as a very profligate, worthless person, almost always drunk, and would dispose of even his shirt to purchase liquor.—His propensity for drink had reduced both him and his wife to the greatest state of poverty; they had applied to St. George's parish for relief, but did not get any. The Jury returned a verdict of *Natural Death*, adding that they were of opinion that his dissolution had been accelerated by his habits of intoxication, and exposure to the inclemency of the weather.

Varieties.

SHAME UPON ENGLAND!—J. S. Buckingham, Esq. M.P., in his speech at the recent Bristol festival, stated that he had travelled through Egypt, to the banks of the Nile, Mesopotamia, beyond the Euphrates, Palestine, and Persia,—and in travelling three years, over 30,000 miles of space, in the course of which he came in contact with three millions of people, chiefly Mahomedans, he did not meet with six persons who indulged in intoxicating drinks—not six persons! But the hon. gentleman had not been landed three hours in Christian England, before he witnessed more instances of inebriation than he had seen in all his travels during three years.

TEE-TOTAL MOULDERS.—The following is extracted from two letters we have received from the individuals themselves, and forms another evidence, to add to those which are daily accumulating, that alcoholic liquors are unnecessary for the performance of hard labor. We, the undersigned, moulders at Coalbrook Dale Iron Works, Shropshire, do now, of our own accord, attest the benefits we have received by the adoption of tee-totalism. Our families are well clothed and fed, and are rejoicing over our reclamation. We ourselves are better in health and circumstances than ever we were. We can work better, eat better, and sleep better, than ever we did, for which we wish to express our thanks to Almighty God." (Signed)—Thomas Price, aged 55; 19 years sober, 34 years a confirmed drunkard, 2 years a tee-totaler.—Valentine Leighton, aged 32; 16 years sober, 15 years a miserable drunkard, 8 months a tee-totaler.

SAVING BY TEMPERANCE.—A working man having a regular income of 21s. per week, generally laid out his money in the following manner:—

Rent, coals, and candles, per week	s. d.
Sick club, missionary society, and collections at chapel	3 6
Clothes and living	16 0

21 0

Out of the 16s. 6d. an average of 3s. per week was spent in beer, chiefly for the meals of the family (consisting of three persons.) This was very great moderation. The man, however, became a tee-totaler, and of course had 3s. per week to expend in other articles. Of this sum he gave 2s. to his wife, to increase the comforts of the family, and the remainder he appropriated to a variety of useful and charitable purposes. We subjoin an account of the manner in which this single shilling was expended during the last 12 months, as a practical demonstration of the amount of good that may be done by a proper application of small sums of money:—

Extra contribution towards supporting his Minister, in addition to all other collections	20 0
Towards debt of chapel (additional subscription)	5 0
To two poor relatives, 5s. each	10 0
Temperance Publications	4 4
Lemonade, ginger beer, and bread for toast and water, in summer	4 8
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52 0

We have extracted the above from the *Bristol Temperance Herald*, in the hope of suggesting a similar line of conduct to our friends.

MASHAM.—A somewhat incongruous event has happened at this quiet town, having the simple merit of proving that "Earth hath its bubbles, as the waters have." The deference we entertain for the good-natured people of Masham, who suffered themselves to be made the *soi disant* actors in this small piece of business, deprives our readers of a rich slice of amusement, which the details would afford. Near four hundred persons, as rumour reports, were induced to let go a little cash in purchase of a silver tea-pot, which was presented, in due form, and in a place of worship, to a certain reverend gentleman, to compensate him for his abortive opposition to that grand principle which is every where reclaiming the prodigal, and making glad the homes that were desolate. Herein is gratification—not that he has contributed to this beneficent end, but received the mingled applause of the sippers at home, the keepers of drunkeries, and the habitual visitants thereof. It is an old proverb that a man is known by the company he keeps, and bearing this in mind, our readers may perhaps be inclined to think that the presentation of a tea-pot by the above "respectable, educated, thinking, virtuous, and sober part of his fellow-townsmen," if it be not the most satisfactory "demonstration of the goodness of his cause and the uprightness of his character," is a sure index to the sort of influence they exert. We are credibly informed that no less than 21 notorious drunkards, and every publican in the neighbourhood—even the *spirit* dealers, (although the reverend gentleman is a member of a society for the total abolition of their traffic), consented to "sink all minor differences," to manifest their united approbation of the reverend gentleman's exertions in the cause of "genuine temperance." Surely it ought to startle the reverend gentleman when he hears drunkards, and those whose business it is to make them, join in the chorus of his praise for having so "nobly defended the Bible"—that book which declares that "no drunkard shall inherit the kingdom of God," and denounces "Woe to him that giveth his neighbour drink, and maketh him drunken!" Surely the knowledge or this fact will somewhat abate the value of the "four hundred demonstrations of the goodness of his cause and the uprightness of his character." Most truly and bitterly was it complained, at the public discussion at our Music-Hall, last June, that "no man can now oppose tee-totalism without appearing to advocate drunkenness." We wish the rev. gentleman could feel the unseemliness of the position in which he is placed by the approval of his conduct by such characters. In order that he may feel this, we advise him to inscribe upon the tea-pot, as a continual monitor, the striking comment of our motto—"Have no fellowship with the unfruitful works of darkness, but rather reprove them." We wish the rev. gentleman all the enjoyments to be extracted from a tea-pot, though we cannot help thinking that, like Banquo's ghost, it may prove an occasion of inquietude, calling up associations which might as conveniently be slumbering in the tomb of forgetfulness. We cannot forbear citing a passage from the parchment address which preceded the "splendid" gift, because it administers a severe and dignified rebuke to this minister of the gospel of charity, who denounced tee-totalism as being "unphilosophical, irrational, anti-scriptural, and sinful." His obsequious admirers, with quiet humour, let down the inflated pomposity of this declaration, and say to him—"We are not disposed, Sir, neither would it become us, to indulge in any observations at all reflecting on those who may differ from us and yourself in the mode of suppressing the vice of intemperance." This is the unkindest cut of all, and we hope it will not be without its effect.

IS THIS AS IT SHOULD BE?—In a town not forty miles from Leeds, there is a class of youths, belonging to the Wesleyan Methodist connexion, amounting to 20, who are all tee-totalers; but their leader is a moderation-man.

A TEMPERANCE SOCIETY!—A paragraph in the newspapers lately announced that the Temperance Society at Balby, near Doncaster, consisted of only two members—the one a wine-merchant, the other an ale-brewer; and a note of admiration succeeds the intelligence, as though it were something to be wondered at. But when it is considered that this is a moderation society, and that such societies, if prosperous, are likely to increase the business of the wine merchant and the ale brewer, at the expense of the spirit merchant, we no longer wonder to hear of such a Temperance Society.

A SWALLOW.—A British soldier, quartered in Spain for twelve months, says that during that period he swallowed at least a pipe of wine! He is now a reclaimed character, and finds that wine is not the only thing that cheers the heart of man.

Poetry.

STANZAS.

THE sprightly lark that soaring high
Fills with sweet sounds the azure sky;
The songsters gay that throng the grove,
Commingle strains of joy and love:
Nor ever ceasing all day long
To pour the wild, ecstatic song;
Of Nature's bounty take their fill,
And sip refreshment from the rill.

Th' untiring beasts, whose useful toil
Prepares the fructifying soil;
And those more fierce that darkly prowl
Through tangled woods with savage growl;
Strong limbs and mighty hearts have they,
Yet Nature's simple laws obey:
She gives them life-sustaining food,
And purest draught from crystal flood.

Through all her wide domains below,
She bids the limpid wave to flow;
But man, in his inventive pride,
The simple cordial has denied:
And mix'd himself a cup of pain,
The fatal draught that fires his brain,
Pollutes his blood, corrupts his heart,
And dims the bright immortal part.

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January 21, 1837.

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TO CORRESPONDENTS AND READERS.

We propose to publish a complete statistical view of the state of the Temperance cause in this county. In order to do this, we earnestly request the Secretaries of the various Societies to furnish us, as early as possible, with a return, containing the following particulars:—Number of members,—where the two pledges are united, specifying tee-totallers and moderationists, and also at what time each pledge was introduced; how many reformed characters, and what proportion have since joined Christian churches; the date of the first formation of the Society; and any other circumstances which may be deemed important. Communications to be addressed to the Editors, 46, Vicar-lane, Leeds.

"M." will perceive the use we have made of his information.

The next number of the *Leeds Temperance Herald* will be published on Saturday, February 18th, 1837.

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Printed by Edward Baines and Son, Mercury-Office, Briggate.

THE LEEDS TEMPERANCE HERALD.

"HAVE NO FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS, BUT RATHER REPROVE THEM."—ST. PAUL.

No. 6.

SATURDAY, MARCH 18, 1887.

ONE PENNY.

SATAN DIVIDED AGAINST HIMSELF.

NOTHING is more provoking than to find enemies in those whom we fondly imagined to be friends. We can easily bear the resolute opposition of open and professed foes; but it requires some philosophy to be calm when attacked by persons between whom and ourselves we had fancied there were reciprocal feelings of respect and esteem. In our last number we inserted an article, copied from WARD'S MISCELLANY, and expressed our high satisfaction at finding a coadjutor so able, and likely to exert so wide and salutary an influence in favor of our cause in the religious world. From the tone and tenor of that article, our readers, like ourselves, were doubtless of opinion that the Editor was at least not unfavorable to the principle of Total Abstinence. Nothing less could be inferred from the following closing remarks:—

"But though Heaven approves, expect not to escape the ridicule of earth. So little progress have societies like yours made in England, and so little has the subject engaged the consideration even of what is called the religious world, that you will seldom be able to avow your principles without falling under the suspicions of the company. Looks of wonder will be exchanged, difficulties started, cases supposed. One will deem you an enthusiast with a hobby; another will fear that you have a crotchet in your head; and another accuse you of warring against social enjoyment. But persevere; you have a testimony within, and a record on high. Look upon yourselves as divinely appointed to the task. You are moral heroes, who deserve, and will ultimately receive the thanks of the community. The time will come when, awaking as from a long and drunken dream, the entire people will form a grand National Temperance Society. It will be your honor to be numbered among its founders."

Now all this is true to the letter if applied to Total Abstinence Societies; but it is not true of Moderation Societies. The latter have long since ceased to be ridiculed: they have become respectable, and even fashionable. Every body now agrees with Moderation-Temperance; no man "exchanges looks of wonder" at its adherents—or calls them "enthusiasts,"—indeed that would be a strange misnomer, for whatever other name they may bear, they do not deserve to be called enthusiasts; and as to the accusation of "warring against social enjoyment," nothing could be more unfounded; for though they deprecate rum and brandy, they have no objection to promote "social enjoyment" by wine and ale.

We did not imagine, therefore, that any writer could dream of speaking thus of the members of Moderation Societies. Our readers may judge, then, of our astonishment, when we discovered in the Second Part of this Miscellany, a facetious and sarcastic attack upon the persons, principles, and proceedings of the Tee-totalers. This assault is veiled in a clever allegory, in which the writer professes to give an account of the speeches and transactions at a Total Abstinence Meeting in America. The most amusing absurdities are put into the mouths of the speakers. For instance the Chairman, P. DRINKWATER, Esq. in his zeal for the "cold water" principle, glories in having a dropsical complaint. He also congratulates the meeting on the torrents of rain which were then descending, and recommends a furious crusade against umbrellas, Mackintosh cloaks, and every other wicked device for keeping "cold water" from the human system. Of course a reply to such an outrageous

caricature is out of the question. Had it come from an avowed enemy we should have contented ourselves with a hearty laugh at its ludicrousness; for whether from professed friend or open foe, we cannot apprehend any injury to our cause from such attacks.

There is one expressive and singular sentence, which the article commences, which has alone induced us to notice it. It is as follows:—

"When the Devil sees that he cannot stop the coach, he jumps on the box, and takes the reins, in the hope of overturning it."

This is applied to Temperance Societies; and, being interpreted, according to the Editor, will read thus:—"When the Devil found he could not put down Moderation-Temperance Societies, he resolved to become a member himself, and push them onward to Total Abstinence, and thereby effectually thwart them in their benevolent objects." Now we always understood that this Devil was a very cunning fellow, more subtle and crafty than ordinary beings. But we have sometimes heard of people who were over-cunning; and from this time we shall rank our arch-enemy in this class. What are the facts of the case? Some years ago, this Moderation Coach was established, to convey passengers from the City of Drunkenness to the City of Temperance, (to borrow the allusion of our dreaming friend in our first number.) Now this City of Drunkenness is the capital of Satan's dominions—the royal city. Of course his Infernal Majesty could not contemplate with indifference any project that threatened to remove his subjects from his sway; and therefore he opposed it with all his might. Heaven knows, however, that this Moderation Coach did him very little harm. It was so slow and uncertain in its progress, and withal so rickety and unsafe, that it is much doubted whether it ever landed one whole load of passengers at their professed destination. Besides this it travelled both ways, and conveyed at least as many persons from the City of Temperance to the City of Drunkenness, as from the latter to the former. But still the Devil, with that shortsightedness which it seems is the characteristic of over-cunning, violently opposed the Moderation conveyance. It was, however, beyond his power to stop it; and therefore in his subtlety he devised another method to rid himself of it. He resolved to patronise it, encourage it, nay even to take the management of it himself. But Satan was wily enough to know that he must keep his "cloven foot" out of sight, if his ends were not to be frustrated; and therefore he clothed himself in his angel-garb when he "jumped upon the box, and took the reins." His first step—a very marvellous one to those who are not aware of the depth of the old gentleman's deceit—was to abolish the return-coach, so that henceforth no passengers should be conveyed by it into his capital. He then increased the speed of the coach, and promised a safe conveyance to all who would venture by it. Doubtless he intended to upset the vehicle by the way, and thus destroy its credit with his subjects. Alas! he found, to his utter consternation, that its speed was its safety!—all his efforts were vain and fruitless—as it would have been much easier to upset the old, rickety, and tardy Moderation Coach. The conveyance under its new management speedily became popular, and vast numbers availed themselves of it, while the quondam coachman became absolutely frantic at his vain attempts to overturn it. Thus the Devil was completely outwitted, and the wicked one fairly "taken in his own craft."

ness!" Happy had it been for our race had every scheme of the wily serpent been equally successful!

But the most marvellous part of the story remains to be told. One would have thought that when Satan discovered the disastrous effects of his mistaken policy, he would have instantly altered his course. He would have abandoned the coach, and leapt off the coach-box, even at the imminent danger of his neck. But, if we are to believe the sage writer under consideration, although several years have elapsed, there his Satanic Majesty still sits, whip in hand, galloping at a tremendous pace the vehicle which is conveying his subjects by hundreds and thousands from the stronghold of his power! "We suppose he still indulges 'the hope of overturning it,' notwithstanding all the difficulties he has encountered! Truly, the faith and patience of our arch-enemy are wonderful!

But to drop the metaphor. We had thought it was a fallacy exposed upwards of 1800 years ago to ascribe good results to Satanic influence. Our Saviour was accused of casting out devils by Beelzebub, the prince of devils; and we did think he had for ever set the question at rest when he laid down the infallible criterion, "By their fruits ye shall know them: do men gather grapes of thorns, or figs of thistles?" To this test we are most anxious that the respective systems of Moderation and Total Abstinence should be brought. What are the objects of Temperance Societies? To prevent and cure intemperance—to preserve the sober, and reclaim the drunkard. THE MODERATION SYSTEM HAS SIGNALLY FAILED IN EFFECTING THESE OBJECTS. Its advocates confess this in relation to the drunkard, for they have long since given him up as irreclaimable; and it has not preserved the sober—for it is a notorious fact that multitudes have been made drunkards by the moderate use of wine and ale, who have entirely abstained from ardent spirits. On the other hand, TOTAL ABSTINENCE HAS WONDERFULLY SUCCEEDED IN ACCOMPLISHING BOTH OBJECTS. It has infallibly preserved the sober; and it has reached the case of the otherwise hopeless drunkard. Its fruits have been most salutary. It has produced peace and plenty, health and happiness, where previously were discord and famine, disease and misery. Among the hundreds of thousands of moderate drinkers who have embraced its principles, it is morally certain that great numbers would at this moment have been drunkards, had it not been for Total Abstinence; and of the thousands of intemperate persons whom it has made happy, probably none would have been rescued without it, and many would doubtless ere this have been paying the penalty of their crimes in eternity. This *may* be a trick of the Devil, though we think he does not often play such tricks.

THE DRUNKEN ACTOR.

The man of whom I speak was a low pantomime actor; and, like many people of his class, an habitual drunkard. His besetting sin gained so fast upon him that it was found impossible to employ him in his situation. The public-house had a fascination for him which he could not resist. Neglected disease and hopeless poverty were as certain to be his portion as death itself, if he persevered in the same course; yet he did persevere, and the result may be guessed. He could obtain no engagement, and he wanted bread.

His irregularities were too great to admit of his earning the wretched pittance he might have procured, and he was actually reduced to a state bordering on starvation, only procuring a trifle occasionally by borrowing it of some old companion, or by obtaining an appearance at one or other of the commonest of the minor theatres; and when he did earn anything, it was spent in the old way.

At length the man became dangerously ill, and begged me, after the performance, to see him at his lodgings. I complied with his request.

It was a dark cold night, with a chill damp wind, which blew the rain heavily against the windows and house-fronts. Pools of water had collected in the narrow and little-frequented streets, and, as many of the thinly-scattered oil-lamps had been blown out by the violence of the wind, the walk was not only a comfortless, but

a most uncertain one. I had fortunately taken the right course, however, and succeeded, after a little difficulty, in finding the house to which I had been directed—a coal-shed, with one story above it, in the back room of which lay the object of my search.

A wretched-looking woman, the man's wife, met me on the stairs, and telling me that he had just fallen into a kind of doze, led me softly in, and placed a chair for me at the bed-side. The sick man was lying with his face turned towards the wall; and as he took no heed of my presence, I had leisure to observe the place in which I found myself.

He was lying on an old bedstead which turned up during the day. The tattered remains of a checked curtain were drawn round the bed's head, to exclude the wind, which, however, made its way into the comfortless room through the numerous chinks in the door, and blew to and fro every instant. There was a low cinder fire in a rusty unfixed grate: and an old three-cornered stained table, with some medicine bottles, a broken glass, and a few other domestic articles, was drawn out before it. A little child was sleeping on a temporary bed which had been made for it on the floor, and the woman sat on a chair by its side. There were a couple of shelves, with a few plates and cups and saucers: and a pair of stage shoes and a couple of foils hung beneath them. With the exception of little heaps of rags and bundles which had been carelessly thrown into the corners of the room, these were the only things in the apartment.

I had had time to note these little particulars, and to mark the heavy breathing and feverish startings of the sick man, before he was aware of my presence. In his restless attempts to procure some easy resting-place for his head, he tossed his hand out of the bed, and it fell on mine. He started up, and stared eagerly in my face.

"Mr. Hutley, John," said his wife, "Mr. Hutley, that you sent for to-night, you know."

"Ah!" said the invalid, passing his hand across his forehead; "Hutley—Hutley—let me see." He seemed endeavouring to collect his thoughts for a few seconds, and then grasping me tightly by the wrist, said, "Don't leave me—don't leave me, old fellow. She'll murder me; I know she will."

"Has he been long so?" said I, addressing his weeping wife.

"Since yesterday night," she replied. "John, John, don't you know me?"

"Don't let her come near me," said the man, with a shudder, as she stooped over him. "Drive her away; I can't bear her near me." He stared wildly at her, with a look of deadly apprehension, and then whispered in my ear, "I beat her, Jem; I beat her yesterday, and many times before. I have starved her, and the boy too; and now I am weak and helpless, Jem, she'll murder me for it; I know she will. If you'd seen her cry, as I have, you'd know it too. Keep her off." He relaxed his grasp, and sunk back exhausted on the pillow.

I knew but too well what all this meant. If I could have entertained any doubt of it for an instant, one glance at the woman's pale face and wasted form would have sufficiently explained the real state of the case. "You had better stand aside," said I to the poor creature. "You can do him no good. Perhaps he will be calmer if he does not see you." She retired out of the man's sight. He opened his eyes after a few seconds, and looked anxiously round.

"Is she gone?" he eagerly enquired.

"Yes—yes," said I; "she shall not hurt you."

"I'll tell you what, Jem," said the man, in a low voice, "she does hurt me. There's something in her eyes wakes such a dreadful fear in my heart, that it drives me mad. All last night, her large staring eyes and pale face were close to mine; wherever I turned, they turned; and whenever I started up from my sleep, she was at the bed-side looking at me." He drew me closer to him, as he said in a deep alarmed whisper—"Jem, she must be an evil spirit—a devil! Hush! I know she is. If she had been a woman, she would have died long ago. No woman could have borne what she has."

I sickened at the thought of the long course of cruelty and neglect which must have occurred to produce such an impression on such a man. I could say nothing in reply; for who could offer hope or consolation to the abject being before me?

I sat there for upwards of two hours, during which time he tossed about, murmuring exclamations of pain or impatience, restlessly throwing his arms here and there, and turning constantly

from side to side. At length he fell into that state of partial unconsciousness, in which the mind wanders uneasily from scene to scene, and from place to place, without the control of reason, but still without being able to divest itself of an indescribable sense of present suffering. Finding, from his incoherent wanderings, that this was the case, and knowing that in all probability the fever would not grow immediately worse, I left him, promising his miserable wife that I would repeat my visit next evening, and, if necessary, sit up with the patient during the night.

I kept my promise. The last four-and-twenty hours had produced a dreadful alteration. The eyes, though deeply sunk and heavy, shone with a lustre, frightful to behold. The lips were parched, and cracked in many places: the dry hard skin glowed with a burning heat, and there was an almost unearthly air of wild anxiety in the man's face, indicating even more strongly the ravages of the disease. The fever was at its height.

I took the seat I had occupied the night before, and there I sat for hours, listening to sounds which must strike deep to the heart of the most callous among human beings—the awful ravings of a dying man. From what I had heard of the medical attendant's opinion, I knew there was no hope for him: I was sitting by his death bed. I saw the wasted limbs, which, a few hours before, had been distorted for the amusement of a boisterous gallery, writhing under the tortures of a burning fever—I heard the clown's shrill laugh, blending with the low murmurings of the dying man.

It is a touching thing to hear the mind reverting to the ordinary occupations and pursuits of health, when the body lies before you weak and helpless; but when those occupations are of a character the most strongly opposed to any thing we associate with grave or solemn ideas, the impression produced is infinitely more powerful. The theatre and the public-house were the chief themes of the wretched man's wanderings. It was evening, he fancied he had a part to play that night; it was late, and he must leave home instantly. Why did they hold him, and prevent his going—he should lose the money—he must go. No! they would not let him. He hid his face in his burning hands, and feebly bemoaned his own weakness, and the cruelty of his persecutors. A short pause, and he shouted out a few doggerel lines—the last he had ever learned. He rose in bed, drew up his withered limbs, and rolled about in ungainly positions; he was acting—he was at the theatre. A minute's silence, and he murmured the burden of some roaring song. He had reached the old house at last; how hot the room was. He had been ill, very ill, but he was well now, and happy. Fill up his glass. Who was that that dashed it from his lips? It was the same persecutor that had followed him before. He fell back upon his pillow, and moaned aloud. A short period of oblivion, and he was wandering through a tedious maze of low arched rooms—so low, sometimes, that he must creep upon his hands and knees to make his way along; it was close and dark, and every way he turned some obstacle impeded his progress. There were insects too, hideous crawling things, with eyes that stared upon him, and filled the very air around, glistening horribly amidst the thick darkness of the place. The walls and ceiling were alive with reptiles—the vault expanded to an enormous size—frightful figures flitted to and fro—and the faces of men he knew, rendered hideous by gibing and mouthing, peered out from among them: they were searing him with heated irons, and blinding his head with cords till the blood started; and he struggled madly for life.

At the close of one of these paroxysms, when I had with great difficulty held him down in his bed, he sank into what appeared to be a slumber. Overpowered with watching and exertion, I had closed my eyes for a few minutes, when I felt a violent clutch on my shoulder. I awoke instantly. He had raised himself up, so as to seat himself in bed—a dreadful change had come over his face, but consciousness had returned, for he evidently knew me. The child, who had been long since disturbed by his ravings, rose from its little bed, and ran towards its father, screaming with fright—the mother hastily caught it in her arms, lest he should injure it in the violence of his insanity; but, terrified by the alteration of his features, stood transfixed by the bed-side. He grasped my shoulder convulsively, and, striking his breast with the other hand, made a desperate attempt to articulate. It was unavailing—he extended his arm towards them, and made another violent effort. There was a rattling noise in the throat—a glare of the eye—a short stifled groan—and he fell back—dead!—
Presumptuous Papers of the Pickwick Club.

PRIVATE DINNER PARTIES.

[We have received the following remarks from an esteemed correspondent—a Minister of the Independent denomination.]

To the Editors of the Leeds Temperance Herald.

GENTLEMEN,—In your very excellent article on "Public Dinners," you have ably exposed the absurd and pernicious practice of drinking toasts on these occasions. The subject is one on which I have bestowed many a thought, and the evil one over which I have heaved many a sigh, on account of its magnitude and inveteracy, and the consequent difficulty of applying to it an adequate remedy. Your remarks, I trust, will have a wide circulation, and do extensive good, although it may be long before the habit complained of be eradicated, and something more innocent substituted in its place. Assuredly the temptation to drink to excess at public dinners is very strong, and the taste for intoxicating liquors thus acquired has often led to secret tippling and confirmed drunkenness.

But if public dinners are thus pernicious, what must private dinner parties be, where the bottle goes freely round, and the punch-bowl is replenished several times before the laws of hospitality are considered as obeyed, or the claims of friendship regarded as satisfied? I confess I think the danger arising from this source is quite as great, if not greater than the other. It is difficult to withstand the solicitations of a friend, and painful to refuse what is offered in kindness, and designed as a treat. The eye of the public may act as a restraint on some who might feel very differently under the roof of a private individual. And although, as you observe, the customs of society are now considerably altered from what they were some years ago, in reference to festal boards, although it is not now, as it once was, considered a breach of hospitality in one who gives an entertainment to allow his guests to retire in a state of sobriety, still in some parts of the country, especially in the northern part of the island, there is much to be corrected in reference to these matters.

It is not more than a year or two since I happened to be paying a visit to some friends in the far-famed northern metropolis—our "modern Athens," as it has been called. The company was most respectable, and consisted almost entirely of attorneys and barristers, some of them men of superior intellect and attainments, and of no mean eminence in their profession. I could not but admire them for the extent of their information, the soundness of their judgment, the brilliancy of their wit, the general correctness of their sentiments, and their conversational powers. During dinner the wine decanters went freely round, and each individual present, save myself, must have drunk three or four glasses of wine before the removal of the cloth—the same quantity after this ceremony was over—and then, *horribil dictu*, the punch-bowl was introduced, and the whiskey bottle nearly emptied into it, with a corresponding quantity of sugar, lemon, &c. to render the liquid fire more palatable. Toasts were given, and healths drunk, in great abundance, each of which, of course, drew forth an eloquent speech. In order to induce his guests to drink freely, and be merry, our host, who, he it observed, was an elder in the established kirk, considered it absolutely necessary to drink freely and be merry himself. Several songs were sung, in which all who were able, or who felt disposed, joined in the chorus.

Several hours were thus spent, during which the bowl had been replenished several times, to my great annoyance, for I must inform you that though I was not then a teetotaler, I was a Temperance man, and sat with my single glass of wine before me the whole evening. When nine o'clock struck, I considered it my duty to rise and bid the company good night; this I did, at the risk of being considered an enemy to good breeding, as I had previously attracted attention by my refusing to partake of the good cheer (falsely so called) which had been placed on the table.

On taking my leave of such a company, many serious reflections occurred to my mind, and occupied my thoughts all the way home. I could not but lament that the customs even of polite society should be so baneful—that men of education and first-rate talent should be so infatuated as to become the slaves of appetite, the servants of sin, and devoted worshippers at the shrine of Bacchus—that time should be so shamefully wasted, and life so miserably misspent! I sighed over the follies of my friends and countrymen, and never more sincerely prayed for prosperity to our Temperance Societies than on that night.

May your exertions to promote the Temperance Reformation be crowned with abundant success! A. B.

THE REV. J. E. GILES'S SERMON ON
INTEMPERANCE.*(Concluded from our last.)*

And now having explained the evil, let us secondly vindicate the character given to it. "Wine is a *mock*er, strong-drink is *raging*." As in the latter of these epithets the infuriating influence of this evil is pointed out, so in the former our attention is directed to its deceptive, ensnaring, and seductive character, by which its votaries are mocked and deluded: and to this, for the sake of brevity, you will permit me to confine the remarks which I have yet to offer.

1. Wine, then, is a *mock*er, because under the promise of comparatively innocent enjoyment, it conceals a tendency to produce the grossest iniquity. Notwithstanding the awful consequences of intemperance, such is the insidiousness of the evil, that its victim is generally deluded into sin by the hope of procuring much enjoyment at the expense of very little transgression. If at all thoughtful at the time, and conscious of doing wrong, he yet flatters himself with an assurance that his transgression is a very venial one, being nothing more than a little excess in the use of a blessing which God has evidently given to be enjoyed. From scenes of intoxication, however, reflection is, in general, excluded; and, if intemperance be not the offspring, it is invariably the parent of thoughtlessness. As it leads along its votary into yet more and more criminal indulgence, it gradually beclouds his understanding, deadens his moral sensibility, and, overpowering the conscience, renders him shameless in sin, and reckless of consequences. Bidding him to refresh his spirits, and to forget his cares, it plunges him deeper and deeper into this sea of folly, till it overwhelms him in crime, or drowns him in perdition.

Intemperance, considered in itself, is no trifling sin. It involves a transgression of the great law of moderation—that golden rule which determines the difference between virtue and vice, happiness and misery, in the use of all earthly comforts. It produces an utter disqualification for the proper discharge of religious duties, and thus prevents a man from seeking the salvation of his soul, or fulfilling the end of his existence. It permanently impairs, and, for the time, destroys, the power of reason, and thus leads him to annihilate the distinction between man and the brutes; to extinguish the candle which the Lord has lighted in his bosom; to efface the last traces of the Divine image on his soul; commit suicide on the highest part of his nature; and sever, with his own hand, the only link which unites him to "the *Father of Spirits*."

But intemperance, besides being so extremely sinful in itself, has a tendency to produce every other crime. With the loss of reason, the intoxicated man loses the government of his tongue, and prostitutes the power of speech to the utterance of vain babbling, foolish jests, filthy obscenities, or execrable blasphemies. With the loss of reason he loses the government of his temper—and becomes vain-glorious, and quarrelsome, ferocious and revengeful, or stupidly sullen and morose. With the loss of reason he loses, ultimately, the control of his limbs and the various functions of the body—and either lies in a state of bestial insensibility, or exhibits himself as a walking loathsomeness, a reeling nuisance, a scorn to humanity, and an outrage on the decencies of life. With the loss of reason he loses also the government of his appetite and passions—so that intemperance becomes the pander to every other lust. In a word, by intemperance the flood gates of iniquity are thrown open, the restraints of religion, virtue, and even common prudence swept away; and man, the lord of the creation—and made only a little lower than the angels,—created by God in his own image, redeemed by the blood of his Son, and capable of a blissful immortality, despises his heavenly birth-right, descends to a state of voluntary idiocy or madness; and, by a sin that is at once too mean for devils, and too unnatural for brutes, renders himself the pity of heaven, the scorn of hell, a laughing-stock for children and for fools. What, then, my brethren, must be the guilt incurred by a crime so fruitful of every other transgression! What the future condition of the man cut off by death, as multitudes are, while their brains are swimming with the fumes of the intoxicating cup. The apostle Paul has told us (1 Cor. vi. 9, 10.) *Be not deceived; neither thieves, nor covetous, nor drunkards, &c. shall inherit the kingdom of God.* And yet immortal beings suffer themselves by thousands to be thus destroyed, deluded, and mocked, by the ensnaring power of intemperance.

2. But wine deserves also to be regarded as a *mock*er, because of the insidious manner in which it leads from occasional transgression to the most destructive and inveterate of habits.

Few, if any, of the slaves of intemperance would have begun the habit could they have foreseen the consequences into which they have been led, by their first departures from rectitude. They little dreamt when they first crossed the line of moderation, of proceeding far into the territory of sin; and much less, that, advancing beyond the possibility of retreat, they would ultimately become the slaves of habitual excess. But the first concession to intemperance involves a surrender of self-government, which makes way for the encroaching usurpations and final tyranny of that wily and powerful enemy. When men begin to commit this sin it may be with a very sincere intention never, or at least seldom, to repeat it; but their love of indulgence with every concession grows stronger and stronger; while their vigilance, their command of reason, and their self-restraint become weaker and weaker. With every coil of the chain which the enemy is suffered to throw around them, they lose proportionately the power of resistance, until, in helpless, hopeless captivity, they are dragged along at the chariot-wheels of their conqueror, to swell the triumphal procession of Bacchanalian impiety. Indeed, as there are no obstacles to a second transgression, but such as are surmounted, or perhaps removed out of the way by the first, every repetition of the offence renders the next less difficult, and therefore more certain, until the sin is so frequently and uninterruptedly committed as to become an inveterate habit. And thus, with his progress, the intemperate man, like a body rolling down a steep declivity, increases the rapidity of his descent in debasement and ruin; and, unless arrested by the grasp of omnipotence, seldom stops before he is plunged headlong into perdition. When the habit is once formed, physical causes, arising out of it, serve to increase and perpetuate its dominion. The vital powers, goaded into unnatural activity, by constant stimulus, become proportionately languid and relaxed in the absence of it. Hence arises a sensation of fainting, sinking, and oppression around the region of the heart, which is more than the ordinary patience of man can endure; and, uniting with an artificial thirst, which is perpetually burning in the throat, impels the unhappy drunkard to seek relief in the repetition of his ruin.

Thus mocked and beguiled by this deceitful enemy, men are carried along from stage to stage of iniquity; from unnatural elevation of the spirits to occasional intoxication, from occasional intoxication to intemperance in all cases of festivity, and finally from the habits of the festive and social drunkard, to those of the solitary sot—that poor, selfish, wretched, and contemptible thing, which, descending from the happiness of rational and even of animal nature, is contented to live the life of a mere vegetable without its innocence, rooting itself, like a sponge, to a single spot, and perpetually drenched in his sin. With a man of this description, who would sottishly sit down and drink for weeks together, I once conversed during an interval of sobriety, when, with unutterable dejection in his pale countenance, and desperation glaring through his blood-shot eye, he said to me, in a solemn voice, "I know that what you say is true. I know that I shall make my bed in hell, and dwell for ever with devouring fire, as the consequence of drink. But I must have it!"—and then, after a short pause,—"have it I will!" Such is the inveteracy of this dreadful habit. Such the force of the language put into the lips of the drunkard in Proverbs, xxiii. 6. "When shall I awake? I will seek it yet again!"

3. But, lastly, wine, in the sense of the term in which I use it, is a *mock*er, because under the promise of affording present pleasure it conceals its tendency to produce lasting misery. The temporary hilarity of spirits, forgetfulness of care, and insensibility to pain, produced by intemperance, are the allurements by which so many are overcome. But they forget that wine is but a merciless and crafty usurer, who will demand back all that he lends with such an exorbitant interest, as must ultimately reduce to bankruptcy both the body and the soul. Men frequently drink with the delusive hope of drowning their sorrow and remorse, but the intoxicating spell soon passes away, when they awake to heavier dejection and deeper despair. They sometimes vainly expect from the practice to increase their strength; but no sooner are they laid to rest upon the lap of indulgence than the treacherous wanton summons in a host of diseases to shear them of their locks. The ingredients of disease, mortality, and perdition are secretly mingled in every intoxicating bowl; and those who inflame themselves with the deceitful mixture—drink, though they little suspect

it, the fire of fever into their bodies, and the fire of hell into their souls. Injurious to health, to property, to reputation, to intellectual enjoyment, to life, and to eternal happiness, a more merciless enemy to man than intemperance cannot be named; and though frequently deluding its victim with a long hope of impunity, it only takes occasion from delay to increase its venom and erect its fang, until "at the last it biteth like a serpent, and stingeth like an adder."

But the chief temptation to intemperance is social pleasure. The cruel syren is perpetually flattering her victims with the promise of festive happiness; and poets, prostituting the power of genius, are repeatedly turning their harps to her lying songs. But such an enemy is intemperance to the pleasures of society, that every modest woman withdraws herself from the scene of probable excess as her only security against insult; and thus that portion of the human race, who are by far the largest contributors to the ornament, refinement, and comfort of life, are driven into exile by this abominable vice, and along with them the pleasures of social religion and of rational conversation are also sacrificed. Then the glass circulates more freely, the animal spirits are raised, and, for awhile, the powers of wit and of pleasantry may seem to be improved; but conversation soon degenerates into noisy clamour, or unmeaning talk; friendships are broken; secrets divulged; offence given, where none was merited, or taken where none was meant; and quarrels, animosities, duels, and murders have frequently issued from this pretended source of social enjoyment. "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine."

And what, let me ask, is the tendency of drunkenness in domestic life, but to destroy its happiness; and what can we look for in the house of a drunkard but want, confusion, filth, and wretchedness? An innocent wife or children exposed to undeserved insults, privations, and blows; the decencies of life outraged; the domestic charities trampled under foot; the altar of God never reared, or overturned and destroyed; and young life poisoned at its fountain; the crimes of the drunkard being legible, in the consumptive or otherwise disordered frames of his posterity, to the third and fourth generations. After all, a veil must be thrown over many of the most disgusting features of this monstrous vice, for they are too revolting to be exhibited; but when to what we have already said, we add that intemperance is the cause of the greater part of those accidents by which human life is so often endangered or destroyed, as well as of those crimes which so often disturb the peace and violate the laws of society; and that every drunkard, what impunity soever he may enjoy on earth, must ultimately, as we have already intimated, pay the penalty of his crimes in everlasting torment; it will be immediately seen that the promises of enjoyment held out by this vice are nothing but deceptions and mockeries; and that the infatuation of those who listen to them, is to be equalled by nothing but their guilt and misery.

But now having explained the evil against which we are cautioned in the text, and vindicated the character given to it, allow me, in a few exhortations to two different classes of persons deeply interested in the subject, to bring this discourse to a close.

I do not know that there are any persons present addicted to intemperance. But it is possible that there may be such, and that, impressed by bitter experience of the truth of what has been said, and concerned for the welfare of their souls, they are ready to say to the ministers of the gospel, "Men and brethren what must we do?"

As your conduct (I would say in reply to such) involves a fearful amount of sin, not only against society, and your own souls, but against the Almighty, attended with every aggravation which transgression against both the law and the grace of God can possess, it should be your first concern to avert the consequences of his displeasure, by a frank and penitent confession of this and every other sin (for this remember is only one manifestation of the desperate depravity of your hearts), and by earnest prayer for pardon, through the blood of Jesus Christ, which cleanseth us from all transgression. Along with peace and forgiveness, seek also in the same name the grace of the Holy Spirit, to purify the heart, that polluted fountain from whence all your sins have issued, and render effectual your endeavours to obtain deliverance from the bondage of corruption. And, finally, while God is working within you to will and to do of his good pleasure, be concerned

in the use of *all the means* within your power to work out your own salvation with fear and trembling. Exercise constant vigilance against the instruments, occasions, and first movements of sin. If wine or strong-drink cannot be used by you without excess, let not a drop be tasted. Taverns, public-houses, and sinful company must be at once and for ever abandoned. To turn away the mind from exposure to temptation, let it be directed towards rational pursuits and especially sacred contemplations. Exchange the song of the drunkard for the praises of the sanctuary. Be instant in prayer, and all the divinely appointed means of grace. And thus walking in friendship with the Most High, the peace of God which passeth all understanding, shall keep your heart and mind through Christ Jesus.

But the greater part of you, my brethren, have hitherto escaped the allurements of this ensnaring enemy, and therefore need only to be cautioned against future danger. Remember then individually that it is by the grace of God that you are what you are; and, while rejoicing in his freedom, "let him that thinketh he standeth take heed lest he fall." Though wine and strong-drink are reckoned in Scripture among the number of our lawful comforts—and may therefore be used without sin—they are never to be used without care: and though, to enjoin abstinence upon others, in a matter in which Christ, both by his word and his example, sanctioned a measure of indulgence, is to invade the rights and contradict the authority of the Son of God, *there is nothing, let us remember, to prevent any man from practising abstinence for himself*, to any extent which his safety may require, and which health and religious duty (I refer especially to the Lord's Supper), will allow. Let us keep then at a distance that shall render it unquestionable that we are on the right side of the line between moderation and excess. Let us not approach even the outermost verge of a vortex, which, if we once come within its power, will continue to narrow its circles until we are drawn down—never more, perhaps, to return—into its insatiable depths. That you may be kept from this and every other sin, we beseech you, brethren, to present your bodies a living sacrifice unto God, holy and acceptable, which is your reasonable service. Turning away from the vain and sinful practices of the world, mingle constantly in the pleasures, pursuits, and society of the people of God, who being risen with Christ, are seeking the things that are above. Replenish your minds with heavenly joys. Be ye filled with the Spirit. For thus drinking of the water which the Saviour gives, you will discover pollution and bitterness in every earthly stream—you will never thirst for the cup of intemperance, or of any sinful pleasure—you will have within you a well of waters springing up unto everlasting life, and capable of satisfying all your present desires after happiness; and ultimately, repairing to the fountain-head of felicity, drink eternal bliss from that stream which flows clear as crystal from the throne of God and of the Lamb.

EDITORIAL OBSERVATIONS.

Our readers, we are persuaded, will rise from the perusal of the above discourse, under the impression that the preacher has conceded, however unwittingly, sufficient ground on which to establish the Total Abstinence principle. In the first part of his sermon he endeavored to show—not by an appeal to the nature of things, but by a learned criticism on Hebrew words—that it is not wine itself, but simply an excessive quantity of it, that is "a mocker." But under the second division, in spite of himself, he forgets this distinction. His excellent remarks on the seductive character of the evil, obviously apply not so much to intemperance as to the liquor which produces it. What are we to understand by a "mocker?" Assuredly something that deceives us, by holding out false promises. But drunkenness makes no delusive promises: it is intoxicating drink—not drunkenness—that deludes men into drunkenness. The intemperate man does not drink to produce complete intoxication, for no drunkard likes that state: it is not a state of enjoyment: he drinks to experience the pleasure of moderate indulgence, and this seduces him into drunkenness. It is the liquor which mocks him, and he suffers himself to be deceived thereby.

Mr. Giles, notwithstanding his arguments to the contrary, often coincides in this view. For instance, what language could more forcibly express our sentiments than the following:—"The ingredients of disease, mortality, and perdition are secretly mingled in every intoxicating bowl, and those who inflame themselves with the *deceitful mixture*, drink, though they little suspect it, the fire of fever into their bodies, and the fire of hell into their souls." Surely, after this, the preacher himself will never partake of this

"deceitful mixture," much less publicly defend it as a "blessing of God." Again—"Wine is a merciless and crafty usurer, who will demand back all that he lends, with an exorbitant interest." This is exactly to our mind: we have often urged it against the moderationists.

But though the truth led Mr. Giles unconsciously to forsake the very position he took such pains to occupy, viz. that it is not the moderate but the immoderate use of such drinks which mocks and deceives mankind, we admit he struggles hard for consistency. He often employs the words "wine" and "intemperance" in the same sense. This, we conceive, is perfectly indefensible. Wine is a *mock*, but intemperance, as the preacher eloquently proves, is a *SIN*, and the deception and mockery of wine consists in its "concealed tendency" to lead imperceptibly into that sin. It is absurd thus to confound the terms. We cannot suppose that the inspired penman would have been contented to call intemperance a *mock*, and its dupes "not wise;" he would have denounced the former as a crime, and the latter as criminals.

But the reasoning upon which this untenable interpretation is founded, is equally erroneous. In the last clause of the first part of the sermon, he states that it is in the practice of drunkenness "in which wine becomes a *mock*, and strong drink raging," and in the first paragraph of the second part, he states that the latter epithet points out the "infuriating influence of this evil," and the former, "its deceptive, ensnaring, and seductive character;" and that wine "conceals a tendency to produce iniquity." Now, in the first place, we demand how it happens that excess of wine should, in reference to its physical effect, all at once acquire a new property—an "infuriating influence." Would the transition from a pint to a quart of *milk*, for example, give it a *new chemical property*? Upon what principle, then, does the transition from a lesser to a greater quantity of *wine* produce such a new property—a property not possessed by *wine itself*? Is it not a most absurd theory to suppose that "excess" merely endows any substance with properties it did not previously possess in its own nature, and apart from its use or abuse? We might admit that the *degree* of any effect would be proportionate to its quantity, but surely not that our taking it in one quantity would impart to it a *nature of a kind* it did not possess before. No—if "strong drink," i. e. according to the theory under review, *excess*,—has an "infuriating influence," it can only be because strong drink has the power of producing it, and that the degree only of this effect is regulated by quantity. We may also remark, that, to apply "infuriating influence" to "drunkenness" only, is to commit a gross blunder, such an influence being the character of drunkenness itself, and not an effect of it, unless, indeed, "drunkenness" and "quantity" are convertible terms.

In the second place, we ask, in what sense, and with what propriety can it be said that wine, i. e. excess, is deceptive and ensnaring, and has a "tendency to produce" sin, *when that very excess is itself a sin*? We demand why a pint of wine, as well as strong drink, has such a "tendency," and is so "ensnaring and deceptive," and half or a quarter of a pint has *NO such tendency*, or any approach to it? And we ask, why this falsely called "blessing of God" has alone this tendency—why, it, above all other drinks, is so *excessively abused*? Surely, if the evil were merely a moral one, and the cause solely in us, that cause would operate in reference to all proper articles of diet and drink; BUT IT DOES NOT. The inference is, that the *danger* and the *cause* resides in the peculiar nature of the liquor itself; and if the danger is in the thing itself—if wine itself "is a *mock*,"—then if we would bring this danger into intimate contact with ourselves personally, "and run the risk of committing sin," which "is sin,"—*take it in moderation*. But if we would "keep at a distance that shall render it unquestionable that we are on the right side of the line,"—that we do "not even approach the outermost verge of the vortex,"—then we say—*totally abstain*. When we find that wine and strong drink require such numerous guards, so much prudence, and such multiplied cautions, while taking it *moderately*, in order to prevent our taking it to *excess*, we cannot but believe that the danger is in moderation, i. e. with the liquor itself—else why the necessity of such extreme care and caution? and if so, it is incomprehensible to us how such a dangerous luxury can be one of the "blessings" of that Being to whom we confidently pray—"lead us not into temptation."

Much is said about "the great line of moderation." Now, we seriously inquire what is its meaning? With respect to drinks that are proper, the term is significant of a certain quantity.

But the rule laid down for testing the limits of the right use of wine, in the first part of the sermon, was, properly, a moral rule—viz. *when such use leads to evil*. Why, then depart from this standard now? The true definition of temperance is the proper use of all things, which branches out into moderation in the use of good, and total abstinence from bad things. "The great line," therefore, with respect to all intoxicating liquors, is—total abstinence.

But Mr. Giles speaks of men being "mocked by a deceitful enemy, and carried along from unnatural elevation of spirits to occasional, and finally confirmed, intemperance." What is this enemy, which "unnaturally elevates?" According to Mr. G. it is *not* intemperance, but only *leads* to it. This "deceitful enemy," then, must be Moderation! And truly so it is; for, health being the standard, the most moderate quantity of alcoholic liquor must elevate—and, of necessity, *unnaturally* elevate—the system. What, then, does the whole theory signify? Simply that a moderate quantity of wine leads, by the closest connexion, to intemperance; and, that we may innocently run the risk, and *must*, Scripturally, account the dangerous cause "a blessing!"

But we must close our remarks with an obvious illustration. Gluttony is no doubt a sin; and if there were in common use some article of food, which had in itself a concealed but almost irresistible tendency to lead men into gluttony, we should justly term that article a *deceiver* and a *mock*. And this is precisely the case in the matter before us. It cannot be said that drunkenness, any more than gluttony is a *mock*, but it may be said that the liquor which like an *ignis fatuus* has enticed thousands upon thousands into the quagmire of intemperance, is emphatically "a *mock*," and whosoever is deceived thereby—whosoever follows its false and delusive light—is not wise. We would remind the preacher that numbers before him have lifted up their warning voice to the multitudes who were hurrying onwards to this quagmire, or who were already sinking in its depths, but the trumpet has sounded in vain. In our day, however, a new method has been tried, and men have been warned, not only of the dangerous bog, but of the deceptive light which is deluding them onwards to its fatal precincts, and the warning has not been given in vain. It has been attended with that success which we might expect from the application of the proper remedy—and from that alone. Most happy should we be to hear the Rev. Gentleman's eloquent voice raised with the loudest in this work, and then, we doubt not, he would be the honoured instrument of rescuing many souls from sin and death, to the possession of purity, peace, and eternal life.

THE AMERICAN GRANT.

We beg to call the attention of every Temperance Society in the country, to the subjoined memorial, and to urge upon them the *immediate* transmission of a similar one to their respective members, for presentation to the proper quarter.

"To the Right Honorable the Lords of his Majesty's Treasury.

"The humble Memorial of the undersigned individuals, being the President and Committee, on behalf of the Leeds Temperance Society;

"Respectfully sheweth,

"That the American Temperance Society has resolved to expend the sum of £5000 on Temperance publications, to be sent to this country for the purpose of *gratuitous* distribution.

"That the duty upon their importation, into Britain, would amount to a large sum, and tend, in a great measure, to defeat the benevolent object contemplated by the donors, besides creating numerous practical difficulties to their entrance or distribution at all.

"Your Memorialists, therefore, feeling the deep importance of counteracting, by every proper agency, the denaturalizing progress of Intemperance, and viewing the free circulation of Temperance documents as a powerful means for effecting this end, most respectfully call the attention of your Lordships to this subject, and pray that your Lordships will be pleased to order that the publications granted by the American Temperance Society, and intended for gratuitous distribution, may be admitted *duty free* into this country."

Of course, these memorials can be forwarded, postage-free, to their destination.

Progress of Temperance.

LEEDS TEMPERANCE SOCIETY.—The cause continues to make steady and decided progress in the town and neighbourhood. Six of the Branch Societies have, during the last fortnight, been holding their Anniversary Meetings, preparatory to the general one at Easter. All of them have furnished reports of the most satisfactory and cheering description, which we shall have great pleasure in laying before our readers at the proper time. We have recently been favoured with the welcome visits of several strangers, including Mr. Magnus Klein, who was well received at our meetings. The Youths' Society, we are happy to say, is far from being inactive or unsuccessful. The weekly meeting, held every Friday evening, in the Call Lane School Room, is becoming attractive and popular. There are now eight weekly meetings held in connexion with the Leeds Society. On Monday evening, in Bethel Chapel, Dock-street; on Tuesday evening, Isle Lane School, Holbeck; Thursday evening, York-street, and Female Revivalists' Chapel, Holbeck; Friday, Female Revivalists' School Room, Leylands; Call Lane School; Spa-street School, Holbeck; and Princess Street, West End.

BRADFORD.—The foundation-stone of a Temperance Hall, in which the meetings of the Society are to be held, was laid in this town on Monday last, amid an immense concourse of spectators. A procession and a tea-party followed, which was very numerous attended, and the interest manifested was very great. On the following evening the annual meeting of the Society was held. We hope to give further particulars in our next.

TEETOTALISM AND RELIGION.—The teetotallers of Harrogate have determined to hold stated meetings for mutual prayer to the Divine Being to bless their efforts with success. The most effectual answer to those who accuse us of putting Temperance in the place of religion, is to unite the two together. We are glad to perceive that our friends are beginning to understand this, and they are consequently holding religious services for the promotion of the cause. Last Sunday, a very interesting and crowded Temperance love-feast was held at Hunslet, in the old Baptist chapel. Many reformed drunkards testified the good effects of total abstinence, in leading them to reflection, and ultimately to conversion. Prayer meetings, having the same objects, are also held in many places. We are informed that one has recently been held at Quarmby, near Huddersfield, which was followed by gratifying consequences. We recommend all Teetotallers to follow this example.

YEADON.—An impetus has recently been given to the cause in this place, by the delivery of a lecture, by T. Beaumont, Esq., surgeon, of Bradford. The impression produced on the audience was such as to warrant the expectation that it will not easily be forgotten. The view which Mr. B. took, the arguments he used, and the statements which as a professional and practical man he was enabled to make, concerning the physical mischiefs occasioned by intoxicating drinks, were admirably calculated to dispel the delusive notions which so generally prevail respecting the properties of malt liquor, and other similar stimulants. Twelve signatures were obtained. We hope the seed thus sown in the minds of the people of Yeadon will speedily produce an abundant harvest.

BRIGHTON.—The *Brighton Patriot* contains an interesting report of a Temperance Meeting which took place in the Town Hall of that place on Tuesday week. The Rev. John Edwards was in the chair, and the speakers were, Mr. W. Janson, jun., and Mr. Gilbert, of London, and Mr. Teare, the famous Teetotal orator. The chairman introduced a tabular statement of the cost of Intemperance in Brighton, as proved by the expenditure of 110 licensed houses and 170 beer shops, with the sundry expenses connected with them, presenting the forcible inference that the sum annually expended in intoxicating liquor was five-sixths more than the whole of our local taxes.

TO THE LADIES.—At the Temperance Convention, lately held at Newcastle, the following resolution was adopted:—"Resolved, As the influence of woman is essential to the promotion and permanent prosperity of every great and good cause, and as she, and those whom she holds most dear, have been, and, while the use of intoxicating liquors remains, ever must be, amongst the greatest sufferers from its effects; and as abstinence from its use would effectually and for ever prevent these evils, and greatly promote the interests of her own sex, it is to be hoped that she will, in all places, and at all times, give to this cause the influence of her powerful and persuasive example."

Evils of Intemperance.

BRUTALIZING POWER OF STRONG DRINK.—On Friday se'night the Raby Castle, 160 tons burden, was driven by the strong gale ashore, a little below Clay, and became a total wreck. The crew and passengers escaped. At half flood she began to break up, and the cargo was washed upon the beach. But even amidst the horrors of shipwreck and the awful convulsions of the elements the national propensity for strong drink was exhibited in an awful character, and produced the most atrocious effect. Numbers of men, women, and children congregated upon the spot, and were soon seen falling about in the most helpless state of drunkenness, from the quantity of wine and spirits taken by them. During this degrading scene, ten or eleven men, transformed to monsters, ill-treated a girl of 15 years of age, whom they found drunk on the road-side. The wretched child is in a state of great danger. We ask to what must we attribute the estimation in which the intoxicating beverages were held, and which led these people to desire them? To the delusive sanction with which the respectable portion of society has invested them—instead of banishing them as a physical poison and a moral pestilence.

THE DEVIL OF DRUNKENNESS.—A jobbing porter was brought before the Lord Mayor, charged upon suspicion of having stolen an edition of Hogarth's works. Mr. Solomons stated that he occasionally employed the prisoner to carry goods to and from his customers, and had never had reason to suspect the man's integrity. He had sent the prisoner for an edition of Hogarth's works, which had originally cost 89 guineas, which he had left in the Poultry for sale. The prisoner received the book but never returned with it, and at last was found in drunkenness, without the book, and the excuse he made was, that having been seized with a violent fit of intoxication, he went from public-house to public-house, until he was stretched in a helpless state.—The Lord Mayor: have you no recollection where you last had this book?—Prisoner: In Fetter-lane, in a public-house. I don't suppose I went into any other sort of house except a pawnbroker's.—What took you there?—The fact is, as I was going along I called to have a glass, that brought on another, and then, as I began to feel I was going, I thought it would be better to take care of the book, so I stepped into a pawnbroker's and left it for a shilling; so when I came out, I went into another public-house and drank off the shilling, and then, as the devil was in me, I went into the pawnbroker's again, and got another shilling upon it, and nothing would do, but I must drink that too.—Why, what a drunken beast you must be!—Your Lordship couldn't get a beast to do as I did. Well, I had a job to do next day to carry home some chairs, so I took the chairs to the pawnbroker's and left them there, and took away the book to take it home. But the devil comes up to me again, so I must walk to another public-house, where I had a drop of something that set me away again. The Lord Mayor said the prisoner deserved imprisonment for his depraved love of strong liquors, even if innocent of the theft.

Varieties.

A SINGULAR CASE.—The following statement is extracted from the letter of a gentleman who has been a tee-totaller upwards of a year:—"In consequence of a severe cold caught during the late stormy weather, after walking a considerable distance, and remaining some time with cold damp feet, I have been very ill. From the commencement of my illness, a very strong and particular desire for ale continued to annoy me for the space of six days. Nothing, I fancied, would quench my thirst, like ale. This may seem strange to some, considering the length of time that has elapsed since I tasted. But my opinion is, that a person who has once been fond of it, as I was, will, at times, and under peculiar circumstances, be under temptation, from a morbid longing after his once favorite beverage. I think it very possible that had my partner not been a tee-totaller, and had my disorder carried me a little higher, so as to take away part of my rationality, I should have fallen a fatal victim. Since my recovery, I asked my medical attendant what was his opinion as to the consequence, had I taken a pint of ale during my illness. I did not ask him exactly for information, but more to hear what he would say. His answer was that at any period of my illness to have taken so much as a pint of ale would have been extremely dangerous, a sure method

of increasing the disorder, and perhaps of rendering it very difficult to cure; at any rate, to say the least, it would have greatly prolonged my illness. My own opinion is that it would have made me delirious. Perhaps the publication of this may be of service, in inducing both partners to become tee-totallers where one is, and it may show others the necessity of being on their guard against temptation in the day of trial."—[The above is a striking instance of the physical evil resulting from even the moderate use of intoxicating drinks. Every one who habitually uses them is subject to many dangers, which are totally unknown to those who never take them.]

A NOBLE EXAMPLE.—At Pontefract, a few days since, a whitesmith called upon a person of the name of George Lodge, a joiner, wishing him to assist in saw-work. The joiner (who is a staunch Tee-totaller) immediately shouldered his tools to accompany the smith to the place where the work was to be done. Before they arrived at the place, the joiner inquired the nature of the work, and was told it was to fix up a malt mill. He instantly declared he would not go one step further to assist in establishing a machine, the object of which was to destroy human happiness, and to sow the seeds of poverty, misery, and death. After giving the smith a good Tee-total lecture, he left him to reflect on the lesson of consistency.

DISTURBING TEMPERANCE MEETINGS.—The Magistrates of Halifax recently fined an individual 16s. for disturbing a Temperance Meeting, held in that town. A true bill was also found against a person in London, for a similar offence.

There lived, some years ago, at Kilburn, Yorkshire, an individual of the name of Lakin; he was a great drinker, which caused him to have sore eyes; he applied to a physician. "You must give up drinking spirits," says the doctor, "or you will lose your eyes." "Why, farewell, e'en then," was his laconic answer: "farewell e'en," is a saying in Kilburn to this day.

TO CORRESPONDENTS AND READERS.

With No. 7 will be ready, the FIRST QUARTERLY PART of the HERALD, neatly stitched, with wrapper and index, price 7d. As but a very limited number are in print, early orders only can be fulfilled.

The "Address to Preachers of the Gospel," by a Minister, in our next.

We have received several returns in a very imperfect state. The information we desire is as follows:—The date of the formation of the Society; if established on the moderation scheme, when the tee-total pledge was introduced; number of members to each pledge; number of reformed characters, and how many have since joined Christian churches.

The next number of the Leeds Temperance Herald will be published on Saturday, April 1st, 1837.

NEW TEMPERANCE HOTEL, LEEDS.

JOHN STANDING respectfully announces to the Inhabitants of Leeds, that he intends opening, on Easter Monday, a TEMPERANCE COFFEE-HOUSE, at No. 36, SOUTH-MARKET, HUNSLY-LANE, where they may be supplied with Tea, Coffee, and other Refreshments, on reasonable Terms.

Good Accommodation for Travellers.

ELLIS AND NICHOLSON, CABINET-MAKERS AND UPHOLSTERERS, Wormald's Yard, 16, Briggate, beg to solicit the Patronage of their Friends and the Public generally, and to assure them that the strictest attention will be paid to their commands; and from the experience they have had in the principal Shops of this Borough, and in other places, they hope to merit the support of their friends.—Feb. 25, 1837.

TEMPERANCE HOTEL, ALLEN-STREET, SHEFFIELD.

ALFRED BAILEY begs to inform the Members of Temperance Societies, and the Public in general, that he has opened a TEMPERANCE HOTEL and COFFEE-HOUSE, at No. 130, ALLEN-STREET, where he trusts, by careful attention to the accommodation of those who may favor him with their visits, to merit that patronage and support which it will ever be his highest ambition to deserve.

Poetry.

INTEMPERANCE.

Parent! who with speechless feeling,
O'er thy cradle treasure bent—
Found each year new claims revealing,
Yet thy wealth of love unspent:
Hast thou seen that blossom blighted,
By a dire untimely frost?
All thy labour unrequited—
Every glorious promise lost?

Wife! with agony unspoken,
Shrinking from affliction's rod,
Is thy prop, thine idol broken,
Fondly trusted, next to God?
Husband! o'er thy hope a mourner,
Of thy chosen friend ashamed—
Hast thou to her burial borne her,
Unrepentant, unreclaimed?

Child! in tender weakness turning,
To thy heaven appointed guide,
Doth a lava poison burning,
Tinge with gall affection's tide?
Still that orphan burden bearing,
Darker than the grave can show.
Dost thou bow thee down despairing,
To a heritage of woe?

Country! on thy sons depending,
Strong in manhood, bright in bloom,
Hast thou seen thy pride descending,
Shrouded, to the unhonoured tomb?
Rise! on eagle pinion soaring,
Rise! like one of god-like birth,
And Jehovah's aid imploring,
Sweep the spoiler from the earth.

MRS. SIGOURNEY.

ELEGANT AND NEAT LADIES' TEMPERANCE SILK TIPPETS.

THE importance of the Temperance Society has induced one of its Members to design and manufacture a TEMPERANCE TIPPET, which may be seen by applying to Mr. W. Pallister, at the Temperance Herald Office, 46, Vicar-lane, Leeds; to Mr. Sugden, 3, Northgate, Halifax; Mrs. Brown, 22, Oldham-street, Manchester; Mr. Robert Winter, Vail-street, Stoke-upon-Trent, Staffordshire; Mr. Little, Great Charlotte-street, Queen-square, Liverpool; Mr. Beardsall, 10, Change-alley, Sheffield. May be had of the above, and of JOHN CROSSLEY and Co. 1, Spring-gardens, Market-street, Manchester, (to whom all Orders must be addressed, post-paid,) at the following prices:—

BEST QUALITY.			
	£	s.	d.
1 dozen for	1	10	0
5 do.	7	0	0
11 do.	15	0	0
15 do.	20	0	0
21 dozen for	28	0	0
25 do.	33	0	0
31 do.	41	0	0
35 do.	46	0	0
SECOND QUALITY.			
	£	s.	d.
1 dozen for	16	0	0
6 do.	5	0	0
13 do.	10	10	0
20 do.	16	0	0
27 do.	21	0	0
34 do.	27	0	0

For Cash, with Orders Post-paid.

Leeds: Published at the TEMPERANCE HERALD-OFFICE, No. 46, Vicar-Lane, where also may be had, of William Pallister, all Temperance Publications, Tracts, &c.—Sold also by Baines and Newsome, J. Y. Knight, Heaton, Harrison, Bean, and Mann, Booksellers; and at the Temperance Hotel, top of Wood-street. May also be had regularly of all Temperance Agents.

THE LEEDS TEMPERANCE HERALD.

"HAVE NO FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS, BUT RATHER REPROVE THEM."—ST. PAUL.

No. 19.

SATURDAY, SEPTEMBER 16, 1837.

ONE PENNY.

A WORD TO OUR ACTIVE AND PASSIVE OPPONENTS.

To be the advocates of unpopular principles, and of an unpopular society, requires a considerable degree of moral courage, and above all it demands a settled conviction of the truth of the principles we embrace, and of the advantages of the society whose claims we admit and support. Such is the case in reference to Temperance Societies. We might, indeed, have expected that it was only necessary to make known the great object at which we were aiming, to ensure for our principles a candid and impartial investigation, and for our society a fair trial of its pretensions. Temperance Societies proposed the annihilation of the great master-vice of our country—the entire extermination of the vast and wide-spreading evils which it had thrown over society. Considering the nature of the object, was it not natural to expect the ready co-operation of every sincere friend of his country and of his kind? To alleviate human misery—to close the sluices of crime and wretchedness—to promote and advance the interests of morality and religion—we deemed subjects lofty enough to command the attention and arouse the energies of the virtuous and the good. Ah! but we had a mighty mass of ignorance to remove from men's minds, and inveterate prejudices to uproot. We stood opposed to customs and practices which had interwoven themselves into the very framework of society. No wonder then that in many instances our principles, with their advocates, have had to pass through an ordeal the most severe and unsparing. We do not altogether regret or deprecate this, for the scrutiny to which our doctrines have been subjected has but tended to deepen and strengthen our former convictions. The truth, like gold cast into the furnace, has lost nothing of its true value. As an old writer beautifully observes, "If any thing in consequence of a severe scrutiny totter and fall, it can only be the error which has attached itself to truth, encumbering and deforming it; truth itself will stand unshaken, unsullied, fair, and immortal."

Had we contented ourselves with a mere exhibition of the evils of intemperance, and left untouched the great source whence those evils flow, we might then have stood upon the very pedestal of popularity, all classes of society would then have hailed us as the benefactors of our race, and as true lovers of our country. But we have dared to touch the springs and fountain of intemperance, and that is the great secret of the opposition and persecution and contumely and reproach we have had to suffer, as the friends and advocates of this benevolent institution. This speaks of a fearful state of society—it is a plummet-line which shows us how deeply we have fallen. We speak not now of those who are interested in the traffic. We fully expected that in laying bare the enormity of the guilt and wickedness of those who live by the sin and misery of their fellow-creatures, we should incur *their* displeasure, and expose ourselves to *their* bitter persecution. But we refer to those who, with their eyes wide open to the manifold evils which this vice is inflicting upon society, and who are shedding tears of sympathy and sorrow over those who have become its victims, still looked on with sneering contempt, or met the proposition with open hostility. Of the conduct of these persons we do and must complain. In times past we have excused them on the ground of ignorance; but now that information has been placed within their

reach, and the light of truth is dispelling the delusion by which ~~we have been so long blinded, they are without~~ any valid excuse, and we are at a loss to know how they can vindicate the course they have so long pursued. If in the sincerity of their hearts they believe there is something in our principles radically wrong, or any thing in their tendency and operations inimical to the best interests of society, let them boldly state their objections. "The advocates of Temperance Societies are either right or wrong in the view they take of existing practices and habits with reference to the use of intoxicating liquors. If they are right, then they put it to the judgment and consciences of the intelligent and virtuous, if a continuance of such practices is consistent with a large benevolence, or has the sanction of religious precept. If they are wrong, they ask for a candid exposure of their error, in the place of indirect and specious objections or contemptuous ridicule, as unworthy of those who use them as they are unjust to those against whom they are directed."

We wish on all occasions to exercise charity and forbearance towards those who think differently to ourselves. Against the attacks of our opponents we have long stood on the defensive, but if we should occasionally change our tactics, and put *them* upon the defence of *their* practices and conduct, let them not blame us. Their position is above all others the most strange and anomalous. Would that they saw it in its true light and character. The Temperance Society cannot now be viewed as a mere project, or as an untried scheme. So far as the cupidity and appetites and prejudices and passions of men would allow, the great object for which it was established has been accomplished—the bright anticipations which were kindled in thousands of breasts have been more than realised. What we said it had power to do, it has more than done. These facts are before the world, and they that know them not stand convicted of *voluntary ignorance*.

Suppose that our enemies could accomplish all that they desire, that they could break up this society, and bring it into confusion, what true satisfaction could it afford to their minds to know that they had arrested in its march of benevolence and humanity one of the noblest and best institutions of our land, and given fresh power to a system which brings to the nation nothing but unmingled evil, and flings sorrow into thousands of homes. We put it to them if they would delight to see those whom this society has raised from the lowest depths of degradation and misery, again returning to their drunkenness, like a dog to his vomit, and a sow to her wallowing in the mire? To none but the most depraved natures could such a state of things afford gratification. The moral perceptions of that man must be strangely distorted who could for one moment indulge such a wish. Were it gratified, the voice of many a brother's blood might then cry out for vengeance. But there is a God in heaven, who can say to the passions of men, as to the raging deep, "Thus far shalt thou go, and no farther, and here shall thy proud waves be stayed."

Such a dreadful catastrophe as the extinction of the Society, or the failure of our hopes, we fear not. Intemperance, with all its abominations, has long been rife and rampant in our land, but the knell of its departure has been sounded, and its doom is fixed. The inconsistency and folly of trying to suppress this monstrous evil, whilst tampering with the drunkard's drink, in any form, has

been exposed, and the life-giving word of *Abstinence from all that can intoxicate* has been proclaimed far and wide. Thousands have heard its joyful sound, and are now exulting in their emancipation from that state of thralldom in which strong drink had long held them. The cause of Temperance is entwined round their hearts and dear to their best affections. Tens of thousands are rejoicing that such a system of prevention, as well as of cure, has been discovered, whereby they and their posterity may be infallibly preserved from such a ruinous evil. Many of the wisest and best of our countrymen have espoused this cause, and are devoting themselves to its advancement with a zeal, an energy, and an enterprise which its importance and value so eminently deserve. In these and other circumstances upon which we could dwell with pleasure, we have, with the blessing of God upon our endeavours, pledges and assurances of ultimate success. We know that the task to be performed is herculean. This, however, does not dismay us. Strong in the truth of our principles, conscious of the purity of our motives, and fully persuaded of the utility of our operations, we shall labor on through good and evil report. The struggle may be arduous and long, but victory is certain. We shall proceed onward till our beloved country ceases to be "a by-word and a shaking of the head among the nations," because of Intemperance, and aid in the production and advancement of her coming greatness, which being based on the undecaying foundations of intelligence and religion, shall only be shaken with the shock of universal nature.

SOCIAL REFORMATIONS FAVOURABLE TO TEMPERANCE.

Having in our last inserted an extract from Dr. Channing's admirable Address, enumerating in forcible terms, the various inducements and temptations to intemperance which are found in the very framework of society, we feel bound to follow up our quotation with another, in which the learned Doctor recommends certain important social reforms, each having a tendency to advance and perpetuate that great moral reform which is the peculiar object of Temperance Societies. In all these recommendations we heartily concur, being fully alive to the importance of these subsidiary means. We must, however, protest against the doctrine held—not by Dr. Channing—but by some well-intentioned persons in our own country, that these secondary means will be of themselves sufficient to accomplish a reformation in the habits of the people in regard to intoxicating drinks. These social changes though they may assist, will not supersede, the necessity for Total Abstinence.

"I have now set before you some of the causes of intemperance in our present social state; and this I have done *that you may feel that society, in all its ranks, especially in the highest, is bound in justice to resist the evil*; and not only justice, but benevolence pleads with us to spare no efforts for its prevention or cure. The thought that in the bosom of our society, are multitudes standing on the brink of perdition,—multitudes who are strongly tempted to debase and to destroy their rational nature, to sink into brutal excess, to seal their ruin in this world and in the world to come,—ought to weigh on us as a burden; ought to inspire deeper concern than the visitation of pestilence; ought to rouse every man, who has escaped this degradation, to do what he may to rescue the fallen, and still more, to save the falling.

The question now comes, How shall we arrest, how suppress this great evil? Such is our last inquiry, and to this I answer, there are two modes of action. To rescue men, we must act on them *inwardly or outwardly*. We must either give them strength within to withstand the temptations to intemperance, or we must remove these temptations without. We must increase the power of resistance, or diminish the pressure which is to be resisted. Both modes of influence are useful, but the first incalculably the most important. No man is safe against his foe, but he who is armed with moral force, with strength in his own soul, with the might of principle, and a virtuous will. The great means, then, of repressing intemperance in those portions of society which are most ex-

posed to it, is to communicate to them, or awaken in them, moral strength, the power of self-denial, a nobler and more vigorous action of conscience and religious principle. In other words, to save the labouring and poor from intemperance, we must set in action amongst them, the means of intellectual, moral, and religious improvement. We must strive to elevate them as rational and moral beings, to unfold their highest nature. It is idle to think, that whilst these classes remain the same in other respects, they can be cured of intemperance. Intemperance does not stand alone in their condition and character. It is a part or sign of general degradation. It can only be effectually removed by exalting their whole character and condition. To heal a diseased limb or organ, you must relieve and strengthen the whole body. So it is with the mind. We cannot, if we would, remove those vices from the poor, which are annoying to ourselves, and leave them, in other respects, as corrupt as before. *Nothing but a general improvement of their nature, can fortify them against the crimes which make them scourges alike to themselves and to their race.*

And how may moral strength, force of principle, be communicated to the less prosperous classes of society? I answer, first, the surest means is, *to increase it among the more favoured*. All classes of a community have connexions, sympathies. Let selfishness and sensuality reign among the prosperous and educated, and the poor and uneducated will reflect these vices in grosser forms. That man is the best friend to temperance, among high and low, whose character and life express clearly and strongly moral energy, self-denial, superiority to the body, superiority to wealth, elevation of sentiment and principle. The greatest benefactor to society is, not he who serves it by single acts, but whose general character is the manifestation of a higher life and spirit than pervades the mass. Such men are the salt of the earth. The might of individual virtue surpasses all other powers. The multiplication of individuals of true force and dignity of mind, would be the surest of all omens of the suppression of intemperance in every condition of society.

Another means is, the cultivation of a more fraternal intercourse than now exists between the more and less improved portions of the community. Our present social barriers and distinctions, in so far as they restrict sympathy, and substitute the spirit of caste, the bigotry of rank, for the spirit of humanity, for reverence of our common nature, *ought to be reprobated as gross violations of the christian law*. Those classes of society which have light, strength, and virtue, are bound to communicate these to such as want them. The weak, falling, and fallen ought not to be cut off from their more favoured brethren; ought not to be left to act continually and exclusively on one another, and thus to propagate their crimes and woes without end. The good should form a holy conspiracy against evil; should assail it by separate and joint exertion; should approach it, study it, weep and pray over it, and throw all their souls into efforts for its removal. My friends, you whom God has prospered, whom he has enlightened, in whose hearts he has awakened a reverence for himself, *what are you doing for the fallen, the falling, the miserable of your race?* When an improved christian thinks of the mass of unoppressed, unfriended guilt in this city, must he not be shocked at the hardness of all our hearts? Are we not all of one blood, one nature, one heavenly descent; and are outward distinctions, which to-morrow are to be buried for ever in the tomb, to divide us from one another, to cut off the communications of brotherly sympathy and aid? In a christian community, not one human being should be left to fall, without counsel, remonstrance, sympathy, encouragement, from others more enlightened and virtuous than himself. Say not this cannot be done. I know it cannot be done without great changes in our habits, views, feelings; but these changes must be made. A new bond must unite the scattered portions of men. A new sense of responsibility must stir up the enlightened, the prosperous, the virtuous. Christianity demands this. The progress of society demands it. I see blessed omens of this, and they are among the brightest features of our times.

Again, to elevate and strengthen the more exposed classes of society, *it is indispensable that a higher education should be afforded them*. We boast of the means of education afforded to the poorest here. It may be said with truth, in regard to both rich and poor, that these means are very deficient. As to moral education, hardly any provisions are made for it in our public schools. To educate is something more than to teach those elements of knowledge which are needed to get a subsistence. *It is to exercise and call out the higher faculties and affections of a human being*. Education is

not the authoritative, compulsory, mechanical training of passive pupils; but the influence of gifted and quickening minds on the spirits of the young. Such education is, as yet, sparingly enjoyed, and cannot be too fervently desired. Of what use, let me ask, is the wealth of this community, but to train up a better generation than ourselves? Of what use, I ask, is freedom, except to call forth the best powers of all classes and of every individual? What, but human improvement, is the great end of society?

I will add but one more means of giving moral power and general improvement to those portions of the community, in which intemperance finds its chief victims. We must not only promote education in general, but especially send among them Christian instructors, Christian teachers, who shall be devoted to their spiritual welfare. Christianity is the mighty power before which intemperance is to fall. Christianity, faithfully preached, assaults and withstands this vice, by appealing, as nothing else can, to men's hopes and fears; by speaking to the conscience in the name of the Almighty Judge; by speaking to the heart in the name of the Merciful Father; by proffering strength to human weakness, and pardon to human guilt; by revealing to men an immortal nature within, and an eternal state before them; by spreading over this life a brightness borrowed from the life to come; by awakening generous affections, and binding man by new ties to God and his race. But Christianity, to fulfil this part of its mission, to reach those who are most exposed to intemperance, must not only speak in the churches where these are seldom found, but must enter their dwellings in the persons of its ministers, must commune with them in the language of friendship, must take their children under its guardianship and control. The ministry for the poor, sustained by men worthy of the function, will prove one of the most powerful barriers ever raised against intemperance.

The means of suppressing this vice, on which I have hitherto insisted, have for their object to strengthen and elevate the whole character of the classes most exposed to intemperance. I would now suggest a few means fitted to accomplish the same end, by diminishing or removing the temptations to this vice.

The first means, which I shall suggest of placing a people beyond the temptations to intemperance is to furnish them with the means of innocent pleasure. This topic I apprehend, has not been sufficiently insisted on. I feel its importance, and propose to enlarge upon it, though some of the topics which I may introduce may seem to some hardly consistent with the gravity of this occasion. We ought not, however, to respect the claims of that gravity which prevents a faithful exposition of what may serve and improve our fellow-creatures.

I have said, a people should be guarded against temptation to unlawful pleasures by furnishing the means of innocent ones. By innocent pleasures, I mean such as excite moderately; such as produce a cheerful frame of mind, not boisterous mirth; such as refresh, instead of exhausting the system; such as recur frequently, rather than continue long; such as send us back to our daily duties invigorated in body and in spirit; such as we can partake in the presence and society of respectable friends; such as consist with and are favourable to a grateful piety; such as are chastened by self-respect, and are accompanied with the consciousness, that life has a higher end than to be amused. In every community there must be pleasures, relaxations, and means of agreeable excitement; and if innocent ones are not furnished, resort will be had to criminal. Man was made to enjoy, as well as to labour; and the state of society should be adapted to this principle of human nature. France, especially before the revolution, has been represented as a singularly temperate country; a fact to be explained, at least in part, by the constitutional cheerfulness of that people, and by the prevalence of simple and innocent gratifications, especially among the peasantry. Men drink to excess very often to shake off depression, or to satisfy the restless thirst for agreeable excitement; and these motives are excluded in a cheerful community. A gloomy state of society, in which there are few innocent recreations, may be expected to abound in drunkenness, if opportunities are afforded. The savage drinks to excess, because his hours of sobriety are dull and unvaried; because, in losing the consciousness of his condition and his existence, he loses little which he wishes to retain. The labouring classes are most exposed to intemperance, because they have at present few other pleasureable excitements. A man, who, after toil, has resources of blameless recreation, is less tempted than other men to seek self-oblivion. He has too many of the pleasures of a man to take up with those of a brute. Thus the encouragement of simple, innocent enjoyments is an important means of temperance.

Two other means remain to be mentioned for removing the temptations to intemperance, and these are, the discouragement of the use, and the discouragement of the sale of ardent spirits in the community.*

First, we should discourage the use of ardent spirits in the community. It is very plain, too plain to be insisted on, that to remove what intoxicates, is to remove intoxication. In proportion as ardent spirits are banished from our houses, our tables, our hospitalities, in proportion as those who have influence and authority in the community abstain themselves, and lead their dependents to abstain from their use, in that proportion, the occasions of excess must be diminished, the temptations to it must disappear. It is objected, I know, that if we begin to give up what others will abuse, we must give up everything, because there is nothing which men will not abuse. I grant, that it is not easy to define the limits at which concessions are to stop. Were we called on to relinquish an important comfort of life, because others were perverting it into an instrument of crime and woe, we should be bound to pause, and deliberate before we act. But no such plea can be set up in the case before us. Ardent spirits are not an important comfort, and in no degree a comfort. They give no strength; they contribute nothing to health; they can be abandoned without the slightest evil. *They aid men neither to bear the burden nor to discharge the duties of life; and in saying this, I stop short of the truth.* It is not enough to say, that they never do good; they generally injure. In their moderate use, they act, in general, unfavourably on body and mind. According to respectable physicians, they are not digested like food, but circulate unchanged like a poison through the system. Like other poisons, they may occasionally benefit as medicines; but when made a beverage by the healthy, they never do good; they generally are pernicious. They are no more intended by providence for drink, than opium is designed for food. Consider next, that ardent spirits are not only without benefit, when moderately used, but that they instigate to immoderate use; that they beget a craving, a feverish thirst, which multitudes want power to resist; that in some classes of society, great numbers become their victims, are bereft by them of reason, are destroyed in body and soul, destroyed here and hereafter; that families are thus made desolate, parents hurried to a premature grave, and children trained up to crime and shame. Consider all this, and then judge, as in the sight of God, whether you are not bound to use your whole influence in banishing the use of spirits, as one of the most pernicious habits, from the community. If you were to see, as a consequence of this beverage, a loathsome and mortal disease breaking out occasionally in all ranks, and sweeping away crowds in the most depressed, would you not lift up your voices against it; and is it not an evil more terrible than pestilence, the actual, frequent result of the use of spirituous liquors? That use you are bound to discourage; and how? By abstaining wholly yourselves, by excluding ardent spirits wholly from your tables, by giving your whole weight and authority to abstinence. This practical, solemn testimony, borne by the good and respectable, cannot but spread a healthful public sentiment through the whole community. This is especially our duty at the present moment, when a great combined effort of religious and philanthropic men is directed against this evil, and when an impression has been made on the community, surpassing the most sanguine hopes. At the present moment, he who uses ardent spirits, or introduces them into his hospitalities, virtually arrays himself against the cause of temperance and humanity. He not merely gives an example to his children and his domestics, which he may one day bitterly rue; he withstands the good in their struggles for the virtue and happiness of mankind. He forsakes the standard of social reform, and throws himself into the ranks of its foes.

After these remarks, it will follow, that we should discourage the sale of ardent spirits. *What ought not to be used as a beverage, ought not to be sold as such. What the good of the community requires us to expel, no man has a moral right to supply.* That intemperance is dreadfully multiplied by the number of licensed shops for the retailing of spirits, we all know. That these should be shut, every good man desires. Law, however, cannot shut them, except in a limited extent, or only in a few favoured parts of the country. Law is here the will of the people, and the legislature can do little, unless sustained by the public voice. To form, then, an enlightened and vigorous public sentiment, which will demand the suppression of these licensed nurseries of intemperance, is a duty

* What the Dowry here says of ardent spirits, is equally true of all intoxicating drinks.—Ebs.

to which every good man is bound, and a service in which each may take a share. And not only should the vending of spirits in these impure haunts be discouraged; the vending of them by respectable men should be regarded as a great public evil. The retailer takes shelter under the wholesale dealer, from whom he purchases the pernicious draught; and has he not a right so to do? Can we expect that he should shrink from spreading on a small scale what others spread largely without rebuke? Can we expect his conscience to be sensitive, when he treads in the steps of men of reputation? Of the character of those who vend spirits, I do not judge. They grew up in the belief of the innocence of the traffic, and this conviction they may sincerely retain. *But error, though sincere, is error still. Right and wrong do not depend on human judgment or human will.* Truth and duty may be hidden for ages; but they remain unshaken as God's throne! and when, in the course of his providence, they are made known to one or a few, they must be proclaimed, whoever may be opposed. *Truth, truth, is the hope of the world.* Let it be spoken in kindness, but with power."

THE MAGISTRATES AND PUBLICANS OF LEEDS.

Nearly six months ago, a placard was circulated by order of the constituted authorities of this town, warning the keepers of licensed houses that the Magistrates were "determined to check the hitherto numerous and repeated violations of the laws made for the government of inns, victualling-houses, and beer-shops,—in suffering persons of notoriously bad character, and profligate women to assemble therein; in permitting and encouraging tippling; supplying persons with liquor when in a state of intoxication; and keeping open houses during Divine service on Sundays; and that these evil practices being so discouraging to good morals, and repugnant to the purposes for which houses of this description are allowed by law, the Magistrates have given positive directions to the police to report all persons offending therein." At the time when this announcement was made, we took the opportunity of expressing our earnest hope that "the authorities would follow it up by *refusing to renew the license* of every landlord who was found disobeying the law." No doubt the publicans, in their *dignity*, treated this as one of those idle threats which magistrates frequently make without any intention of executing them; and they went on, therefore, in their old career, making their houses the resort of the profligate and vicious of society, and supplying these infamous characters with that liquor which they need to stimulate them in their career of vice. But the day of retribution has unexpectedly come upon some of these licensed promoters of crime and immorality, and most sincerely do we hope that the Magistrates will punish them "with the utmost rigour of the law."

Monday week, (the 4th inst.) was the day for renewing licenses, and on that day twenty-two publicans were confounded to hear that their licenses were suspended, in consequence of serious charges against them. The following are extracts from the speech of our worthy Chief Magistrate, whose conduct in this matter has been marked by admirable firmness and correct feeling:—

"He was sorry to say that there were some houses in which some of the worst evils of the publican system were not only permitted, but directly fostered and encouraged. He alluded to those houses which traded almost entirely with the most vicious members of society,—which, contrary to law, afforded systematically, accommodations to profligate women and notorious thieves, their abandoned associates,—where robberies were constantly being committed, and crimes of every description concocted and premeditated, as the records of the adjoining court would fully corroborate. He was quite aware that the best regulated houses were liable to the occasional intrusion of such disreputable persons; but that was very different from the well-known encouragement afforded to them by some parties, whose customers are chiefly of the very lowest description, with the exception of those ignorant and unwary persons who sometimes, to their cost, find their way into these receptacles. The legislature never contemplated that licenses should be granted

for such purposes, and the Magistrate by conferring the power of doing so much mischief, is *himself a partaker of the criminality*. The public, to whom he is responsible for the proper execution of his trust, looks to him for protection against such gross abuses of the licensing system. The practice of supplying certain disreputable persons with liquors during very unseasonable hours of the night was also most reprehensible, being subversive of public order, and productive of crime. Another class of injurious practices was that of opening dram shops very early on Sunday mornings, in which all kinds of low company assemble, to prolong through the greater part of the Sabbath the desecration of Saturday evening. From such causes the streets, and often the prison, were filled with drunken disorderly persons, and the decency of the Lord's day outraged. * * * Some of the publicans contribute directly to the multiplication of crime in the borough, by affording complete encouragement to characters of the very worst description. They keep open their houses during such hours as tend to give every facility to habits of intoxication, and to the induction of other descriptions of vice, which the Magistrates think are in compatible with the preservation of the peace and the maintenance of due order in the borough. They, however, by no means include all the names in whose cases licenses will not on this day be granted *under the same degree* of violation of the laws relating to licensed victuallers. They intend to institute a minute inquiry into each case, and the result will probably be that a suspension of *some* of the licenses will take place, if the statements already received are proved to be justified by further investigation. It is therefore, my duty to inform you that these sessions will be adjourned to this day fortnight, at eleven o'clock in the forenoon, when a further consideration will be given to applications which have been received this day, but to which definite answers have not yet been given."

As the day of trial has not yet arrived, (Monday next, the 18th instant, we understand, will be the day,) we will not prejudge any of the cases; but will only observe that the well-disposed look with confidence for the carrying out of the principles here laid down. If any are convicted, on clear evidence, of the illegal and immoral practices mentioned, the Magistrates owe it to themselves and to their fellow-townsmen to deprive such persons of the power of promoting crime, and spreading desolation and misery through the land.

Most happy are we to hear from our worthy Mayor the admirable sentiment,—that Magistrates are responsible for the evils of a system over which they possess an official control. If this opinion prevail, our hopes of a speedy REFORMATION are strong. But let us carry out the principle. The whole system of legalising and authorising the sale of intoxicating drinks can be shown to be productive of unmixd evil. If the Magistrates are responsible, therefore, *so also is the Legislature*, for they have the power to put a stop to the evil; but the Legislature could not take such a step without the sanction of public opinion, and therefore every member of the community who does not exert himself to the utmost of his ability to close this fertile source of evil, is truly and morally responsible. Our appeal must be made, then, to all the well-disposed, the moral, and the religious, for they and they only can effectually extirpate the evil.

In conclusion, we take this opportunity of tendering our grateful and sincere thanks to the worthy and respected Chief Magistrate of Leeds, for his active and humane endeavours to check these sources of almost all the crimes and deprivities with which this town and every other part of the Kingdom abound. Let him proceed in this excellent and Christian underaking, and every good man will bless his name. We hope these "traffickers in human woe," (the publicans of Leeds,) will, on Monday next, be given to understand that they must not place at defiance the laws of the country.

A certain innkeeper in Bradford had a brewhouse built over the back to which his premises are contiguous. On Saturday fortnight he was brewing, and all apparently was going on well when the underworks of the brewhouse gave way, and all the liquor and the apparatus for manufacturing the intoxicating beverage was precipitated into the water.

THE MONETARY PROPOSITION.

To the Editors of the Leeds Temperance Herald.

GENTLEMEN,—Permit me, in reply to your address to correspondents, to assure you that nothing is wanting to render your intrinsically valuable article, on the "Defect of the Constitution of the Society," really useful, but a successful attempt to reduce the scheme, the principle of which you have laid down, to practice.

Nothing, to my mind, appeared more likely when I joined your useful society, than that a monetary system such as you have described should be incorporated with it and made a part of it—in short, I looked for and expected it, and upon not finding it do assure you that my disappointment was considerable. Many, no doubt, joined your ranks with feelings similar to my own, and were ready to contribute according to their ability, had they found that a system was in operation, by which a small revenue might pass into the hands of the parties who have the management of the concerns, and the direction of the energies of the society. They have contributed, and do contribute, but their assistance being periodical, and uncalled for, cannot be made a subject of calculation—and therefore, though they may contribute as much or nearly as much, thus generously and liberally to the cause, yet as it is impossible to arrange before hand the distribution of that which is entirely contingent, it will be easily manifest that a regular revenue, depending on stated and settled contributions, would not only give efficiency to the operations of the society, but also would infuse energy into the plans of the committee.

That the measure is easily reducible to practice there can be little doubt, especially as it is not a matter of speculation, but an old and really very successful method of collecting the funds needful for the support of societies united for the promotion of other useful objects. 'Tis a measure brought into operation upon scales of every dimension, from the collection of 5s. per annum to that of £500. Permit me also to remind you that to execute your plan is neither more nor less than to adopt the example of the various Missionary Societies, where immense annual incomes are collected from ten thousand minute tributary streams. A subscriber to the Missionary Society is not so nearly connected with that Society as Teetotaler is with ours. The object is common to them, but besides ours being common to us we are individually pledged, not merely to wish its prosperity, but also to use every exertion within our power to secure its success. What hinders then the creation of *Temperance* collectors, uniting the plan of visitation recommended by Mr. Beardsall, and the mode of collecting as used by the Missionary collectors. Nay, more, why should not the Society at Leeds be that "which shall deservedly gain high renown by demonstrating the feasibility of this scheme?"

A lady in the North of England, commenced canvassing the village in which she resided, for subscribers to the Missionary cause, of one halfpenny per week, and by obtaining nine-tenths of the inhabitants she succeeded beyond her most sanguine expectation. The donations of the great are worthy of attention—are valuable in their place—but the effect of small contributions is well known and duly appreciated in more quarters than one. What is it which gilds the splendid palace of the dealer in "liquid fire" and the seller of "distilled damnation," but the pence of the simple fools, who to be plundered of their money and sense, frequent those dens of wickedness. Instances might be pointed out innumerable of the utility of the plan, but a far more useful consideration will be to think how we may best put it in practice.

Before we part, Gentlemen, permit me to ask the consideration of the following proposition:—"A pecuniary contribution ought to be essential to membership." It has struck my mind that there may be those who would be valuable as members, and useful too, so far as their talents are concerned, yet who would not feel at liberty to assist by their purses—for this simple reason, there would be little in them. Some young men are very unfortunately situated; with not more than half the salary of footmen, they are expected to keep the company and maintain the appearance of gentlemen.—Possibly they may be members of a religious society, and may consequently have already devoted some portion of the miserable pittance doled out to them by those who live by their labours, to the high objects of religion; and in other ways may have so appropriated all their available income that nothing remains at their disposal. These may say, "God has given us a tongue, we will speak for you: he has given us hands, we will think for you; but a pecuniary contribution is essential to membership—then, as we have no money, we cannot be members." I am certainly taking an

extreme case, but my extreme case is to meet your extreme proposition. After all it, resolves itself into this alternative—whether can we better do without these persons, or make exceptions to the essential principle?

Hoping you will devise a means of coming at the opinion of the Society upon this important subject,

I am, most respectfully,

Yours, &c.

I. O. U.

[The case so forcibly put by our friend, might, we think, be easily disposed of. There would, doubtless be cases in which the smallest coin per week could not be spared for the support of the cause, but in ordinary times these cases would be very few. We think they should be provided for not by relaxing the strictness of the rule, but by leaving them to the discretion of the visitor of the district, who might report such persons as being unable to pay. Honest poverty is no crime, and we trust the day is far distant when it will be regarded as such by any Temperance Society.—EDS.]

COMPARISON OF THE EVILS OF TEETOTALISM WITH THOSE OF DRINKING.

The following is the concluding portion of the letter of the Rev. Joseph Barker, the former part of which was inserted in our last. It might have been thought that such "comparisons were odious," but in Mr. Barker's hands they partake more of the humorous:—

To the Editors of the Leeds Temperance Herald.

I have observed that the objections made against teetotalism are of a trifling character, and compared with the objections which we make against drink, of no weight at all. Even supposing the objections brought forward to be true, and it is very seldom that the more serious ones have any truth in them; but supposing them to be true, what do they amount to? The worst of all is, that some person lost his health by it, and that another person has died for want of some ale, wine, or brandy. But we have known a hundred people killed by drink in one town, and that in less than eighteen months, and as for sickness, there are not ten in a thousand of moderate drinkers that do not suffer from drink. If there were evils on both sides, which we do not believe, yet how foolish not to prefer that side which has the fewest and the least. Another says, that there is some nourishment in drink; but is there none in food? Teetotalism leaves us all the nourishing grain and fruits of which drink is made, and also gives us a better appetite to eat, and better stomachs to digest them with. A man could not work without a little drink, it is said, and if it were true, does not drink cause fifty times more work to be neglected than Teetotalism would do? On the teetotal side, suppose we have one death, two cases of sickness, and an hour's work in a day lost, and that on the drinking side we have a hundred deaths, ten thousand cases of sickness, and five hours a day lost, which ought to be chosen? On the drinker's and the drinker's own showing, teetotalism is not one hundredth part so mischievous as drink. Another says, that the bible allows drink, but then, it is certain that it allows teetotalism. Another tells us that drink supports the revenue, but it is certain that teetotalism might support it as well at one tenth the expense. No one comes and says, "give up your teetotalism, it is ruining the nation." The objectors cannot say, "it has made the captain of a vessel drunk, and caused him to drown the crew; it has made three thousand people mad, and sent them to the asylum; it has made thirty-five thousand thieves and prostitutes in one town; caused three hundred to be hung, five thousand to be transported, and twenty seven thousand to be imprisoned in one year." The objectors to teetotalism cannot say, that it has made six hundred thousand of our countrymen sots, four hundred thousand respectable drunkards, and so far depraved, two millions more, that they are sober only because they cannot get drink. They do not say that it costs the country annually as much money as would feed and clothe, and educate, and find with house and furniture and every accommodation, all the people in the land; and that, besides it costs the land more lives than all the bloodiest wars ever cost it. But these are the objections that we make against drink. They cannot say that teetotalism makes men curse and swear and quarrel and fight, that it causes religious men and christian ministers to become profligate apostates, that it causes thousands of professors

to be suspected of drunkenness, who yet cannot be convicted; that it makes tender parents and faithful wives, and devoted husbands and obedient children, to become rebellious, tyrannous, cruel and murderous. That it fills the land with perjury, the church with defilement, and sows ruin in domestic and civil societies. Yet these are the objections we make with the confidence that no one can refute them. No, my teetotal friends, there is nothing serious can be objected to us, even by our enemies. We kill a fiery dragon that had slaughtered millions, and all that can be said against us, even by those that shared the dragon's plunder is, that our physic made one man feel low and weak. We chase away an army of thieves and murderers, and all that objectors have to say is, that we trampled the grass in somebody's field, and that some of us ran after them faster and farther than we needed. Who would not rejoice to be a teetotaler, when the question is come to this? If they could prove against teetotalism what we could prove against drink, if they could prove in favour of drink as much as we can demonstrate in favour of teetotalism, we would hide ourselves. But the mischief is all on their side, the good is all on ours. If we were to believe their own statements, we only tread a blade of grass and crush a flower, where they only help a man to live a year longer while they kill a hundred outright. And even the little good they pretend to do, they do not; and the little evil they charge on us, is falsely charged. All the good is on our side, and all the evil on their side. Teetotalism is proved to be the second best gift of heaven, and drink the most deceitful and mischievous invention of man. Who would not be thankful for having been brought to be a teetotaler, and who would not be afraid of remaining a moment longer on the drinking side? As for me I work with greater confidence and pleasure in the cause of Teetotalism every day. I see fresh evidence daily that drink is useless and hurtful, and that teetotalism is safe and profitable. The little and trifling objections that are made against teetotalism, are dying daily, smitten by the irresistible evidence of facts; while the arguments against drink are gathering fresh and tremendous forces. In the language of a pious class leader of ours, who has lately gone home to his God; "I see the cause must triumph, it must triumph, God has a mighty work to accomplish by its means, and it will triumph." O yes, the Temperance cause will triumph. This friend of piety and of man will never die. It shall gather strength and extend its operations, till it has brought intemperance to an everlasting end. And it shall confer upon the nations freedom and plenty, and peace and piety and joy, and all the tribes of earth shall be happy in their God.

I remain,

Yours respectfully and affectionately,

JOSEPH BARKER.

DR. BEDDOES ON STIMULATING DRINKS.

An excellent pamphlet was published at Bristol, in 1808, by this intelligent physician, under the title of "*Good Advice for the Husbandmen in Harvest, and for all those who labor in Hot Berths, &c. &c.*" He had bestowed close attention on the subject of stimulating drinks as affecting the performance of daily labor, and his opinions having been published long before the Temperance Controversy commenced, and being supported by many striking facts, they ought to be regarded with less suspicion, and may have greater weight with those who have not hitherto favored such views.

Dr. Beddoes sets out with remarking, that the opinion of those who have never gone through a course of harvest work *without* their fill of intoxicating liquor, and who know little or nothing of the sober side of the question, cannot be considered as of much value. "The cooler sorts of liquor must undoubtedly be tried before it can be determined which of the two is the most suitable to the case; and I trust I shall go far towards convincing every thinking reader, and it may be, stagger the most obstinate, if I show that the *hardest out-of-doors summer work is in some places perfectly well borne, without a single drop of strong fermented liquor, and in others with very little; and if I actually point out the mischief arising from such liquors, according to the customary allowance, so plainly, that he who loves them best, shall, notwithstanding, feel obliged to admit my statement, because in his comrades he will have seen, and in himself have felt that it is just. As I go on, I shall also establish a third, most important point, namely, that in situations like that of our harvest men, and even more trying, a cool regimen is not only the best, but the only proper.*"

After noticing the extravagant quantity of liquor supplied to the harvest men in the counties round Bristol, the author proceeds to show, that in some of the northern counties they drink mostly buttermilk and whey, and in reference to the results of the two practices, he says, "I have always been beat upon gaining an insight into the disorders of the laboring class, and have even created opportunities for this purpose where they did not exist before. It was easy to mix early among harvest people. This I have done in different districts; and where they either drink no strong drink at all, or not above a quart the day, I have found them cool and pleasant as the fields around them after being refreshed by the dews of the night. But for your six or eight quart men, they often cut as sorry a figure as any which the sun had to shine upon."

"The drink of one day exhausts, probably, more than the sober exertions of three; though, without such a help, a hot sun and a long day's hard labor, are sure sure to produce fever enough. This fever should never be fermented by such things as drive on the heart to beat with fresh fury, though in so doing they may give the spirits a momentary excitement, it ought, on the contrary, to be kept down by thin diluting drinks."

"In some of the hotter countries of Europe, where by our Gloucestershire rule, they ought not to touch any thing weaker than gin itself; they do well, notwithstanding, on vinegar and water for harvest drink. The Roman soldiers drank vinegar and water, a mixture much the same only coarser." * * * "Before Somersetshire became a great apple country, persons who must know, and cannot design to mislead, assure me that a pint of ale a day was the harvest allowance for a man. This pint was taken sip by sip, perhaps not above a wine glass at a time. Accordingly it is attested to me, that in those days Somersetshire laborers did not in the morning turn out pale and shaking like ghosts at the crowing of the cock, as they now do, and were not liable to the harvest surfeit. What they took to assuage thirst, besides their pint of ale, was simple water."

Doctor Beddoes then gives it as his decided opinion, that intoxicating drinks "ARE NOT IN THE SMALLEST QUANTITY NECESSARY FOR GIVING SUPPORT UNDER THE SEVEREST EXERTION, WHETHER IN THE FIELD OR IN THE WORKSHOP. I shall infallibly take the excuse for using them, and wish I could as easily take his strong drink, out of the mouth of the tippler, and am happy to have it in my power to satisfy every reasonable doubt." He then gives, on the authority of Dr. Willan, a frightful statement of the mortality, occasioned among the coal-heavers in London, by the use of strong drinks; and afterwards, by way of contrast, furnishes us with an interesting account of a trial made by the men employed in one of the great iron works at Woolwich: "A single individual prevailed upon his companions to make the experiment of milk as a substitute for porter. The result has proved it to be the best means of quenching the violence of thirst, and securing them from the feverish heat produced by the immoderate use of fermented liquors. They have persevered in this simple and wholesome beverage with an evident benefit to their health, and with an increased ability of exertion. I shall suggest that milk and water may at times be better than entire milk. And now, you workmen, who strain yourselves under a hot sun, or before huge fires, go on to say if you like it, you *must* have intoxicating liquors, especially those among you who have never tried any others!" The above fact is related on the authority of Mr. Curwen, of Cumberland, an eminent agricultural writer of that day, who gives another instance at Workington, the place of his residence, in which milk had been introduced in the place of beer, with the happiest results. "They have given up small beer in its favor; and there has been a great diminution in the quantities made at the breweries."

These views, and the facts adduced in their support, remarkably confirm the doctrine of the Total Abstinens,—that the capacity to endure continuous labor, is derived from good substantial food, and that water or slight acid drinks, are best adapted to moisten the food and to quench thirst.

On Monday last, a man of the name of Jukes, in the employment of Messrs. Mumford, corn dealers, of Newcastle-street, Strand, was kicked and injured in a dreadful manner by one of the horses; having laid himself down in a fit of intoxication upon the straw near the horses' heads. He was conveyed to the hospital in a dreadful state without hopes of his recovery.

Progress of Temperance.

LEEDS.—On Monday week, Mr. John Andrew, jun., delivered a lecture on the nature and properties of malt liquor, to a numerous audience, in the Female Revivalist Chapel, Leylands, in which the "great delusion" was exposed. During the lecture a small still was exhibited by Mr. G. Sparling, and the spirit being extracted from a quantity of the "highly nutritious beverage" was set on fire and consumed before the company.

SERMONS.—Last Sunday, two Temperance sermons were preached in Holbeck church, by the Rev. W. Morgan, B.D., of Bradford, when collections were made in aid of the funds of the Holbeck and Meadow-lane branch of the Leeds Temperance Society amounting to £3 17s.

GATESHEAD.—A Teetotal meeting was lately held in Barrington School-room, Gallop Green, near Gateshead, at which the Rev. J. Collinson, of Kibblesworth, presided. The meeting was addressed by the Rev. Chairman, Messrs. Hunter, Watson, and Weir. At the close of the meeting, twenty persons signed the Teetotal pledge, including the Rev. Gentleman who presided, and who offered to bear all expenses which might be incurred in the distribution of tracts, &c.

NEW SOUTH WALES.—During the past year, societies have been formed at Campbelltown, Bringelly, Bathurst, Penrith, Pitt-town, Sackville Reach, and Newcastle, which, together with the societies previously formed, embrace between eight and nine hundred members. The establishment of Temperance vessels has added a new and pleasing feature to the society. The whaling vessels now sailing from the harbour of Port Jackson on Temperance principles are the *Wolf*, (the first Temperance ship,) the *Pocklington*, the *Juno*, *Fame*, *Lyux*, and the *Cornwallis*. A change has taken place among the intelligent and influential part of the community in favour of Temperance societies. Magistrates are happily more circumspect in licensing public-houses, and respectable householders demand evidence of good character before they sign recommendations to the magistrates. The fashion of the day promotes Temperance by discarding heavy and fiery wines and spirits, and it is pleasing to observe, that, irrespective of fashion, many gentlemen are now putting the abstinence principle to the test of fair experiment. Long trial has convinced many that the attempt to endure a warm climate by the use of spirit is delusive, and that it debilitates a constitution when exposed to the influence of cold.

Evils of Intemperance.

SUICIDE.—On Sunday morning, a painful sensation was created in the peaceful village of Morton, near Bingley, by a report circulated that a woman named Jane McCorkle had destroyed herself, and further inquiries confirmed its correctness. It appeared that in the previous evening, the husband of the deceased had returned home in a state of intoxication, which produced a quarrel between the parties; the same unpleasant feeling was again manifested on the following morning after breakfast. Deceased shortly afterwards retired upstairs, and her husband, surprised at her prolonged absence, followed to ascertain what detained her, when, to his horror, he discovered his wife suspended from the bed post. He immediately gave an alarm, and, with the assistance of a neighbour, put her down, but life was wholly extinct. At the coroner's inquest, a verdict in accordance with the evidence was returned.

EFFECTS OF INTOXICATION.—A woman of the name of Biddle, wife of one of Meux's men, residing at 46, Clements-street, Strand, fell down stairs on Saturday night last in a state of intoxication. She received immediate attention, but life was extinct. This is the second accident of the kind in the above house within twelve months.

On Monday afternoon, a crowd of persons were attracted in Feather-lane, Holborn, by the screams and struggling of a boy about eight years of age, who was in strong hysterics, and who attempted to precipitate himself from a first floor window, but was prevented by a neighbour. It appears that his father and mother, the owners of a cat's-meat shop, had been drinking until they were dead drunk, and they had plied their child with it until he raved and fell into fits. He was eventually put to bed in a dangerous state, and medical assistance sent for.

MEETING OF THE OPERATIVE WEAVERS AT BARNESLEY.—In the *Sheffield Iris*, of Tuesday week, (September 5,) there is a very interesting account of a meeting of the Barnesley weavers, held a few days previous. The meeting was convened in consequence of a dispute which has for some time existed between the journeymen and the masters. The melancholy and miserable appearance of the meeting we shall give in the words of the *Iris*:—"The group, composed mostly of men, may have been about five hundred in number, and they looked (with very few exceptions,) emaciated, ragged, and dissolute, as if they spent all they earned; their clothes were dirty, ragged, and patched with party-coloured pieces of cloth; they had unshaven faces, red eyes, and every appearance of extreme and unmitigated misery!" After the meeting had been addressed by several speakers, a respectably-dressed man came forward and spoke as follows:—"My fellow-workmen, I have nothing pleasant to tell you; I see no alternative, you that have had little to do and are nearly pined, must work even at the prices that are offered; we have no fund to maintain you if you strike for prices, nor shall we ever have one whilst you spend all you can get in a pot-house. Now I'll tell you how you may be more independent—how you may save yourselves from the misery of almost starvation in bad times—how you may be enabled to resist the oppression of masters—yes, how you may do all these things, and more; simply by saving your money when you earn more than your natural wants may require, *instead of spending it in drink!* Become TEETOTALLERS, and you would not be such ABJECT SLAVES! No, you would be able to respect yourselves, and make the most of your labour, as a marketable commodity. I am a Teetotalter, and therefore as an individual I have not suffered so much in these bad times, and what is more, my wife and bairns have not been pined—nor have I been obliged to pawn our clothes, or sell our humble furniture. And, my friends, I may say I am respected, although only a weaver. Respect yourselves, my friends; be sober men; then you will be respected, and have good health, and a good conscience."—[We have given the preceding address *verbatim*, from a paper which is the steady advocate of the productive classes, and which has unceasingly exerted its powerful influence in the cause of humanity. We readily admit that there are many good, and worthy, and sober families, who feel the effects of the present depression of trade,—and whose misfortunes we sincerely deplore; but what is the *general* cause of the unparalleled wretchedness which we witness every day? We fearlessly answer—*Drunkenness*. And yet, we firmly believe, that, notwithstanding the miserable and starving condition of these poor creatures, (arising from want of employment,) the very first week they resume work, a great portion of their wages will be spent in the public-houses.

TESTIMONY OF A PRACTICAL SEAMAN.—A president of one of the Companies for Marine Insurance in the city of New York, himself a retired sea captain, on being called upon to give his influence in favor of the distribution of Temperance publications, replied, unhesitatingly, "Yes, I shall do so—I had rather insure the veriest hulk that sails out of New York, under a Temperance captain, than the finest packet ship that ever sailed under the care of a man whose breath smells of intoxicating drink."

THE INFLUENCE OF EXAMPLE.—No human action is trivial, either in its individual character or its relative influence. Let us beware then lest we promulgate any doctrine which if followed in its practical consequences, will endanger the morality and happiness of our friends, children, servants, or connexions. Extreme caution is necessary that we may not counteract the intended effect of our precepts by our practices. A father was one day reproving his boy for swearing. He told him it was very wicked, and that God heard him swear, for God could hear all things. "Can he indeed, father?" said the little urchin, "and can he see all things too?" "Yes," said he, "God can hear, and see, and know, all things." "I am sorry for that," replied the boy, "for He must have seen my father drunk the other night."

A farmer in the neighbourhood of Risborough actually refused to deal with his accustomed grocer, in consequence of the dealer in teas and sugar becoming a Teetotalter: the farmer wisely considering, that if the principles of Teetotalism were to become general, no persons would buy his barley. Another farmer, on hearing of the grocer's Teetotaling propensity, immediately went to his shop, and made a large purchase, stating that he considered him a "strong land" farmer, as, if the people were encouraged to drink more tea and coffee, they must, of course, consume more bread and butter, and thus encourage the lowland farmer.

MEDICAL MEN.—Why do medical men recommend alcoholic liquors to their patients? Because they have to study the art of *pleasing* as well as the art of *curing*. A poor man, a Teetotaller, was ordered to take some drops for a complaint which he had, and the medical attendant told him to take them in gin. The man said that he could not. "O," said the Doctor, "you may take them in water if you like." "Why, then," asked the patient, "did you tell me to take them in gin?" "Because I thought you would like that best," was the reply.

A STEADY and Experienced TIN AND ZINC PLATE WORKER, whose present Engagements will cease on or about the 10th of October next, wishes to engage a permanent Situation. Any Person wanting a suitable Hand in the above branch of Business, may receive further Information on Application (if by Letter, Post-paid) to W. A. R. Pateley Bridge. A comfortable and permanent Situation being the object of the Advertiser, the most satisfactory and undeniable References can be given as to Character and Knowledge of Business.

August 28th, 1837.

SUBSCRIPTIONS and DONATIONS to the BRITISH ASSOCIATION, for the Promotion of Temperance on the Principle of TOTAL ABSTINENCE FROM ALL INTOXICATING DRINKS.

Per R. G. White, and T. K. Greenbank, Esqs.

	Don.	Subs.
Obadiah Willans, Esq. Leeds,		1 1 0
Mr. Edwin Birchall,		1 1 0
Mr. William Harding,		1 1 0
Mr. Thos. Pease, Jun.do.....	0 10 0	
Messrs. Kay and Cropper, Liverpool, ...	5 0 0	
L. Heyworth, Esq.do.....	2 0 0	
James Spence, Esq.do.....	2 2 0	
Alderman Bulley,do.....		1 1 0
Samuel Job, Esq.do.....	2 0 0	
John Job, Esq.do.....	1 0 0	
Samuel Hape, Esq.do.....	2 0 0	
Mrs. Williams,do.....		1 0 0
William Hape, Esq.do.....	1 0 0	
Thomas Raffles, D. D.do.....	1 0 0	
A Friend	1 0 0	
Miss Jones,do.....	1 0 0	
Adam Hodgson, Esq.do.....	1 0 0	
G. B. Cooke, Esq.do.....	1 0 0	
William Jones, Esq.do.....	1 0 0	
John Finch, Esq.do.....	3 0 0	

Per J. Andrew, and F. R. Lees.

Mr. Wildblood, Oulton,	0 10 0
Mr. J. Robinson, Leeds,	0 5 0
Mr. James Hotham, do.	3 0 0
Mr. Henry White, do.	0 5 0
Mr. F. R. Lees, do.	0 10 0

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ON SALE, a large and well-selected Assortment of TEMPERANCE PERIODICALS, TRACTS, STANDARD DOCUMENTS, MEDALS, &c. &c.; to be disposed of on liberal Terms. Letters post-paid, containing a remittance, or a reference to some respectable person in Leeds, and directed to Mr. H. W. WALKER, Bookseller, 27, Briggate, or to Mr. JOHN ANDREW, JUN. 93, Byron-street, Leeds, will meet with prompt attention.

TO CORRESPONDENTS.

The advertisement from Wakefield arrived too late for our present number.

As next number will complete our THIRD QUARTERLY PART, it is desirable that our friends should send in their orders immediately.

The queries from Huddersfield shall be noticed in our next.

The poetry sent us by "A Youthful Teetotaller, aged 9," though creditable to the juvenile writer, would not edify our older readers.

Poetry.

TEMPERANCE HYMN,

Composed for the simultaneous Temperance Meeting, held at the Odeon, Boston, (America,) on the 28th February, 1837.

How long, O God, how long
Must thy pure eyes behold
This fair world blasted by the wrong
Man does to man for gold!
How long shall reason be cast down,
And a fierce demon wear her crown!

The prison's cell, that all
Life's blessed light bedims—
The lash that cuts—the stripes that gall
The poor slave's festering limbs—
What is this thralldom, to the chain
That binds and burns the drunkard's brain?

If, then, thy frown is felt,
O God, by those who bind
The body—what must be the guilt
Of such as chain the mind,
Drag to the pit, and plunge it in?
O have not those "the greater sin?"

The mother of our race,
When sin brought death and woe,
Yet, in her weakness, found thy grace;
The tempter's curse we know.
Doth he who *drinks* wrong most the soul,
Or he who *tempts* him to the bowl?

Help us, O God, to weigh
Our deeds as in thy scales;
Nor let gold dust the balance sway:
For good o'er gold prevails
At that dread bar where all must look
Upon the record in **THY** book.

ERRATA.

In the article "Chemical Affinity," in our last Number, for "practical remainder," in proposition 5, read "fractional remainder." In proposition 4, for "hereby" read "thereby."

MEETINGS IN LEEDS AND THE VICINITY.

Monday, Sept. 18.—Bethel Chapel, Dock-street; Woodhouse Carr School.

Tuesday, Sept. 19.—Isle-lane Sunday School, Holbeck; Armley School.

Thursday, Sept. 21.—York-street School; Female Revivalists' Chapel, Brewery Field.

Friday, Sept. 22.—Saint-street School, Leylands; Kirkgate Infant School; School-street, New Road End; Primitive Methodist Chapel, Lower Wortley; Bramley School, Waterloo-street; Rothwell.

Monday, Sept. 25.—Bethel Chapel, Dock-street.

Tuesday, Sept. 26.—Isle-lane Sunday School, Holbeck; Association Chapel, Hunslet; Armley School; Pudsey.

Wednesday, Sept. 27.—Town School, Beeston; Association Chapel, Woodhouse.

Thursday, Sept. 28.—York-street School; Female Revivalists' Chapel, Brewery Field.

Friday, Sept. 29.—Saint-street School, Leylands; Kirkgate Infant School; Primitive Methodist School, Wortley; Bramley School, Waterloo-Street; Oulton.

Leeds: Published by H. W. WALKER, Bookseller, No. 27, Briggate.

Printed by Edward Baines & Sons, Mercury-Office.

THE LEEDS TEMPERANCE HERALD.

"HAVE NO FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS, BUT RATHER REPROVE THEM."—1 COR. V. 11.

No. 21.

SATURDAY, OCTOBER 14, 1837.

ONE PENNY.

THE PLEDGE.

THE opponents of Temperance Associations have not unfrequently indulged their humour in sarcastic banter against that leading feature of their constitution—the adoption of a Pledge. These worthies have expatiated, in valiant phrase, on the utter folly of attempting to make men sober by inducing them to subscribe to a form of words, having neither the sanctity of an oath nor the force of a legislative enactment. We readily acknowledge that, to a mere spectator, it does appear improbable and absurd to expect that a simple pledge should exert a permanent influence over masses of human beings, and lead them, in one respect, into right moral action; yet to those who are the living and immediate witnesses of the operation, it is a solid, substantial, and pleasing reality. And we are also free to acknowledge that it is most desirable that men should shun the accursed article from a strong and ever-present conviction of the sin and folly of intemperance, and thus render unnecessary an institution formed to attain that specific end. But we must deal with human nature as we find it. While we repose in day-dreams about the desirable condition of humanity, the night of destruction may come upon us, when no man can work. It were worse than useless to wax eloquent respecting *what ought to be*; it is our business and our duty to act promptly, according to *actual* circumstances. This is the part of an honest and enlightened philanthropist.

Should there be any of this class who sympathise with our object, but pronounce the means we employ impracticable and Utopian, we would earnestly beseech them to commence an immediate, searching, and dispassionate inquiry into the whole matter. Let them descend to an analysis of the constitution of the society and of the human mind, together with the nature of intoxicating liquors and the disease of intemperance, and we feel assured the scheme we propose will gradually lose its Utopian character, and appear more susceptible of practical application. But let them extend their vision to embrace the glorious spectacle where its principles are happily developed, and where our anticipations are fully verified, in the reclamation of the most hopeless of human beings, and in the spontaneous testimony of intelligent thousands, and its practicability will then stand out in bold relief and cheering reality.

While these delightful and triumphant results afford an unanswerable reply to the cynic's scowl, and the scorn of that "philosophy, falsely so called," which affects to despise the operation of this simple instrumentality,—they call upon every lover of his species to rejoice, and lend his energies to establish and extend them. This can most effectually be accomplished by subscribing the society's declaration, and acting fully up to the letter and spirit of its requirements.

Let it not be said that these requirements involve a surrender of personal liberty, or a departure from Christian charity or Christian obligation. They are not coercive and compulsory, but rest on the convictions of the understanding, and the assent of the conscience and the will. Individuals enter into the obligations of matrimonial alliance—assume the relations of Christian fellowship—take upon them pecuniary engagements—and unite to promote various social and political objects—yet none of

these states are stigmatised by the odious designation of slavery, although they are as truly such as voluntary combination for the suppression of intemperance, or as voluntary subscription to a pledge, or declaration of our conviction and duty.

So far from regarding it as slavery, and consequently as degrading to belong to this institution, we account it a glorious privilege—an inestimable exemption. As a glorious privilege, because it clothes us with fresh power for doing good—arms us with an instrumentality which can be successfully wielded in the cause of human happiness—associates us with a mighty and certain movement for the benefit of suffering millions—presents one of the most distinct forms in which our philanthropic feelings can express themselves—opens a walk of charity which more than any other leads to the moral and social advancement of mankind—introduces us into a field ample enough for the most enlarged benevolence to operate—while the vastness and certainty of the end more than overbalance the nature and extent of the exertions required for its attainment. And we regard it as an inestimable exemption from compliance with those senseless customs which have fastened the manacles of intemperance on our beloved country—as a relief from ministering in those rites which are offered to the demon-god, whose victims are hecatombs of human beings, and the smoke of whose sacrifices ascends up day and night without intermission.

To the drunkard, whose resolutions of amendment, like the stone of Sisyphus, have again and again fallen back with accumulated force, the Pledge has proved of transcendent value and importance. It has lifted him out of the horrible pit of intemperance, and out of the mire and clay, the poverty and degradation, in which he was sunk; it has set his feet upon a rock, and established his goings. He finds himself associated with individuals superior to himself in station and character. Their influence and example animate and encourage him, and he gradually acquires strength and confidence. He finds himself protected behind the bulwark of an organised society, and this will sustain him in his integrity when all other motives and strong-holds fail. He can fall back upon it in the last extremity, and be preserved in the day of trial. It is to him a city of refuge, a citadel, a strong tower, impregnable against every attack, and from which no effort can dislodge him.

The pen of experience has subscribed these depositions, and they form an interesting and delightful chapter in the volume of human character. Every association has its fundamental law; such is the Declaration which the Temperance Society insists upon, as essential to membership. It is the stamina of its existence, the basis of its action, the key-stone of the arch. Without some such fundamental principle there could be no society, no co-operation, no unity of effort or design.

But we chiefly value the pledge because it refers to a principle and a conviction, which are unitedly ordained to exert a mightier influence on the destinies of the world and the happiness of mankind than all the wondrous secrets that science has disclosed. It acknowledges the principle that union of effort and combination of mind are indispensable in this important enterprise—and it implies the conviction that all alcoholic stimulants, of every name, must be abandoned, to secure its vast and uncomprehended blessings. This is the grand idea it embraces and exhibits—this

is the pole-star of all our hopes and efforts, leading to a brighter destiny.

Let Temperance Advocates more frequently dwell upon the Pledge, expound its nature, and enforce its claims. Let each individual member enter fully into its spirit, and bear it about him as a charm and a talisman. A high estimate of its importance and value will act as a strong safeguard to consistency, without which the society is impotent—a city without walls—a state destroyed by internal treachery. Consistency not only dignifies the individual, but adorns, strengthens and perpetuates the cause with which it stands associated. It is truth consolidated and exemplified—truth in its perfection and its power, because reflected in the actions of a living and intelligent agent. Earth has no spectacle more beautiful—language no eloquence so powerful.

A MODERATION LECTURER.

The *British and Foreign Temperance Penny Magazine* for September contains an outline of a Lecture delivered at Islington, by Wm. Cooke, Esq., surgeon, of London.

The Lecturer starts by announcing "that he appears there at the request of friends, for the purpose of pointing out the evils arising from the use of ardent spirits, and from Intemperance in the use of other fermented liquors, on health and life." Our readers will perceive, from the construction of this sentence, that the doctor classes ardent spirits with fermented liquors. In reference to the production of the alcohol they contain, he is perfectly right. It is the production of fermentation, and of that alone,—distillation merely separates it from articles with which it is mixed when in that state, in which it is most strictly a fermented liquor. Another peculiarity in the sentence on which we wish to remark, exhibits, under a somewhat specious disguise, the cloven foot of moderation. The doctor intends "pointing out" the mischievous consequences arising from the use of ardent spirits upon the human constitution. Well, and what besides? The effects of fermented liquors upon the animal economy also? Oh no! That would not please "the friends"—that would make it a teetotal lecture. Is the doctor about to reveal their health giving and invigorating power when taken in moderation? Oh no! He would then be throwing himself quite into the teeth of the teetotalers, which probably might subject him to a drubbing. Well, shall he say nothing about them? No! That would do, for he tells us "that it is a well ascertained fact that a great proportion of the diseases which come under notice in hospitals, are more or less connected with intemperance," and the doctor knows full well that fermented liquors have a great share in producing that intoxication. Is the doctor in a dilemma? Oh no! A look at the passage will show how well the doctor has managed to elude the difficulty, and how he has contrived to please "the friends," and prop up the tottering edifice of the British and Foreign Society. It is not the use of fermented liquors upon which he is going to lecture, but the *Intemperate use*. Very well. We will patiently see what he has got to say, and hope he will instruct us as to *how much* we can take without passing his line of Temperance. The doctor commences by acknowledging that "the physical evils are as nothing compared to the moral—the one relating only to time, while the other travels onward into eternity." The evils of intemperance, he said are *personal and relative*. He was chiefly concerned in describing the former, but he showed drunkenness makes a man a pest to society. He then related a humorous anecdote of an horse that was recently employed in removing casks from a cellar. By a false step the horse fell in, and in some way a cask of beer was burst. Being thirsty the animal drank, which made him frolicsome,—again he drank, and this time grew mischievous, and kicked in the heads of other casks until it became dangerous to approach him; and so he was suffered to remain there all night. The next morning he was drawn out little qualified for the labour of the day. The doctor considered this afforded a good example of personal drunkenness, with the exception of its involving no moral guilt. The doctor then entered into an explanation of the mechanism of the human frame, and showed "how fearfully and wonderfully we are made." In addition to the points of general anatomy, the lecturer described the important office of the *lungs*, in purifying

the blood,—of the stomach in the chemical process of digestion,—of the *liver* in providing the bile, an essential ingredient in preparing the digested aliment for nutrition. He then showed that if the circulatory, absorbent, and nervous systems, were disturbed in their actions, neither the lungs, nor the stomach, nor the liver, could duly perform their functions in the maintenance of health and life. The intimate relation and sympathy existing between these and the other parts of the body, and the unhealthy state of any one of them tending to disturb the working of the entire machinery,—rendered health, energy, and happiness dependent on the continuance of their natural actions.

The lecturer then proceeds to show the sad effects of habitual excess upon the brain, the heart, the blood vessels, and the muscles,—that spirits and other fermented liquors taken *so as to stimulate*, did not add to strength, but very decidedly impaired it. Gout, he said, was often brought on by drinking fermented liquors to excess, *even short of intoxication*. He combated the notion that stimulation by fermented liquors qualified for the performance of important duties, and cited cases in proof of their uselessness. After detailing several instances illustrative of the demoralising tendency of *spirituous stimulation*, leading to suicide and every abomination, he concluded by a word of encouragement to those given to excess, in order that the habit might be promptly and safely conquered.

This is a brief outline of the substance of the lecture, which appears to have given general satisfaction to the auditory, but more especially to the Editors of the *Temperance Magazine*, who express a hope that "such an exhibition of the effects produced by habits of intoxication will have a salutary tendency." For ourselves, we think the Doctor has wandered from his text. Instead of a lecture upon the use of "ardent spirits, and intemperance in the use of fermented liquors," we have a lecture upon drunkenness. It is true the Doctor has described the disease, but he has said nothing about the *causes* and the *remedy*. We presume the Doctor acts differently when he visits the London hospitals. We cannot suppose that in going his round from ward to ward, and inspecting each fevered patient that comes before him, that he contents himself with a description of his disease, and neglects to apply a remedy to restore the patient to wanted health, much less advise his patient to be carried to those regions where the contagion was imbibed. No, we believe he could not thus mock the sufferings of the afflicted. What consolation could it afford to the patient to know that his disease might be "safely and promptly" cured, unless he could be put in possession of the *means of his recovery*. With the Doctor's permission, we will then bring a patient before him, and we request that he may be treated in the same straightforward and simple manner which he is wont to treat the diseases, which come under his notice in the daily practice of his profession. The patient is a drunkard—affected with the *moral and physical disease of drunkenness*—he is himself conscious of it, for he feels it like a worm gnawing at his vitals and consuming every energy of his being;—insidiously and almost imperceptibly has the leprosy crept upon him,—symptom after symptom has appeared; but a fatal spell and a strong delusion has veiled the progress of the great pollution, until now that he has awoke, as from a dream, to the consciousness that he is a drunkard, one of nature's degraded outcasts! We trace these symptoms to their cause—as the poison is gradually imbibed, the plague-spots slowly manifest themselves—which leads us to the application of the remedy. The drinking of intoxicating liquor, alcoholic stimulus, is the *cause*. What, then, is the remedy? *Abstinence—entire and unconditional abstinence*—from those liquors. Give this remedy to the drunkard—to the *Six hundred thousand* drunkards who now pollute and disgrace our country. Let it be applied, and *their cure is effected*.

We have to thank the Doctor for the testimony, which we think he has (rather unwittingly) given to the safety and advantages of our principles in securing "health and energy." We understand him to say that whatever disturbs the healthy action of the heart and circulation is injurious to the constitution, and prevents the working of the entire machinery. Why, we ask, does he shrink from making a proper and legitimate application of this truth? Shall we ascribe it to his ignorance of the physiological influence of alcohol upon the constitution? We cannot take alcohol, whether in distilled or merely fermented liquor, without its producing such a disturbing and injurious effect. We are inclined to think the Doctor is not aware of this fact, for he speaks of "spirits and other fermented liquors" being *so taken as not to stimulate!!* Then, we may safely take, moderately, both of dis-

tilled and fermented liquor; and we only wonder what the Editors have been doing to allow this to appear in a Magazine which so inconsistently and uselessly distinguishes between the two! We have no wish to distort the meaning of any part of the lecture; but if the Doctor's logic is worth anything, it goes strongly to prove the inconsistency of their pledge, in excluding alcohol in one form and allowing it in another. He speaks also of taking "fermented liquors to excess short of intoxication." We should have been glad if the Doctor had drawn the boundary line which separates sobriety and excess in these liquors. We can tell him, however, where is perfect safety and freedom from danger, and that is in *entire abstinence*, which will prevent us from ever realising the sad realities which he has so graphically described.

But there is another respect in which Mr. Cook has betrayed the gross inconsistency, to use no stronger language, of that Society whose principles he was attempting to prop up. He prefaced his lecture by correctly enforcing the great, solemn truth that "the physical evils of intemperance are as nothing compared to the moral." If so, the destruction of the moral ought to form the first and greatest object of the Society, and the most efficient pledge for accomplishing their destruction ought to have been the primary consideration—the physical evils of the two liquors a secondary affair. Did the Society observe this maxim? On the contrary—while it acknowledged, as to spirits, the *Teetotal pledge* to be the most efficient—it adopts a *moderation pledge* as to fermented drinks! It makes the primary object submit to the secondary—it discards the most efficient pledge for destroying the "moral evils," because, it is fancied, that the physical evil is something less! But we say, with their own advocate and Magazine, "the physical evils of intemperance are as nothing compared with the moral." And are the moral evils of intemperance less amongst the *ale-and-wine* drunkards than amongst the *gin-and-brandy* drinkers? Is the first class less numerous than the second? Do not drunkards of both classes equally lose their character, their virtue, and their peace and happiness, and equally endanger their souls? "We cannot think that the mere consideration of the physical injury produced by ardent spirits is the main object of your enquiry; and, if it be not, the moral evil (equally applicable to both cases) will most convincingly urge you on to the suppression of intemperance (by the exclusive adoption of the *Teetotal pledge*.) There is as close a connexion subsisting between the use and abuse of fermented liquors, as there is between the use and abuse of ardent spirits; therefore, the same arguments (as to the nature of the pledge) which apply to one, equally apply to the other." When will the British and Foreign Society assert its consistency? At present, while its advocates and Magazine are perpetually acknowledging the paramount evils of intemperance, in a moral point of view, and expressing philanthropic wishes for their annihilation, they virtually give the lie to their professions and declarations by retaining a pledge applicable to *ale and wine*, which is confessedly not so sweeping and efficient for that end as the one which they have adopted in reference to spirits!

* Mr. Lees in reply to Dr. Williamson.—Report of the Leeds Discussion.

THE USE OF COFFEE AND OTHER SIMPLE BEVERAGES.

The introduction of tea and coffee has led to the most wonderful change that ever took place in the diet of modern civilized nations—a change highly important both in a physical and a moral point of view.

Food is taken for two purposes—to nourish and sustain the body; and to refresh, stimulate, or exhilarate the animal spirits. Solids, generally speaking, afford much more nourishment than liquids; but it is worthy of remark, that the refreshing or exhilarating substances, with some trifling exceptions, are all liquids. The body may be supported in vigour upon many different kinds of aliment, and the business of society carried on almost equally well, whether men live on fish, flesh, or fowl; on corn, pulse, or nutritious roots; or a mixture of all these together. Considered as a social being, it is of little consequence what man eats; but it is of great consequence what he drinks. Upon the nature of the refreshing and stimulating beverage consumed, depends the state of the animal spirits; and this, in its turn, has a powerful influence upon the sensations, the mental activity, the feelings—in a word, upon the social and moral character of the individual.

Previous to the introduction of tea and coffee, fermented liquors of some species—wine, ale, beer, or cider—were the drinks universally used by persons of both sexes, for the purpose of exhilaration. Every body has heard of Queen Elizabeth's maids of honour breakfasting upon beef-steaks and ale. Now, the stimu-

lating quality of all these liquors arises from the portion of alcohol they contain; and hence the vivacity of spirits which they excite is, in fact, merely a lower species of intoxication. Three evils necessarily attend the habitual use of such a beverage:—

First. That, even when used in moderation, it generally confuses the brain as much as it quickens its activity.

Secondly. That a little thoughtlessness, or want of control, leads to inebriety.

Thirdly. That, when the excitement is subsided, a proportional depression of spirits follows, while the sensibility of the system is impaired, and in course of time worn out by the constantly recurring action of the alcoholic stimulus. Let us suppose that when these drinks were in universal use as articles of food, and when statesmen, lawyers, and merchants, were no doubt often seen with muddy heads in a forenoon, any one had discovered a species of wine or ale which had the refreshing and exhilarating effects required, without confusing the brain or leading to intoxication, would not such a man have merited a statue from the conservators of peace in every town and county of the empire? Now, this is exactly what the introduction of tea and coffee has accomplished. These beverages have the admirable advantage of affording stimulus, without producing intoxication, or any of its evil consequences. To the weary or exhausted, they are beyond measure refreshing. They give activity to the intellect, without confusing the head, or being followed by that annoying depression which impels the drinker of ale or spirits to deeper and more frequent potations, till he ends in sottishness and stupidity. To the studious, they are invaluable; and they are perfectly adapted to the use of females, which ale or wine never can be. They render the spirits elastic, the fancy "nimble and forgetive;" and hence they greatly aid the flow of rational and cheerful conversation, and promote courtesy, amenity of manners, serenity of temper, and social habits. The excitement of wine, ale, or spirits, even if it were as pure in its nature, never stops at a proper pitch. The drinker of these liquors hardly becomes gay or animated, when a glass or two additional carries him to the stage of boisterous jollity, which is too often followed by beastly inebriety. Then his carousals are succeeded by a woful flatness. He is listless, torpid, unsocial, perhaps crabbed and sulky, till he is again on the road to intoxication. Take half-a-dozen of men, even who are not drunkards, and observe what a difference there is in their conversation, in point of propriety, piquancy, and easy cheerfulness, in the two hours after a coffee breakfast, and the two hours after a dinner at which they have been enjoying wine or spirits merely in moderation. Lovers of tea or coffee are in fact rarely drinkers; and hence the use of these beverages has benefited both manners and morals. Raynal observes, that the use of tea has contributed more to the sobriety of the Chinese than the severest laws, the most eloquent discourses, or the best treatises of morality. Upon the whole, we imagine the observant reader will go along with us in thinking, that coffee is a softener of the manners, and a friend to civilization.

Plenty of milk is essential to the preparation of good coffee, and with this accompaniment it affords, in our opinion, a much more nourishing and wholesome beverage than tea, though perhaps not so light for gently exhilarating. The art of preparing coffee is not very well understood in this country, as every one will admit who has tasted the superb and delicious beverage which is served up in the cafés and restaurants of Paris. There are different modes of preparing it; and these need not here be defined, for all are more or less acquainted with them. We need only remark, that the chief point to be attended to is, making the beverage strong, and free of sediment. Great care should be taken to use the coffee as soon after it is roasted as possible, for the best properties escape by exposure to the air.

The late Count Rumford, who was a great consumer of coffee, wrote a memoir in praise of its nutritive and medicinal qualities. Many medical men have eulogised its virtues; and, if we had time, it would not be difficult, we believe, to collect a cento of testimonies in its favour. Hooper says, "good Turkey coffee is by far the most salutary of all liquors drunk at meal time. It possesses nerve and astringent qualities, and may be drunk with advantage at all times, except when there is bile in the stomach. If drunk warm, within an hour after dinner, it is of singular use to those who have head-ache from weakness in the stomach, contracted by sedentary habits, close attention, or accidental drunkenness. It is of service when the digestion is weak, and persons afflicted with the sick head-ache are much benefited by its use in some instances."—*Scotsman*.

PLEDGE OF THE BRITISH ASSOCIATION.

To the Editors of the Leeds Temperance Herald.

GENTLEMEN,—In the last number of the *Preston Advocate*, I noticed some strictures on the pledge adopted by the last Conference of the British Association. As I had the honor of proposing that pledge to the Conference, and supporting it through a warm debate, I feel it my duty now to defend it. I shall be very brief, knowing your objections to long articles. In the following remarks I shall meet also some reflections on the term "extreme necessity," published in the *Isle of Man Temperance Guardian*.

To me it seems amazingly strange that any of our Temperance friends should conceive that the new pledge falls short of the former one, when it was intended to take higher ground, and go far beyond it, as I shall show it really does. I hope our friends will lay aside their peculiar prejudices, and give the subject a candid consideration, then we shall be more likely to come to an amicable conclusion.

The alterations made in the pledge are, the substitution of the exception "in cases of extreme necessity," for "as medicines or in a religious ordinance," and leaving out the words "not give nor offer."

The words "not give nor offer" always appeared to me an unnecessary addition, and calculated rather to mislead than to preserve from error. They appear to be intended to explain the term "discontinuance." Now to me it seems a reflection on the common sense of the members of the Temperance Society, to tell a man, who has pledged himself to "discontinuance all the causes and practises of intemperance," that he must not "give nor offer" intoxicating drink to others.

I am aware it is said there are some GENTLEMEN who would join our society if they might be allowed to "give and offer." What a reflection on gentlemen! Where did they receive their education? for it would appear that they did not learn the meaning of the word *discontinuance*, which, according to Dr. Johnson, means to *discourage*, to *put to shame*; and *discourage*, by the same authority, means to *deter*, to *fright from any attempt*. I am sure every gentleman would object as strenuously to the terms "discontinuance all the causes," as to "not give nor offer to others." I am anxious that our pledge should be so worded that our opponents may not have just ground for ridicule. The conclusion of our pledge is clear, full, and explicit, and it has always been considered so by our friends, who have so ably shown the inconsistency of the moderation pledge with the same clause.

The individuals for whose information the words "not give nor offer" were added, will not be set right by such an explanation of "discontinuance." Some may conclude that as long as they do not give nor offer, they are adhering to the pledge, and may feel at liberty to countenance the use of drink in other ways—nay, may even think themselves justified in obtaining their livelihood by *manufacturing it*. And the gentlemen referred to would accommodate "give nor offer" by directing their servants or others to give and offer for them. If any explanation of the pledge be necessary, it must be in circumstances less obvious than that of giving and offering.

The following fact will give a better explanation of the principle of the pledge than all that has been said in favour of "not give nor offer." A plain countryman became a member of the teetotal society. One day he was requested by a landlord, for whom he had been in the habit of writing letters, to write to his brewer for three barrels of beer. Our teetotaller immediately replied, "I cannot, for I am pledged to discontinuance all the causes and practises of intemperance." The application of this fact is plain: it was neither giving nor offering, but something less obvious. If we are to refer to the various ways in which men may countenance the use of intoxicating drink, we must write a volume; but the necessity for that is obviated by the simple word—*discontinuance*.

The clause now adopted is one of the most unexceptionable which a thorough-paced teetotaller can suggest. It takes the highest ground, and the very last step we can take before we come to no exception at all; and then if a teetotaller should be so circumstanced that he must take the drink or die, of course he must die, or break the pledge. Still there are temperance men who sneer at the exception, who nevertheless make the exception "*medicinally and in religious ordinances*." With the conduct of such I have been much grieved. Had the *Isle of Man Guardian* sympathised with the individual referred to, and pointed out the

simple meaning of the word *necessity*, strengthened by the adjective *extreme*, it would have been more consistent with the proper advocacy of the temperance cause. But instead of doing so, the exception in the pledge of the British Association is exposed to ridicule! Permit me, Gentlemen, to refer your readers again to Dr. Johnson, who says *necessity* means *compulsion*, *indispensableness*, *inevitable consequence*; and that *extreme* means *greatest*, *utmost*, *last*; so that the exception in the pledge rather refers to such cases as *life and death*. It is a most unhappy objection to advance against the clause, to say "our members do not know what it means." Surely they are greatly to be pitied! How shall we accommodate them? Do they know what *medicinal* means? If so, they may soon learn the meaning of *extreme necessity*.

Our friends talk about "creep holes"—it would be a very easy matter to find a thousand *medicinal* ones, before we could meet with one case of *extreme necessity*. Had the objectors been present at the recent Conference, and heard the statements which poured in from all quarters of the advantage taken by weak and designing persons of the exception in the old pledge, I think they would have seen the absolute necessity of stopping up these *medicinal creep-holes*.

As to the exception in religious ordinances, long before I got strong drink banished from the Lord's table, I saw the inconsistency of allowing the use of an article there which we could not tolerate in other circumstances, just as if the table of the Lord were less sacred than other places. We have exhibited the nature of strong drink in its most awful effects, not only in the destruction of happiness on earth, but we have shown it to be also the destroyer of souls. And yet, awful inconsistency! we have said, you may take it in commemorating the death of Christ, although it is the chief instrument in the hand of the great enemy, in destroying those for whom Christ died. I am truly sorry that this exception ever appeared in our pledge: we had better have said nothing about it, than sanction strong drink in such a case. I feel assured that the time will come when no Christian will take intoxicating drink, and our society is intended to remove the obstructions to the arrival of so desirable a period.

Those who know me will not think that I am the man to compromise the important principles of the Temperance Society. I am rather the "ultra." Our Preston friends have certainly mistaken our views, and I hope the reconsideration of the subject will lead to the adoption of a resolution the very opposite to the one published.

Praying that the blessing of Heaven may continue to attend the operation of the Temperance cause.

I am, Sir, yours affectionately,

FRANCIS BEARDSALL.

Manchester, October 5th, 1837.

[We shall not at present add any thing to the arguments used by Mr. Beardsall, in favor of the recent alteration of the pledge. But we cannot refrain from saying that the spirit in which the *Isle of Man Guardian* and the Preston Committee have thought proper to attack the "Leeds Delegates," is highly improper, totally uncalled for, and demands rebuke. Even supposing that the alteration was as unfortunate as we deem it to be happy, we see no reason that will justify its opponents in assailing the *motives* and questioning the *sincerity* of the individuals who proposed it. Surely, a difference of view and sentiment is no ground for casting suspicion upon our brethren! Fortunately, the long and well-tried services of the mover of the alteration elevate him above all suspicion and doubt. But we would suggest to the members of the Preston Committee, that the imperious one which they have assumed, and the threat of self-exclusion which they throw out, are not the best means they might adopt to *convince* the representatives of the other societies in union with the Association, of the alleged impropriety of the alteration, and form but a poor substitute for sound reasoning and dispassionate inquiry. We think the conduct of the assembled delegate at the late Conference presents a very pleasant contrast to that pursued by the said Committee, and furnishes a useful and instructive example, to those disposed to receive it. The vice of *congregated representatives* is surely more entitled to respect and consideration, and carries with it a more imposing authority, than that of any single society. These representatives, however, far from assuming a dictatorial attitude, and promulgating a harsh and compulsory resolution, like that of the Preston Committee, merely presumed to *recommend* a certain form of pledge for adoption, and that after mature deliberation. It was upon

rational grounds, and after open discussion, that the change was made—and it must be by the same means rescinded, if at all. The Conference ought to have had the benefit of the Preston Committee's opinions at the time; but the duty of sending a representative to that assembly was in this case, as in too many others, totally neglected. The recommendation must, at any rate, remain in force until the next Conference, when, it is to be hoped that the friends at Preston, and every other society, will send their delegates, to exhibit their reasons, (if any,) for the re-adoption of the old pledge. If those reasons be considered satisfactory by the majority of the representatives, the necessary alteration will doubtless be made. But if a Society chooses to pass such a harsh, summary, and repulsive resolution as that of the Preston Committee, *there is an end of all union*, the just principles of a representative union being thereby utterly subverted.

We refer all parties to the letter of Mr. James Stubbin, of Birmingham, inserted in the *Isle of Man Guardian*, for the present month. It is characterised by clear and dispassionate reasoning, and excellent spirit and temper. It is an unanswerable vindication of the purity of the motives of the delegates at Leeds.—EDS.]

STATE OF THE WORKING CLASSES—CONSUMPTION OF ARDENT SPIRITS.

At the recent meeting of the British Association for the promotion of Science, held in Liverpool, Mr. Slaney, M.P., read a long and valuable paper on the condition of the poor, founded on Parliamentary returns, and other official documents. Among other interesting matter, he read the returns as to the number of persons charged with offences, committed in England and Wales, at various periods, showing, that whilst the population had only increased 18 or 19 per cent. in twelve years, crime had increased in the proportion of 90 per cent. or five times the rate of increase in the population. In 1835, the number of persons charged with offences, was, in England and Wales, one in 619:—in Bristol, one in 290; in Middlesex, one in 336; in Lancashire, one in 81; in Cheshire, one in 492; in Anglesey, one in 800!

The quantity of ardent spirits consumed in the United Kingdom, in the year 1817, was *Nine million, two hundred thousand gallons!* In 1827, *Eighteen million, two hundred thousand gallons!!* In 1836, *Twenty-six million, seven hundred and forty-five thousand gallons!!!* In other words, whilst the population had only increased 33 per cent. in twenty years, the consumption of ardent spirits had been doubled within the same period.

Ardent spirits were consumed principally, if not entirely, by the inhabitants of the densely-populated towns. The increase was, therefore, of a most alarming nature. Taking the whole kingdom, the proportion of spirits consumed was, in 1820, one gallon to each inhabitant annually; in 1833, one gallon and a half. This is referable to the whole kingdom; but when it was considered that the drinking population was condensed in the large towns, the increase was indeed alarming.

From all these facts, Mr. Slaney inferred that the working classes had deteriorated in *morals* very much within the last fifteen years; and he called upon the section, and the whole kingdom, to endeavour to ameliorate the condition of the working classes. He said, that where the head of a family was given to drink, his home became the scene of bitter contest instead of comfort. We were to take upon ourselves and *boast* of the *palmy* state of things in England, when in the company of foreigners, while we had to which we would be ashamed of them knowing or introducing in to—**DRUNKENNESS AND CRIME!**

A person ignorant of the drinking habits of different districts, might infer from the above, that spirits are the *principal* cause of the evils enumerated; and that, therefore, if they could be removed, those evils would cease; but every one, acquainted with the habits of the working classes, knows well that this is not the case. There is **MORE** drunkenness from *fermented liquors*—ale, beer, and porter—than from *ardent spirits*. It would be well, if, when intoxicating liquors are canvassed as affecting the working classes, liquors of every kind were included; otherwise, such returns must necessarily be very imperfect, and highly calculated to perpetuate the system of *ale drinking*, because passed over as a matter of little moment. We shall return to this subject at a future period.—EDS.]

Progress of Temperance.

LEEDS.—On Friday, the 29th ult., a Festival was held by the West End Branch of the Youths' Temperance Society, in Princess Street School. Upwards of 200 sat down to an excellent tea. At the public meeting afterwards, Mr. George Greig was called to the chair. A Youth, a Reformed character, and Messrs. T. K. Greenbank and F. R. Lees, effectively addressed the meeting.

CHURWELL.—On the following evening 100 friends of the cause took tea together in the Methodist School at this place. A well attended meeting was held after tea. Mr. Stockdale who occupied the Chair, and Mr. Gaunt (two reformed characters), and Messrs. Lees, Greig, and Mason were the speakers on the occasion.

BRADFORD YOUTH'S TEMPERANCE FESTIVAL.—On Tuesday week, the Annual Festival of the Youths' Temperance Society was held in the Exchange Buildings. The number of tickets originally issued was 300, which is about as many as the large room will comfortably accommodate; but so great was the interest excited that the committee felt themselves obliged to issue an additional number of tickets, and by those who first partook of the refreshment giving place to a second company, the whole of the subscribers were accommodated with tea. The room was decorated in a tasteful manner with evergreens and flowers, forming arches and festoons. On the walls were suspended various mottoes, printed in large letters, in accordance with the sentiments of the company. The Rev. W. Scott, of Airedale College, had been announced to preside, but was prevented by unavoidable circumstances. The Rev. P. Scott, of Shipley, was called to the chair. The Chairman commenced his duties by a few observations expressive of his hearty co-operation in the cause, and of his resolute determination to give it all the support in his power; he then called upon the Secretary to read the report which was highly interesting and encouraging, and stated that though the Society had existed but little more than twelve months, yet it numbered 410 members, being an increase of above 200 during the present year. The meeting was afterwards addressed by Messrs. Priestley, Nicholson, Smith, (Halifax), Pollard, Purcheon, (Leeds), Waterhouse, (Halifax), T. K. Greenbank, Esq., and the Rev. Messrs. Bardsley, of Bierley, and F. Clowes, of Horton College. The speakers were exceedingly well received and we have seldom witnessed a more animated meeting. If our limits would allow, we should have much pleasure in publishing some of the excellent speeches delivered on the occasion. But there is one address—that delivered by the Rev. F. Clowes—which we cannot pass over in a cursory manner. We shall therefore insert it in our next, along with such observations as the extraordinary character of its statements and arguments seems to demand.

On the following evening an adjourned meeting was held in Sion chapel; when Mr. Joshua Pollard (late of Leeds) was called to the chair, and the meeting addressed by Mr. Charles Drury, of Leeds; Messrs. James Rhodes, E. Fothergill, T. Worsnop, and J. Harland, of Bradford; and T. K. Greenbank, Esq., of Leeds. The result of this festival has been the enrolment of a very considerable number of new members. Much praise is due to the Youths' Committee, who, we understand, have hitherto, out of their own pockets, defrayed the whole of the expenses connected with holding public meetings, &c. They have also established a Mutual Improvement Society, which bids fair to be of essential service in making the members ready and eloquent public speakers, and also of distributing amongst themselves a large fund of useful knowledge. Most sincerely do we wish that Youths' Temperance Societies, similar to those in active operation at Leeds and Bradford, were established in connection with every Adult Temperance Society in the kingdom.

PATELEY BRIDGE.—The following communication is from a tried and indefatigable friend of the Temperance cause, whose zealous and successful labours show what may be done by persons moving in a comparatively humble sphere. For better than a year and a half our excellent friend has been residing at Pateley Bridge. On his removal to that town, the sound of Teetotalism had scarcely been heard. The news, however, soon spread that a strange sort of a fellow, who *never drank*, (as if there was nothing but intoxicating drink for human beings to swallow) had come to reside in the town. By the distribution of tracts, and adducing his own

experience, inquiry was excited, and no small degree of opposition manifested. He was called upon almost daily and hourly to defend the principles he had embraced, and which he felt determined, with the assistance of God, to spread and diffuse. Arrangements were made for holding two meetings, on Whitmonday, in 1836, which led to the formation of a Society and several Branch Associations in neighbouring villages. As might naturally be expected, drunkard-makers and the infatuated lovers of strong drink have reviled and persecuted Mr. R. in every possible way, not even excepting base and cowardly maltreatment. Notwithstanding these, the blessings of many that were ready to perish are upon him; and, above all, he has the satisfaction of having discharged his duty and laboured to do good, to the utmost of his ability. Circumstances rendering it necessary to remove to another situation, in a distant part of the country, he is about to leave the place which has been the scene of many a struggle and conflict on behalf of the slaves of strong drink "ready to perish." The cheerful and generous spirit in which Mr. R. has sacrificed ease, personal comfort, time, labour, and a considerable portion of his hard-earned wages to advance the Temperance Reformation amidst a besotted population, presents an instance of self-denial, decision, and disinterested benevolence rarely met with amongst the working classes, but worthy of their imitation. Our friend will excuse these commendatory remarks, which we have offered in hope that others may be excited by his example to increased exertion in a cause demanding the untiring energies of every lover of his species. Let the Teetotallers of Pateley and its neighbourhood redouble their efforts, and be determined to spend and be spent in this noble enterprise.

To the Editors of the Leeds Temperance Herald.

GENTLEMEN,—The bustle of Netherdale rant (as it is vulgarly termed) is beginning to subside. Every exertion has been used by the various interests connected with the drinking-system to engage the public mind and attract public attention. We have had a pompous show of Foresters parading the streets, in their gaudy dresses and theatrical finery;—we have had a grand Oratorio in the church in the afternoon, and a concert at an inn in the evening of the same day. There was dancing and drinking in rooms thronged with the young, the idle, and profane;—bottles, decanters, glasses, and all their et ceteras, were in constant demand. Scores of poor deluded victims have been sacrificing their health, their property, and their domestic comforts, at the shrine of Bacchus; whilst hundreds of those who would be thought strict moderationists have assisted in this great enterprise, and actually supplied the match-wood for lighting the fire, by circulating the social glass, deluding themselves with the idea that, whilst swallowing the noxious liquor, they were enjoying the good creatures of God. As you may be sure, we have seen much to mourn over and lament; but, amidst all the bustle, the advocates of genuine Temperance have not been mere passive spectators. In the private circle, and at public meetings, they have endeavoured to remove that film of prejudice which at present blinds the eyes of so large a portion of the community. Our first public meeting was held in the school-room, on Monday evening, (Sept. 25th,) when Messrs. Hewitt, Smith, and Greig, from Leeds; Mr. Medlar, from Ripon; and Mr. Thomas Craven, of Addingham, bore strong testimony in favour of Total Abstinence.

On Tuesday evening, after an excellent address from Mr. Milner, of Leeds,—George Hewitt, a reformed character, again spoke, and rivetted the attention of the audience in a hearty, homely, and striking address, which will be long remembered. I accompanied him to Greenhow Hill, last night, where we had an excellent meeting. The old man was quite animated—his address was clear, powerful, and convincing—touching the hearts and convincing the understandings of all those who heard him. Ignorance and prejudice were obliged to yield to the simple demonstrations of truth by which they were confronted.

I am, yours truly,

W. A. REDMAN.

September 26th, 1837.

KNARESBRO'.—On Friday, Sept. 29th a very crowded and interesting meeting was held in the Assembly Rooms, Knarebro', which was addressed by Mr. ——— the chairman, Mr. Redman of Pateley Bridge, and Mr. George Hewitt, a reformed character from Holbeck near Leeds, who spoke for about an hour and a half in his humorous and energetic style.

KEIGHLEY.—On Saturday last, a very interesting meeting was held at this place; the Rev. Thomas Dury in the chair. Mr. Greenbank, and a reformed character addressed the meeting.

COLNE.—There are ever seasons in our favoured existence, when manly and impassioned eloquence exerting its soul-stirring energies, when scientific research spreading its varied and precious results gratuitously before us; when genuine erudition exhibiting its pleasing powers, and when piety exhaling its heavenly fragrance, beautifully blend to bless and delight us. Such a season we have now happily enjoyed in the Anniversary Meeting of the Colne Temperance Society. The tea party last Thursday, (the 5th inst.) was well attended. The Rev. William Hodgson, (successor of the Rev. James Cheadle, M.A., now Vicar of Bingley,) was chairman at the public meeting. Several of our veteran speakers delivered short addresses. The Rev. T. Spencer, of Burnley, spoke judiciously on the miracle performed at the marriage in Cana, and T. K. Greenbank, Esq. displayed his well-known ability. On Friday evening, the Rev. Mr. Hodgson again presided. Mr. Nunnick, the oldest abstainer in our Society, spoke briefly; Mr. Hartley also addressed the meeting; and S. Laycock, of this town, (late of the University of Glasgow, whose energies were some two years ago, at least partially, aroused, and during his connection with this Society, impelled to the scientific pursuits in which he has since so successfully engaged,) delivered a lecture highly creditable to his talents: he is now on his way to Paris to complete his medical education. Mr. Greenbank again gratified and astonished the numerous and respectable audience with his great oratorical powers, his graphic descriptions, and powerful appeals. A lasting impression of the excellence of Teetotalism, must, doubtless, have been made.

JAMES DOUGLAS.

EPWORTH.—On Friday, Oct. 6th the day after the fair, two meetings were held in this far famed village, where tee-totalism has been recently introduced, and where it has many trophies of its power and excellency. In the afternoon the meeting was held in the Wesleyan Methodist chapel, when addresses were given by Mr. Sampson, the chairman, Mr. Brogden, a reformed character from Gainsborough, Messrs. Hewitt, Bradshaw, and J. Andrew, jun., from Leeds. In the evening the meeting was held in the New Connexion chapel. After a few introductory observations by the Rev. J. Merchant who has recently signed the pledge, J. Andrew, jun., again spoke at considerable length on the evils of Intemperance, the nature and properties of intoxicating liquors, and the necessity, importance, and advantages of total abstinence for the extirpation of this cursed evil.

NORWICH.—A great festival was held here last week, in St. Andrews Hall, when 100 persons partook of tea and supper, and such was the anxiety to attend, that 500 applications were refused for want of accommodation. After tea a public meeting was held. The great attraction of the evening was the presence of Dr. Stanley, the new Bishop of Norwich, who presided on the occasion. We have perused the speech of the prelate, which was in many respects excellent; but on the subject of total abstinence he seemed very shy, though he acknowledged he had been a teetotaller. He spoke in very strong terms of the evils of beer drinking among the working classes, but we sought in vain for the most distant allusion to the evils of wine drinking. This policy will not do. If the Bishop really desires to promote a moral reformation among his flock, he must "first cast out the beam out of his own eye, and then he shall see clearly to cast out the mote out of his brother's eye." Unless the prelate abstain from his wine, he will call in vain upon the poor to relinquish their beer. After all, teetotalism was evidently the dominant principle in the meeting, for allusions to the subject produced hearty cheers, and two clergymen who moved and seconded the first resolution openly avowed themselves thorough teetotallers, and urged the principle upon the attention of all. Their names were the Rev. George Steward, rector of Caister, and the Rev. Thomas Clowe minister of the new church at Southtown.

TEETOTAL MOWERS.—Two members of the Bolton (near Pocklington) Total Abstinence Society have, during the present harvest, put the system to the severest test; having, in one week mown twenty-five acres of wheat, being more than two acres each daily. They are but light men, and have only recently adopted the pledge; but the experiment has proved, to their entire satisfaction, the possibility of performing the hardest labour without stimulation, and that, too, with ease and comfort.

Evils of Intemperance.

On Saturday evening (Sept. 30) a very awful circumstance took place at Gateshead. A butcher, who was intending to be married the following week, after visiting his intended partner, went to the public-house, where he drank to intoxication. In this state he went to a glass-house, where there were three men who owed him a grudge. Taking advantage of his helpless state, they surrounded him with straw, and then set fire to it. He was so severely burnt that he has since died. A verdict of *Wilful murder* has been brought in against these men.

Varieties.

YORK.—A small hand-bill has been published and circulated in this city, signed by upwards of eighty persons, male and female, embracing a great variety of laborious occupations, declaratory of their conviction, founded on experience, that the use of intoxicating liquors is totally unnecessary to persons in health, whatever may be their occupation. This is an admirable way of agitating the public mind upon this most momentous subject.

PRaisEWORTHY CONDUCT.—The following circumstance has been forwarded to us by an esteemed correspondent:—"I have lately had two sets of decanter-labels, consisting of two for port, one for sherry, and one for Cape, presented to me, with a request that I will have them converted into money for the use of the Total Abstinence Society. Now, I consider these contributions of much more value than the same amount in money, as it evinces, on the part of the ladies who have presented them, a determination to go to the bottom of the causes of intemperance, amongst which must be enumerated the decoration of the drinking apparatus. It shows, too, their clear sense of the propriety of giving up the use of wine for the common purposes of beverage, or to promote exhilaration. When used for strictly medicinal purposes it needs no embellished labels. It shows, too, how those things which have been classed on the side of intemperance may be made to contribute to the success of the Temperance cause. It is to be hoped that the example of these ladies will be followed by many others, and that the funds of the Temperance Societies will receive considerable aid in this way. It can scarcely be considered consistent in those who are convinced of the propriety of giving up all drinking of intoxicating liquors, and all drinking customs, to retain in their possession articles which have ceased to be useful, and may, in other hands, contribute more or less to promote drinking. Of course all labels given for this purpose ought to be broken or defaced previous to their being sold."

REVIVAL.—The reports of not a few of the old societies have for some time been gloomy; but it is pleasant to be able to state that there is evidently an approaching revival. The officers are collecting their forces for winter. The early advocates, in the abundance of their zeal, were mistaken, when they calculated that in a few years the temperance reformation would be complete. We can now calculate more coolly; and can see that it was exceedingly unlikely that interests so powerful as "the traffic"—an appetite so fierce as that created by alcohol; prejudices so deeply rooted by the concurrent sanction even of the wise and virtuous of the land; or fashion so universal as to be adored and pandered to at every table, could be wholly, or even to a great extent annihilated, and sobriety with its train of happy effects, could be exchanged in any definite time, much less in a few years. The winter is approaching. Long nights are just at hand, and it is not less gratifying than remarkable, that the friends, almost in every town where the cause has been declining, feel that this season of the year is a call to fresh vigour and to renewed exertion. Many societies are preparing for another effort, and possessing the benefit of past experience, they will be able, it is hoped, to regain their former position, and to make fresh inroads upon the enemy's camp.—*Preston Advocate.*

THE COMMON DELUSION.—I was conversing with a gentleman, the other day, about my unintoxicating wine, and I stated that I believed if he was to drink my 400 bottleless of wine, it would not make him drunk. "Then," replied he, "it must be most miserable stuff." A plain proof that, in the common opinion of wine drinkers, wine is good just in proportion as it possesses the intoxicating principle. This, indeed, is "most miserable stuff."
—F. BEARDSALL.

COMFORTS AND ENJOYMENTS OF THE POOR.—"We have always regarded Temperance Associations as an impertinent interference by the rich with the concerns and enjoyments of the poor." So said Tait in his Magazine a few months ago. To this absurd objection we cannot better reply than in the language of Dr. Morgan, at the Bath Temperance Anniversary, in 1835. "It is also objected that we interfere with the comforts of others. I deny the charge. When Dr. Solander in an overland expedition crossed a mountain deeply covered with snow, he called their little band together, warned them of the stupefying effects of cold, and exhorted them not to yield; for, to sleep was to die. Yet the doctor himself was the first to lie down; and when his companions, with friendly violence, forced him on, he made every exertion against their kindness, and said he should and would sleep. They persevered: and he lived for many years afterwards, to bless them for thus "interfering with his comforts." This is all that Temperance Societies would do. They would save the life—even without the violence. I can never forget the reply of a poor blacksmith to one of those hired objectors, who pleaded with such apparent philanthropy against depriving the poor man of his comforts. The powerful natural oratory, emboldened by the feeling of conscious rectitude, towering above the base intentions and false representations of the hireling of intemperance, had the effect of electricity on a breathless audience. It came from one who could speak from experience. He portrayed the miseries of intemperance—what he had endured for so long a time; what his family had suffered from poverty, disgrace, and the effects of his own brutalized disposition; and then contrasted his and their present happiness, with a force which admitted no reply, and needed no farther argument. Such men are the great champions in the Temperance cause. One such had more effect upon the working classes than all that logical reasoning could produce. He is one of themselves, and he is heard willingly; they all know that he speaks the truth, and it comes to their hearts." Thousands amongst the working classes are ready to testify that their comforts have been greatly increased since joining the Temperance Society. Never was there a more foolish objection. An impertinent interference with the comforts of the poor, to try, by moral suasion and argument to induce them to avoid the chief cause of their misery and wretchedness!

FEMALE INTEMPERANCE IN AMERICA.—It is no secret that the habit of intemperance is not unfrequent among women of station and education, in the most enlightened parts of the country. I witnessed some instances, and heard of more. It does not seem to me to be regarded with all the dismay which such a symptom ought to excite. To the stranger, a novelty so horrible, a spectacle so fearful, suggests wide and deep subjects of investigation. Lest my mention of this very remarkable fact should lead to the supposition of the practice being more common than it is, I think it right to state that I happened to know of seven or eight cases in the higher classes of society of one city. The number of cases is a fact of comparatively small importance. That one exists, is a grief which the whole of society should take to heart, and ponder with the entire strength of its understanding.—*Miss Martineau's Society in America.*

FRODSHAM—A TEETOTAL BUILDING.—A few weeks ago a new chapel was opened at Frodsham, near Nantwich, and it is a pleasing circumstance that the managers of the building gave no intoxicating liquor to any of the men employed. The builder and several of the men are Total Abstinence men, and the excellence of the work, when compared with other buildings where different characters have been employed, affords triumphant proof of the superiority of Abstinence principles. Another interesting circumstance connected with the erection of the chapel is worthy of notice. Some time before the building was commenced, the ancient round house or keep, with the stocks in which many a poor drunkard and riotous person had been confined, were purchased, and some of the stones were employed on the foundation and other parts of the structure. Only a few years ago, two, who are now steady members of the Society, in connexion with this place of worship, were frequently confined in this prison, and their feet made fast in the stocks, for fighting and drunkenness; and now these persons (one of whom is a leader and local preacher,) worship the God of Israel, and sing the songs of Zion in the hearing of the very stones—nay, it may be said, within the very walls that heard their ribald songs and successive bursts of oaths and curses.

CHEERING.—More than 40,000 citizens of New York are pledged teetotalers, while a far larger number practise the principle, without signing.

TOBACCO.—It is a most remarkable instance of the perversity of the human will when left to itself, that, while coffee, with all its singular powers of cheering the human mind and refreshing the nerves, took nearly four hundred years to make itself known in Europe, and while the potato is scarcely more than coming into use in a large portion of the continent, tobacco took little more than half-a-dozen years to be known as far as ships could carry it; that it is now the favourite filth of every savage lip within the circumference of the globe, that it fills the atmosphere of the continent with a perpetual stench, that the Spaniard sucks it, as he says, for the heat; the Dutchman for the cold, the Frenchman because he has nothing else to do, the German because he will do nothing else, the London apprentice because "*it makes him look like a gentleman*," and all because it is in its own nature the filthiest, most foolish, dullest, and most disgusting practice on the face of the earth.—*Blackwood.*

TO CORRESPONDENTS.

With the present number is ready for delivery, the **THIRD QUARTERLY PART**, with cover, index, &c. Early orders are requested.

Our Agents must bear in mind that immediate payment of their accounts is absolutely necessary.

The Essay on the Wine Question, by the Rev. F. Beardsall, is received, and shall receive insertion at our earliest opportunity.

"The Good of the House" is obliged to stand over until our next.

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Subscriptions will be thankfully received by Mr. E. Johnson, Leeds, or any member of the Committee.

MEETINGS IN LEEDS AND THE VICINITY.

Monday, Oct. 16.—Bethel Chapel, Dock-street; Woodhouse Carr school.

Tuesday, Oct. 17.—Isle-lane Sunday School, Holbeck; Association Chapel, Hunslet; Armley School.

Thursday, Oct. 19.—York-street School; Female Revivalists' Chapel, Brewery Field.

Friday, Oct. 20.—Saint-street School, Leylands; Kirkgate Infant School; Bramley School, Waterloo-street; Wortley Primitive Methodist School; Oulton.

Monday, Oct. 23.—Bethel Chapel, Dock-street; Bank School, Mill-street.

Tuesday, Oct. 24.—Isle-lane Sunday School, Holbeck; Association Chapel, Hunslet; Armley School.

Wednesday, Oct. 25.—Town School, Beeston; Association Chapel, Woodhouse.

Thursday, Oct. 26.—York-street School; Female Revivalists' Chapel, Brewery Field.

Friday, Oct. 27.—Saint-street School, Leylands; Kirkgate Infant School; School-street, New Road End; Bramley School, Waterloo-Street; Lower Wortley Primitive Methodist Chapel; Rothwell.

Poetry.

SUCCESS OF THE TEMPERANCE CAUSE. (FOR THE HERALD.)

Sure as from hell Intemperance rose,
With all its flood of nameless woes,
From Heaven the Temperance light has shone,
Which, godlike, shines in every zone.

Sure as the depths of endless woe
With burning tears of drunkards flow,
So surely shall Intemperance fail,
And ABSTINENCE o'er the earth prevail.

Sure as the orphan's piercing cries,
The widow's groans, invade the skies,
Sure as their woe springs from beneath,
God will dry up these streams of death.

Sure as yon bacchanalian train
Is bound with Satan's strongest chain,
We shall the blissful moment see,
When Adam's sons shall all be free.

But hark! the work is not yet done—
The alcoholic waves roll on;
Great Babylon, Intemperance dire,
If parley'd with, will rise still higher.

Yet shall it fall—if we combine
(Led onward by a Power Divine)
Its citadel at once to assail
In God's great name—we shall prevail.

Only to God for help we cry—
To him submit, on him rely;
He will our work with victory crown,
And cast the accursed system down.

Shout! shout! ye sons of Temperance all!
This Babylon the Great must fall—
Its poisonous waters soon shall fail,
And Temperance o'er the world prevail.

Leeds, Sept. 1837.

T.

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